THE

CHINESE RECORDER

AND

MISSIONARY JOURNAL.

VOLUME XIV.

SHANGHAI:
AMERICAN PRESBYTERIAN MISSION PRESS
—
1883.

INDEX TO VOL. XIV.

A Calendar of Flowers. ... ... Archdeacon Moule. 470
A Study on the Yih King. ... ... A Student. 18
Bible Animals. ... ... Rev. R. H. Graves, D.D. 479
Chinese Education. ... ... Rev. C. W. Mateer, D.D. 463
Chinese Emigration. ... ... Hoinos. 32
Corean New Testament. ... ... Rev. J. Ross. 491
Filial Piety Among the Chinese, its Character and Influence .Rev. E. C. Lord, D.D. 289
Glimpses of Haiuan. ... ... Rev. B. C. Henry M.A. 165, 302, 335

CORRESPONDENCE.

An open Letter to Dr. Dudgeon, ... 144
An open Letter to the Foreign Merchants in China. 240
Anti-Opium Prayer Union. 64
Number of Opium smokers in China. 147
The Population of China. 329

MISSIONARY NEWS.

Arrivals. 67, 150, 243, 331, 423, 498
Births. 67, 150, 243, 331, 423, 498
Deaths. 67, 150, 243, 331, 423, 498
Departures. 67, 150, 243, 331, 424, 499
Marriages. 67, 243, 331, 423, 498
Bangkok. 152, 244
Canton. 152, 499
Chefoo. 151, 244, 499
England. 69
Japan. 69, 244
Nankiug. 69
Ningpo. 151
Shanghai. 68, 151, 424, 499
Since. 244
Peking. 150, 331
Tientsin. 150
Wei-hien, ... 151
Yün-nan foo. 243

NOTICES OF RECENT PUBLICATIONS.

A Concise History of the American People, from the discoveries of the Continent to the present time. 334
A Pronouncing and Defining Dictionary of the Swatow. 500
Aids to the Understanding of the Bible in the Chinese Written Language. 152
China as a Mission Field. 247
Corea, The Hermit Nation.—I. Ancient and Mediaeval History.—II. Political and Social History.—III. Modern and Recent History. 162

Idiomatic Dialogues in the Peking Colloquial for the use of Students. 332
Report of the Medical Missionary Society in China, for the year, 1882. 247
Report on Education in the West. 332
The American Antiquarium and Oriental Journal. 164
The Beginning of History. 162
The China Review. 71, 163, 246, 334, 501
The Chrysanthemum. April, 1883. 247
The Chrysanthemum. May, 1883. 334
The Chrysanthemum and Phoenix. January, 1883. 163
The Geography of India. 72
The Harmony of the Bible with Science. 245
The Middle Kingdom. 500
The Origin of Nations. 70
The Proofs of Christ's Resurrection from a Lawyer's Standpoint. 245
The Story of the Cheh-kiang Mission of the C.M.S. 246
猶太地理擇要 The Geography of Judea. 164

How far should the Curriculums of Western schools and the Western Methods of Education be Adopted in China. ... ... Rev. D. C. McCoy. 249
How shall we best meet the difficulties which arise in our work from the self-seeking which characterises the Chinese people? ... A Missionary. 366
Influence of the Nationalities upon the Church. Rev. N. L. Wheeler, D.D. 486
Is Morphia Volatalizable? ... ... J. Dudgeon, M.D. 56
Jesus; the Model Preacher to the Heathen. ... Rev. H. C. DuBose. 206
K'ang-hi's system of Initials Compared with the Sanskrit Consonants, ... Rev. E. H. Parker. 325, 414, 476
Notes on the History of Soochow. ... ... A. P. Parker. 39, 129, 235
On Certain Characteristics of Three Versions of Holy Scripture published by the British and Foreign Bible Society. ... ... Bishop Moule. 410
Romanism in China. ... ... Rev. W. S. Ament. 47
The Proverbs and Common Sayings of the Chinese. ... ... Rev. Arthur H. Smith. 1, 73, 186, 281, 425
Szechuen Native Opium—A Review. ... ... J. Dudgeon, M.D. 216
The Relation between Christianity and Heathen Systems of Religion, ... Rev. D. Z. Sheffield. 93
The Opium Question.—A Review. ... ... J. Dudgeon, M.D. 103
The Population of China. ... ... Rev. A. P. Happer, D.D. 120
The Apostolic Method of Preaching the Gospel as presented in the Acts of the Apostles and in the Epistles. ... ... An Evangelist. 261
The Best Method of Presenting the Gospel to the Chinese. Rev. Arthur H. Smith. 394
The Truth about Opium.—A Review. 417, 432
The Number of Buddhists in the World. ... ... Rev. A. P. Happer, D.D. 453
Traces of International Law in Ancient China. Rev W. A. P. Martin, D.D., LL.D. 380
What Shall be Done with Converts who have more than One Wife Evangelist. 133

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. XIV. JANUARY–FEBRUARY, 1883. No. 1.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 419.)

MANY proverbs of this class contain direct quotations.

'*Su Ch'in* is *Su Ch'in* still—the clothes are changed, but not the man' (蘇秦還是蘇秦、換了衣裳未換人。). A celebrated statesman of the Contending Kingdoms. While struggling as a poor scholar, his mother, his brother, and his wife all treated him with contempt. When subsequently he became a Councillor of the Six States, and returned to his home with all the seals of office dangling from his girdle, his whole family repented their former behavior, and were greatly at a loss how to atone for it. On that memorable occasion, he is supposed to have uttered this saying, and the one quoted by Mr. Scarborough, No. 2630, 'When one is poor his parents disown him; when he is rich, relations revere him.' See also Mayers' *Manual*, No. 626.

'The ministers of every dynasty will be like the Emperors of that dynasty' (一朝天子一朝臣。). This saying is attributed to *Kan Lo* (甘羅), the precocious boy-minister of Chinese history (B.C. 260), who at the age of twelve years was entrusted by a King of one of the Contending States, with an important message to another sovereign. To his master's natural apprehension lest *Kan Lo* should after all fail, he is said to have made this reply, signifying that if the Emperor is a man of preeminent ability, his purposes will be accomplished, even with ministers of no extraordinary talent. He calls whom he pleases, and those whom he calls must please him. In the present dynasty, a descendant of the famous *Ch'in Kuei* (秦檜), (see Mayers' *Manual*, No. 783), whose name has been covered with obloquy because he counselled peace with the northern barbarians, became Senior Wrangler (狀元). The Emperor said to him: "Your ancestor in the Sung

dynasty was a traitor; see that you do not resemble him." The distinguished scholar aptly cited in reply, the words of *Kan Lo*: 'Each dynasty has ministers who are like its Emperor,' q.d. my ancestor may have been in fault—but then the Sung Emperor was a different person from the present occupant of the throne. Mr. Scarborough (No. 2090) quotes this saying without explanation, and effectually eliminates all its meaning, by the translation: "Each dynasty has its Sons of Heaven and its ministers."

'The insect can fly but ten paces, but let him attach himself to the tail of a noble steed, and he may go a thousand miles' (蠅飛不過十步。附驥尾則千里。). This saying is credited to *Chao K'uang Yin* (趙匡胤), the founder of the Sung dynasty, who is a conspicuous character in Chinese history, and who has given his name to the *Chao Wang* (趙王), River in northern Shantung. The expression is used in self-depreciation, and has become a synonym for sycophancy—to attach oneself to a great man's train.

'Shall I suffer another man to sleep under my bed?' (臥榻之下、豈容他人酣睡乎。). This is another utterance of the first Emperor of the Sung dynasty. The words are said to have been quoted by the Emperor *Tao Kuang*, in conversation with one of his ministers in regard to the demands of the British government, at the time of the war of 1842.

'*Chu Mai Ch'en* divorcing his wife—spilt water hard to gather up' (朱買臣休妻、潑水難收。). This was a scholar of the Han dynasty, who was so poor as to be obliged by day to gather fuel for a living, and to study at night. His wife regarded his prospects as hopeless, and asked to 'be excused'—in other words, to obtain a release from her husband, that she might remarry elsewhere. In spite of the urgent entreaties of *Chu Mai Ch'en* she persisted in her request, and was accordingly divorced. By the time he had become Senior Wrangler, his wife was reduced to begging for a subsistance, and implored her former husband to receive her again as his wife. He replied by telling her to pour water upon the ground, which she did, when he ordered her to gather it up, adding that when she had done so, her prayer would be granted. Hence the expression 'spilt water hard to gather,' has become a synonym for the irreparable past.

'Will your Excellency kindly enter the jar?' (請君入甕). A certain Emperor had a minister who was guilty of high crimes and misdemeanors.' Instead of punishing him directly, His Majesty commanded an official of less rank than the offender, to contrive in some way to administer a reproof. The difference in the rank of the officers, made this an extremely difficult undertaking. The lesser officer, how-

ever, called upon the minister, and related a supposititious case of an official who had been guilty of certain grave offences, and inquired what should be done to such an evil-doer. The Minister, unsuspicious of the snare laid for him, declared that a great jar should be prepared full of oil, into which the culprit should be put, and then fire should be applied until he was cooked. Upon hearing this sentence, the crafty interrogator replied: 'Will your Excellency please to enter that jar?' The words are used, as equivalent to the answer of Nathan to David: "Thou art the man!"

'A large granary robbed of a chestnut—a floating leaf from a great tree' (大倉減一粟。大樹飄一葉。). This refers to an incident in the wars of the Three Kingdoms, when *Chu Ko Liang* (諸葛亮) told *Chou Yü* (周瑜) that two persons dismissed from the vast host at their command, and sent to the enemy, would be no more missed than a chestnut from a granary, or a leaf from a tree.

'Plentiful as the seeds in a cart-load of grain' (車載斗量之多。). This is another splinter of the stories of the Three Kingdoms. *Liu Chang* (劉璋) was governor of *Ssu Ch'uan* (西川) and despatched *Chang Sung* (張松) to the Capital (許都) to see the prince *Han Hsien Ti* (漢獻帝). *Chang Sung* was a great scholar, and a person of great importance. Before obtaining an audience, it was necessary to see *Ts'ao Ts'ao* (曹操) whose well known brusque manners so offended *Chang Sung*, that he contrived—*more Chinese*—to revile and abuse *Ts'ao Ts'ao*, yet in such oblique fashion, that the latter, although deeply exasperated, was quite at a loss for a reply. *Chang Sung* was a person of far too much importance to be secretly put out of the way, and no obvious method of retaliation presented itself. When *Chang Sung* took his leave, *Ts'ao Ts'ao* deputed another scholar named *Yang Hsiu* (楊修) to do the proper honors. The two fell to discussing various subjects, but *Yang Hsiu's* scholarship, although great, was unequal to the demands of *Chang Sung*. Among other subjects, the art of war was introduced, and *Yang Hsiu* exhibited with pride a three volume treatise on military subjects, which had been composed by *Ts'ao Ts'ao* himself. This work being submitted to *Chang Sung*, he glanced at it, as he rapidly turned over the leaves, and exclaimed contemptuously: '*Ts'ao Ts'ao* never wrote this; it was done ages ago by a mere child—and is of no merit whatever.' *Yang Hsiu* demanding his authority for such a slander, he replied that in *Ssu Ch'uan* every little boy could repeat it. 'Then,' said *Yang Hsiu*, 'do you repeat it, and I will listen.' So *Chang Sung*—who in reality had never seen the book before in his life—began at the first chapter and repeated the whole three volumes from beginning to end without missing a single character. In China,

nothing could more securely establish the claims of any one to vast scholarship, than such a feat as this for in this country the man who remembers everything, is the man who knows everything.* *Yang Hsiu* was astonished beyond measure, and exclaimed: This book is indubitably the work of *Ts'ao Ts'ao*. For you to have committed it to memory at a glance, is a proof of your transcendant abilities. Pray how many scholars can *Ssu Ch'uan* produce, who are like you? 'Like *me?*' replied *Chang Sung* scornfully, 'Like *me?* Why persons of *my* abilities are as plentiful in *Ssu Ch'uan*, as the grains in a cart-load of millet!'

'Tip us the wink, said Iron Staff Li,
Then I'll cheat you, and you'll cheat me.'

鉄枴李。　把眼擠。
你糊弄我。我糊弄你。

'Li Iron Staff,' or the 'Iron Staff Teacher' (鉄枴先生) was one of the Eight Immortals (八仙). See Mayers' *Manual*, No. 718. According to tradition, he was much grieved at the infatuation of the human race, especially in the mad race for wealth. The purport of the satirical advice in this couplet, is that since everything that exists was bestowed by Heaven, such distinctions as *meum* and *tuum* are entirely arbitrary, and at longest can not outlast the lives of the present owners. Let us then shut our eyes, and cheat and be cheated as much as we can.

Many sayings belonging to this class, are merely suggested by the well known characteristics of some individual, and have no relation to any particular incident. Thus is '*Meng Chiang* and *Liu Hai* travelling in together—the Weeping accompanies the Laughing' (孟姜跟着劉海走。哭的陪笑的。). *Meng Chiang* was a woman of very ancient times, who was an expert weeper. *Liu Hai*, a reputed Chinese Democritus, was noted for his laughter. These characters, supposed to have lived centuries apart, are linked together to denote the union of smiles and tears.

'*Chou's* dog barking at *Yao*—each follows his own master' (紂犬吠堯。各爲其主。). *Chou* was the celebrated tyrant whose crimes put an end to the Shang (or Yin) dynasty, B.C. 1123; while *Yao* (who died much more than a millenium previously) 'stands at the dawn of Chinese history as a model of all wisdom and sovereign virtue.'

* The high estimate placed upon this faculty of absorbing information accurately by a mere glance, is illustrated in the saying: 'A quickness of perception which renders one able to recite, whatever has once met the eye' (過目成誦的聰明。). So also: 'Reading off the inscription on a stone tablet, while passing on horseback' (走馬觀碑。). As these inscriptions often extend to hundreds of characters, this feat is regarded as evidencing abilities which 'beat the world' (絕世之大才。).

'*Chang Fei* selling hedge-hogs—a mighty man whose wares wound the hands' (張飛賣蝟蝟。人强貨扎手。). *Chang Fei*—the companion of *Liu Pei* and *Kuan Yü*—already referred to—was wealthy, and far above the need of peddling porcupines for a living. His well known personal prowess, and the danger of offending him, have given rise to this saying. It is applicable, for instance, to a magistrate of a dangerous character, whose underlings it is not safe to provoke.

'*Chang Fei* catching a mole—the big eye staring at the little eye' (張飛拿倉官大眼兒瞪小眼兒。). *Chang Fei* is said to have had large eyes—those of a mole are small. This is applied to two persons both of whom are at their wits end because their plans have miscarried, and they have nothing left but to stare at each other.

'Speak of *Ts'ao Ts'ao* and he appears' (說曹操。曹操就到。). The famous general who overthrew the Han Dynasty, is 'the most prominent character in the great drama of history forming the epoch known as that of the Three Kingdoms.' Such was his strategical ability that it was as if one had but to mention his name, and lo he appeared, as if by a descent from heaven.

'*Ts'ao Ts'ao* buying a horse, wishes to see its mother' (曹操買馬。要看母子。). It is probable that this saying arose by mistake from another, of similar sound: 'Buying a horse at the manger—look at its mother' (槽頭買馬。要看母子。) *i.e.* the demerits of children seen in their parents.

'Eating the food of *Wang Mang*, but entering the kingdom of *Liu Hsiu*' (吃王莽的飯。走劉秀的國。). *Wang Mang* belonged to the Western Han, and *Liu Hsiu* to the Eastern Han. (See Mayers' *Manual*, Nos. 418 and 804). Many who received emoluments from the usurper *Wang Mang* were secretly in the interest of *Liu Hsiu*, by whom the government was at length seized. Used of double dealing.

'Let a dog bite *Fan Tan* and no one cares; but if a scorpion sting *Shih Ch'ung* sympathizers come in such crowds as to break down the doors' (狗咬范丹無人問。蝎蜇石崇擠破門。). *Fan Tan* was a scholar, ideally poor, blessed with a great number of children, who all rose to distinction in high office. *Shih Ch'ung*—the Chinese Croesus—of the Sung Dynasty, a merchant whose money-making capacities are the envy of thousands. Many wonderful tales are related of his inexhaustible wealth, as that in rivalry with a petty potentate he covered the streets for forty *li* with brocade, beating his rival by ten *li*; that he gave as a present a coral tree, seven ells high (the King being only able to produce one of three ells high); and that he bought a beautiful girl for 'thirty six measures of fine pearls,' a bargain which turned out badly, as the Viceroy threw *Shih Ch'ung* into prison to get this

maiden, where he died. Hence the proverb: 'Where now is the wealth and prestige of *Shih Ch'ung?* But *Fan Tan* having such sons could not be called poor' (石崇豪富今何在。范丹有子不爲貧。). In the following verse, the opposite fortunes of *Fan Tan* and *Shih Ch'ung* are contrasted, as well as those of several other individuals, all of whom have been already mentioned, except *P'eng Tsu* (彭祖, See Mayers' *Manual*, No. 561) a mythical personage whose life was laid out on the antediluvian plan, and who is fabled to have lived eight hundred years :—

'*Kan Lo* was young when up he sprung an Officer high of State,
But the evil star of old *Tzu Ya* till eighty made him wait.
P'eng Tsu appears eight hundred years before he fades from view,
Yen Hui retired (I mean expired) at the age of thirty two.
Now *Fan Tan* he was horribly poor, but *Shih Ch'ung* rich was he,
The Diagrams Eight interpret Fate according to Heaven's decree.'

甘羅發早子牙遲。彭祖顏回壽不齊。
范丹貧窮石崇富。八字生來各有時。

'Fishes dropping to the bottom of the river; Wild Geese alighting on the ground; The Moon obscured; Flowers put to shame' (沉魚。落雁。閉月。羞花。). These expressions embody allusions to several celebrated Beauties in Chinese history or legend. *Wu Tzu Hsü* (伍子胥) of the kingdom of *Ch'u* (楚), [See Mayers' *Manual*, No. 879] in his flight to the state of *Wu* (吳) is said to have seen a beautiful woman by the river side washing clothes. The fish illuminated by the light of her resplendent countenance, were dazzled, and sank to the bottom. The same story is told in regard to *Hsi Shih* (西施) the famous beauty of the *Yüeh* (越) state. See Mayers' *Manual*, No. 571. The legend of the Wild Geese, is one of the tales connected with the name of *Chao Chün* (昭君), See Mayers' *Manual*, No. 45. After she had been taken captive by the Northern Barbarians (胥奴) she implored a Wild Goose to take a letter to the Emperor *Han Wu Ti* (漢武帝) which she tied to the foot of the bird, by whom it was faithfully delivered in the Emperor's Palace. This letter, declaring the inflexible resolution of his favorite concubine to put an end to her life, and thanking the Emperor for his kindness to her, so affected him, that he soon afterwards died of grief!

It was *Ts'ui Ying* (崔鶯) who, in a contest with the Moon, forced that luminary to pale its ineffectual rays and hide its face. See Mayers' *Manual*, No. 792.

The Beauties, who in their walks in the gardens caused the flowers to lose their color, were *Tiao Ch'an* (貂蟬), [See Mayers' *Manual*, No. 669] and *Yang Kuei Fei* (楊貴妃) the concubine of *Ming Wang* (明皇) of the T'ang Dynasty. See Mayers' *Manual*, No. 887.

'Hearing with her eyebrows, and speaking with her eyes—that was *Lü Chu*' (眉聽、目語、是綠珠。). This was the concubine of

Shih Ch'ung (石崇) previously referred to, and she was the one who was the means of his ruin, as already related. The Prince envied *Shih Ch'ung* the possession of a concubine at once so beautiful and so wise, and easily contrived a way to obtain her by the imprisonment of her master.

'The unselfish man with the Iron Face—that was *Pao Ch'eng*' (鉄面無私的人。包拯。). This was a stateman of the Sung Dynasty [See Mayers' *Manual*, No. 539] who never smiled in his life. He was upright and disinterested, but so immobile of countenance, that he gained the soubriquet of the Iron Face, which has become a synonym for unselfishness.

'Submission to the T'ang Dynasty on two occasions' (二番投唐). This saying refers to an incident in the life of *Li Mi* (李密), [See Mayers' *Manual*, No. 359] who is said to have gone with *Ch'in Ch'iung* (秦瓊) and others, to cast in his lot with the founder of the T'ang Dynasty, but turned aside after going a part of the way, At a later period he went again. The expression is used as a circumlocution to indicate that a thing has been done *twice*, or that it has been unnecessarily repeated several times.

'They are a well matched pair—*Fei Chung* and *Yu Hun*' (他兩个是一對費仲尤渾。). These were two wicked ministers of *Chou Wang* (紂王) whose evil reign closed the Shang Dynasty. They are regarded as ideals of all that is bad in ministers. The expression is used of two persons irredeemably vicious.

'A line on the ground—friendship broken' (劃地絕了交). This saying refers to a story related of *Yüeh Fei* (岳飛) of the SungDynasty. See Mayers' *Manual*, No. 928. In early life he was poor, having been driven from his home by devastating floods. He afterwards studied military science, and taught ten pupils bound to him by an oath of brotherhood. When the whole region in which he lived was reduced to destitution by famine, his ten pupils came to the abode of *Yüeh Fei* with their horses, to pay him a visit until times should mend. *Yüeh Fei* entertained them as well as he could, though with such evident difficulty, that his ten pupils deliberated how to assist him. Instead of paying for their board (at famine rates) up to date, and betaking themselves with their horses elsewhere, they decided to black their faces and turn highway robbers. This intention was carried into effect by the plunder of a company of merchants, the avails of whose goods were presented to *Yüeh Fei* with the statement that the ten had all been to their original homes, and (like Ananias and Sapphira) sold their possessions. Now *Yüeh Fei* was a man of great sagacity, whose experience of life had probably taught him that persons who would

come to live upon a 'sworn-brother,' in a year of famine, bringing their horses with them, would be quite capable of stealing, and of lying about it afterwards. He saw through their tale, challenged them with its falsity, and wrung from them a full confession. He then made a short speech, worthy of a Sunday School Superintendant, on the impropriety and folly of breaking the laws of the land, and concluded by drawing a line on the ground with his spear, intimating that his friendship with them was terminated. This done, he mounted his horse, and rode away weeping, without even settling the account of his late boarders.

'The Jade restored uninjured to the state of *Chao;* Pearls returning to *Ho P'u'* (完璧歸趙。合浦珠還。). The first clause relates to an incident of the *Lieh Kuo* (列國). A precious jade seal (玉璽) had fallen into the hands of the State of *Chao* (趙). The Prince of *Ch'in* (秦) in the hope of gaining the treasure by guile, offered twelve cities as an equivalent for its possession. The ruler of *Chao* understood the plot, but could not refuse the exchange. No one wished to go upon the dangerous errand which was involved, until a man named *Lin Hsiang Ju* (藺相如) came forward, and offered to take the gem to the King of *Ch'in*. The jade which he carried is in some accounts represented as a false one. When the delivery of the cities was refused, the original gem was restored perfect and uninjured to the ruler of *Chao*, without prejudice to his dignity, by the skill of *Lin Hsiang Ju*. See Mayers' *Manual*, No. 393. *Ho P'u Hsien* (合浦縣) a city within the jurisdiction of Canton, is noted for its pearls. When the District Magistrate is upright and pure, the pearls are produced in abundance. If, however, he should be avaricious the supply ceases. The saying quoted, refers to *Meng Ch'ang* (孟嘗), [See Mayers' *Manual*, No. 490] whose virtuous rule brought back the pearls which had been driven away by the extortions of his predecessors. The words are used of lost things restored.

'Bearing rods on his back, and asking for punishment' (背負荊荼請罪。). This saying relates to the same *Lin Hsiang Ju* mentioned in the last paragraph. He was of humble birth, and had been a slave, but his great abilities secured him employment. His success in the difficult matter of the jade seal, raised him to the highest rank. The chief military counsellor of the ruler of *Chao*, *Lien P'o* (廉頗) was angry at this promotion, and threatened to beat *Lin*, if he met him in public. Knowing this, *Lin* avoided *Lien P'o*. When asked why a Minister of the highest rank, as he now was, should fear a military man like *Lien P'o*, he replied smiling: "The only security of the State of *Chao* against its neighbors, is in its civil and military officers. Civil

government tranquillizes a State, military rule settles a Kingdom (文能安邦。武能定國。). The military administration of *Chao* is vested in *Lien P'o*, and its civil administration is in my hands. If we should come to a rupture, disasters to the country would speedily ensue. If I was not afraid of the King of *Ch'in* when he refused to exchange the cities for the jewel as he promised, it is not likely that I fear *Lien P'o*, and why should I imperil great interests for the sake of a private grudge, for every state is superior to his in strength." This patriotic reply was reported to *Lien P'o*, who was thus led to reflection, and became so ashamed of his behavior that he came to the door of *Lin Hsiang Ju* with a bundle of rods bound to his bare back, and there knelt, requesting punishment. This resulted in a permanent friendship between the General and the Statesman!

'The beneficent league of *Ch'in* and *Chin*; the indissoluble union of the families of *Chu* and *Ch'en*' (秦晉眞緣。朱陳締好。). The States of *Ch'in* and *Chin* were incessantly at war, but at last made a treaty of perpetual peace. The families of *Chu* and *Ch'en*, belonging to one of the Contending States, lived in a place called Almond Flower Village (杏花村), where they were the only persons of wealth. In consequence of this, each family contracted marriages only with the other, so that in time the house of *Chu* and that of *Ch'en* became inextricably interturned. This saying is employed in forming matrimonial engagements, vows of friendship, &c., to indicate the permanent nature of the contracts.

'Even *Ho* and *Huan* can not cure one of worms in the heart' (和緩難醫心中恙。). These were two famous physicians of the *Ch'in* state, whose skill was so great that they could almost bring the dead to life. *Yang* (恙) is a disease caused by worms in the heart. The Imperial Dictionary of *K'ang Hsi* informs us that in ancient times persons who 'lived in the grass' were extremely liable to this form of attack. Hence when asked as to ones health, it became customary to reply: "I am not troubled with worms" (無恙). According to popular belief, however everyone has worms in the heart. When they are at rest they cause no disturbance, but the least motion generates disease, often ending fatally. The saying is used to show that an evil heart can not be cured.

'When the disease has entered the *Kao-mang* there is no help for it' (病入膏肓不能爲了。). The ruler of *Chin* fell dangerously ill. A Minister went to the State of *Ch'in* to invite *Ho* and *Huan** to come and treat the case. Before the physicians arrived, the Prince of *Chin*

* Others say that it was *Pien Ch'iao* (扁鵲) who was called in. See Mayers' *Manual* No. 553, 2.

dreamed that he saw two little men of an extremely malevolent appearance, coming out of his own nose. They sat and frolicked upon the bed, and held a professional consultation. "Before long," said one of them, "*Ho* and *Huan* the famous physicians of *Ch'in* will be here, and then we shall be out of business. "No fear of that," said the other, "we can hide under the *kao* (膏) and over the *mang* (肓 properly *huang*) where the doctors can not find us. As soon as *Huan* arrived and felt the pulses of his distinguished patient, he unhesitatingly affirmed that nothing could be done for him, for the disease had entered the *Kao-mang*, which is explained as being inaccessible to acupuncture, because a membrane covers the heart which no one dares to pierce. The *Kao* is immediately under the heart. The saying is used of anything incurable.

'So handsome as to have fruit thrown to him, enough to fill his chariot' (美如擲果盈車。). This refers to *P'an An* (潘安) of the Sung Dynasty, the most beautiful youth known to Chinese history or legend. Whenever this Apollo appeared upon the streets in his carriage, the women gazed upon him with admiration, and threw pears, peaches and other fruits, so that his cart was filled with them. The expression is used in praise of masculine beauty.

'*Yen Ying* of the *Ch'i* State, killed three counsellors with two peaches' (齊晏子二桃殺三士。). The Duke of *Ch'i* made a great feast for his Ministers. Two magnificent peaches were offered by the prince to the two who according to their own estimate were most worthy of them. Two generals having given an account of their merits, the peaches were adjudged to them. After the peaches had been eaten, another general came forward with a narrative of his merits, which proved to be so much greater than those of the others, that the first two ministers were filled with mortification, which they exhibited in the characteristic Chinese method, by suicide. Upon this, the third general, indignant that his comrades should have been sacrificed to a peach, died himself! This plan is said to have been arranged by *Yen Ying*, [See Mayers' *Manual*, No. 917] because he perceived that the influence of the three generals over the ruler of *Ch'i* was becoming unduly great. Hence of one who contrives a plot to injure several persons at once, it is said, 'He manages to ruin three worthies at the same time.'

'There are only two busy people in the world' (天下只有兩人忙。). It is one of the many incidents related of the Emperor *Ch'ien Sung*, that he was once walking on the city wall of Peking, when looking down upon the multitudes pouring through one of the principal gates, he asked *Wang Hsi* (王熙) how many people he supposed there

were in the world. As census reports were comparatively unknown 150 years ago, it is not strange that *Wang Hsi* was unable to answer specifically, yet he replied that after all there are only two men living. When the Emperor inquired how that could be, he explained that one is named Fame (名) and the other Gain (利). The saying is used to indicate that these furnish the sole underlying motives which really influence human conduct.

'*Han Hsin* though defeated an hundred times, by a single battle established his merit; *Pa Wang* though an hundred times victorious, by a single battle ruined his country and lost his life' (韓信百敗。一戰成功。霸王百勝。一戰敗國亡身。). For an account of *Han Hsin* see Mayers' *Manual*, No. 156. Reference has been already made to *Pa Wang*. See Mayers' *Manual*, No. 165. His great stature, his coarse manners, and his savage brutality, have given his name an undying immortality of infamy. *Pa Wang*, it is said, was only a Monkey, washed and dressed (霸王乃沐猴而冠者也。). His bad qualities have been explained by a fable similar to that concerning Romulus and Remus, as in the following lines:—

'The origin of old King *Pa* was like no living thing—
Of Dragons born, by Tigers nursed, and screened by Eagle's wing;
He learned when grown to man's estate the spear and sword to wield,
Prepared against ten thousand foes alone to take the field,
Then having learned the martial art, he left the eastern shore
Eight thousand pupils following on when *Pa Wang* went before.
He would not heed the warning words of *Fan Tseng* to his cost,
And thus a thousand victories, alas! were wholly lost.'

霸王生身本不凡。龍生虎乳鵰打扇。
長大成人學擊劍。一心要學萬人戰。
及至學成離東岸。只因不聽范增勸。
八千子弟走江東。可惜枉費千場戰。

'The tyrant *Chou* perished in the year *Chia* while the good founder of the *Chou* Dynasty established his kingdom in the very same year' (紂以甲子亡。周以甲子興。). This saying is used to show that a particular year is in itself neither good nor bad, but that success or defeat depends upon the character and actions of men themselves.

'Like sitting on a cushion of needles—like nettles in one's back' (如坐針毡。背生芒刺。). This refers to a notorious robber and pirate at the beginning of the present dynasty, named *Chou Yin Lung* (周隱龍) who abandoned his evil ways, and was rewarded with the post of captain of the guard. In consequence of his merits in this capacity, he was promoted to be a general. His associates in office all despised him on account of his antecedents, and this circumstance, together with his unfamiliarity with the ceremonial of office, soon led him to petition the Emperor for leave to give up his post, and retire to his

native village. The expression is used to indicate that one is ill at ease, in consequence of incongruity between his own character and his surroundings.

'When the nest falls, there are no whole eggs' (覆巢無完卵。). This was the wise remark of a lad in the time of the Three Kingdoms, whose father was condemned to death, and who refused to fly, as escape was impossible.

'When a dog bites *Lü Tung Pin*, it is because he does not know a true man when he sees one' (狗咬呂洞賓、不認的眞人。). *Lü Tung Pin* was one of the most famous of the Taoist patriarchs, and one of the Eight Immortals. See Mayers' *Manual*, No. 467. The saying is used of a good man, who is misunderstood.

'If you were *Chang T'ien Shih* and *Li T'ien Wang* combined, I should not be afraid of you' (你就是張天師、李天王、我也不怕。). *Chang T'ien Shih* has been already referred to. (Mayers' *Manual*, No. 35) *Li T'ien Wang* or *No Cha Tai Tzu* (那吒太子) is represented as existing at the time of the founding of the *Chou* Dynasty. According to the popular belief, he held in his hand a Pagoda, but in Mayers' *Manual* (No. 520) this is explained as having been a mistaken interpretation of the thunder bolt which he grasped. This golden pagoda, seven inches in height, was capable of flight, and could be expanded to the altitude of eighty feet, after which it would return to its original proportions. On this account *No Cha* is often called the Heavenly King who supports the Pagoda (托塔天王). The book in which legends relating to *Li T'ien Wang* are popularized is called the *Feng Shen Yen I* (封神演義) *q. d.*: 'The Fictitious Account of the Deification of gods'—by *Chiang T'ai Kung* (姜太公) who is the Hero. It is a kind of Taoist Wonder Book, as full of fables as the Travels of Baron Munchausen, and its title, like the name of that adventurer, has come to be a synonym for extravagant mendacity. The last two characters of this title—referring to the *unreality* of theatrical representations—are sometimes used alone in the sense of *false*, as in the saying, *Chiang T'ai Kung* making obeisance [to the symbols which confirmed him in office] as General—pure stuff,' 姜太公拜帥演義。 The meaning is, that this is one of the idle stories of the Idle Story Book, but as in many other current Chinese sayings, the underlying assumption is wrong. *This* incident is said to be historical—while most of the others are fictitious.

'Accomplishing one's work by means of others' (因人成事者也。). *Wêng Ch'ang Ch'ün* (孟嘗君) whose name was *T'ien Wên* (田文) was a prominent man in the State of *Ch'i* (齊). He had a great number of friends and adherents gathered about him, to a total of three

thousand, each of whom had his own abilities, and who were divided into upper, middle, and lower classes. When it became desirable for the Prince of *Ch'i* to make a league with the ruler of *Ch'u* (楚) since there had been a long-standing enmity between the two potentates, it was necessary that the ambassadors should be men skilled both in civil and military affairs. The enterprise was entrusted to *T'ien Wên*, who was to be accompanied by nineteen others selected from among his three thousand guests. He succeeded in selecting nineteen (including himself) but although he scrutinized the list of the remaining 2982 persons in quest of another ambassador, he scrutinized it in vain, for the abilities of the greater part of *T'ien Wên's* 'guests' do not appear to have been of a diplomatic nature. At this point one of the 'third class guests' whose name was *Mao Sui* (毛遂) came forward, and proposed himself as a candidate for the vacancy. At this proposition every one laughed heartly, for *Mao Sui* had *no* ablities, either civil or military, whereas the service in hand required both, and his principal achievement in life hitherto, had been to eat and sleep. Never a word had he spoken—never a plan had he conceived. *T'ien Wên's* knowledge of men was great, but *Mao Sui* was so inferior and generally unprepossessing in appearance, being singularly lean withal, that *T'ien Wên* had never estimated him at a high rate. *Mao Sui* then spoke two or three sentences to *T'ien Wên*, who promptly assented to his offer. When the diplomatic party were admitted to an interview with the King of *C'hu* none of them could say a word, and for the space of more than ten days the proposed treaty made no progress whatever. But one day *Mao Sui* at an interview with the King, held such an arrogant demeanor, and used such lofty language, that the King of *C'hu* was much pleased, and at once assented to the treaty, which was immediately signed. Thereupon *Mao Sui* not unnaturally observed to the other nineteen ambassadors, "Of what use is your civil and military ability, when it may be said of you that after all you do your work by the aid of others' (因人成事者也) His diplomatic compeers, upon this, confessed their fault. The patient Reader who bestows discriminating attention upon the minutiæ of tales of this sort, will receive a vivid impression of the trivialities and inconsequential absurdities of Chinese history, as seen in some of its popular aspects. The expression cited, is used of those who follow after and share in the glory, when others have done the work.

'With the body of a Sheep, clothed in a Tiger's skin merits can never be achieved. The hair of the Phoenix united to the liver of a Chicken, can not accomplish results' (羊質虎皮功不就、鳳毛鷄

胆事難成。). This couplet was made at the expense of *Yuan Shao* (袁紹) [See Mayers' *Manual*, No. 967] who was unsuccessful in his military adventures. *Chu Ko Liang* (already mentioned) is said to have remarked of troops of *Yuan Shoo*, under the leadership of *Ts'ao Ts'ao*, that they were an assemblage of Ants or a gathering of Crows — (蟻聚之多、烏合之衆)—formidable only in appearance, but dispersed as soon as collected. This last expression is used of friends, who, though numerous, are not to be depended upon in an emergency.

'Although there may be thousands of words under his pen yet if in his breast there is no skill in plan, it is not true scholarship' (筆下雖有千言、胷中寔無一策、非異學也。) This is one of several sayings attributed to *Chu Ko Liang*, in reference to a Minister of the Eastern *Wu*.

'When half the empire of the Ming Dynasty has been lost, still to utter the *yu* character' (大明的江山去了一半、仍說有字。) This saying refers to the troubled days of the Emperor *Ch'ung Cheng* (崇禎) when the Ming Dynasty was drawing to its close. The rebel *Li Tzu Cheng* (李自成) had taken so many cities, and so much territory, that the Emperor was in despair, and continually burned incense and resorted to divination, to ascertain the will of Heaven in regard to the domain of the Mings—whether it was to be divided or not. Heaven responded by giving him the *Yu* 有 character, whereupon the Emperor was greatly pleased. One Minister, however, fell to weeping upon hearing this announcement. The Emperor, in surprise, inquired the reason, and was reminded, in reply, that the characters *Ta Ming* 大明, 'Great Ming Dynasty,' when reduced more than half, formed the *Yu* character [the first two strokes of the *ta* character 大 and the *yüeh* 月 of the following character, forming together the *Yu* 有 character]. Here was, therefore, reason to fear that the rebels had already seized more than half of the Empire. The subsequent suicide of this Emperor, by hanging, when the rebels reached the gates of Peking, showed that this was a true estimate of the political condition of the Empire.

'There is only one great stroke of luck in the world, and that was bought up by *Wang Hua Erh*' (世上只有一个便宜、被王花兒買去了。). It is populary believed that because the Emperor *Cheng Tê* (正德 the eleventh of the Ming Dynasty) had no son, he was accustomed to make secret excursions, in disguise, among the people, on the plan of the Caliph Haroun al Raschid, with a view to finding some perfectly filial son whom he could adopt. Roaming about in the garb of a beggar clad in straw, he offered to sell himself, declaring that if any orphan would purchase him for a father, he would exact no

purchase money. Everyone ridiculed this absurd proposal, but a poor and fatherless youth named *Wang Hua* actually came forward, and took the beggar for his father. The latter tested *Wang Hua's* constancy to his newly formed filial relationship, by an hundred different experiments, but *Wang Hua* proved adequate to them all. At last the Emperor took his treasure to the palace, and made him his successor on the throne, when he became known in history as *Chia Ching* (嘉靖)

'The *Wên* character when analyzed, discloses a Prince on this side and on that' (問字拆開, 是左右爲君。). The Emperor *Cheng Tê*, as mentioned above, had no son. When dangerously ill he cast about, to think who of all his numerous nephews would do for the throne, but he could fix upon no one of them who was at all suitable, for those who were not stupid were vicious. At length, however, he recollected a youth whose connection with the imperial family was extremely distant, whose father held office in *Ssu Ch'uan*. This lad was only eighteen years of age, and had accompanied his father the preceding year upon a visit to court, where he attracted the favorable notice of the Emperor, who now conceived the idea of sending for him with a view to make him his successor. His majesty, not unnaturally, feared that should this purpose become known, the nearer members of the imperial family would contrive some way to put the lad out of the way, before he could reach Peking at all. *Cheng Tê* therefore resorted to craft. He sent a message to the young man's father, announcing that his son, upon his last year's visit to Peking, had been found to be guilty of certain disrespectful behavior to his own father, and ordering the latter to send his son to the Capital, to receive some admonition from the Emperor. Neither the lad nor his father could form the least idea what this strange order signified, no thought of the Emperor's real purpose having entered their minds. On parting with his parents to be conveyed by 'flying carts' to the court, the youth wept, and proceeded upon his solitary journey filled with sad forebodings. At an inn upon the route where the animals were fed, a person who tells fortunes by the analysis of characters, (測字的先生) happened to attract the young man's notice. He immediately resolved to try his fortune, and wrote the character meaning "to ask," (*wên* 問) which he presented to the fortune-teller to be interpreted, inquiring what should be the outcome of this sudden summons to Peking —whether auspicious or otherwise. The skillful analyser of characters at once pronounced the omens most favorable, on the ground that the character (*wên* 問), consisted of two characters for Prince (*chün* 君) one on each side [君, 吾, 問]. Although the young traveller was wholly unprepared to credit such a divination as this, he was easily persuaded to promise that when he became a Prince, he would send for the

fortune-teller to be his Minister. After the young man actually became Emperor (taking the style of *Chia Ching* 嘉靖), this promise was redeemed, and the diviner, whose name was *Yen Sung* (嚴嵩) became a most important Minister, but so bad a one that his Imperial Master was obliged to starve him to death by compelling him to beg with a silver bowl; as related in a preceding paragraph.

These sayings in regard to the origin of a famous Ming Emperor, with their various inconsistencies and absurdities, furnish a text for repeating and emphasizing some observations which have already been either explicitly made, or implicitly suggested. The great foes to correct historical knowledge among the common people in China, in addition to the ever-present 'struggle for existence' which frequently renders any kind or degree of education an utter impossibility, may be said to be three. First, the almost infinite voluminousness of such historical works as pretend to fulness, as well as the barren meagerness of the smaller compendiums. Their vast extent places the standard works of reference quite beyond the means of any but the comparatively rich. Imagine a state of society, where in a county (Hsien District) inhabited by thousands of scholars, there is *known to be only one History* (史紀) a work in seventy cases (*t'ao*), consisting probably of four hundred or five hundred volumes, sufficient in bulk for one or two cart-loads, and no part of this histroical wilderness, accessible to outsiders on any terms whatever! No wonder the Chinese proverb runs: 'If one wishes to be acquainted with the Past and the Present, he must read Five Cart-loads of books,' (要知古今事須看五車書。). A work corresponding to the "Childs' History of England," in which every important event is accurately noted in its order, the connection between events clearly shown, and the whole presented in an interesting, compendious and attractive manner, would be of the greatest possible assistance in contributing to a popularization of historical knowledge in China. Aids of this kind, however, so far as appears, are absolutely lacking. Another enemy to popular historical knowledge is the little books so often cited, called Light Literature (閑書), frequently based upon some historical or semi-historical occurrence, in which, however, all but the merest outlines are not seldom perfectly unhistorical. The plots are woven with exclusive reference to making an exciting narrative. Thus a circumstance which in a standard epitome of history, (綱鑑) would perhaps be summarily dismissed in two lines, may be amplified in Light Literature into an entertaining volume. A popular story of this sort, has an immortality of its own, and will penetrate in every direction where true histroy can never reach. The other enemy of real historical

knowledge is two-faced—the omnipresent Theater, and the all-pervasive Story-teller. The Chinese are indeed the most patient of auditors, but not even a Chinese audience could be expected to listen with interest to the dulness of an ordinary Chinese history. The Theatrical representation, as well as the narrative of the Story-teller, are free and unfettered. They can start anywhere and go everywere, can make everything out of nothing, and like skillful conjurers, can bring the most astonishing things out of a place which is visibly empty—to wit, their mouths. The consequence of these conditions is, that accurate information on historical subjects is by no means so easily obtained in China as might be expected from the number (absolutely great although always relatively small) of reading men or 'scholars' whom it is practicable to consult. The ordinary school-master may be said to be a kind of a mean between the more accomplished scholars above them and the positively or comparatively uneducated masses below them. Yet an ordinary school-master, taken at random, might not perhaps be able to give *exact* information, say in regard to the era of the Contending Kingdoms. The "Memorials of the Contending Kingdoms" (戰國志) he has not improbably read, but that was a long time ago. With the "Spring and Autumn Annals" of Confucius he may be familiar, although this is by no means certain, as that work is said of late years to be much neglected. The Contending States were about twenty in number, and in reading the Annals of twenty different states, it is difficult even for the memory of a Chinese teacher to remember at all times which is which. Besides this the knowledge of ancient geography which most Chinese possess is almost certain to be confused and imperfect. A graduate of Cambridge University, whose time had been chiefly given to mathematics, might not pass a good examination upon the details of the Saxon Heptarchy, although the Saxon Heptarchy is from five hundred to a thousand years nearer to our times than is the epoch of the Contending Kingdoms. Yet whatever his knowledge, or ignorance, we can not conceive that the Cambridge man's acquaintance with the History of England should have been derived, partly from tales which he had heard his grandfather repeat, as they had been told by *his* grandfather, partly from recollections of historical plays, and the rest from the perusal of such productions as Jane Porter's "Highland Chiefs" or Louisa Mühlochs' "Court of Henry the VIII." Yet instances to which this supposititious case would form no very distant analogue, might be easily cited in China. The Chinese are at once the most learned and the most ignorant people in history.

A STUDY ON THE YIH KING.

1. *The Yi King.* Translated by James Legge. Oxford: 1882.
2. *Mutationum Liber. Cursus Literature Sinacæ.* Vol. III., pp. 520—619. P. Angelo Zattoli, S. J. Chang-hai: 1880.
3. *A Translation of the Confucian Yih King, or the "Classic of Change."* By the Rev. Canon McClatchie, M. A. Shanghai: 1882.
4. *The Quarterly Review:* July, 1882. Art. V.—Chinese Literature.

FEW books have occupied the attention of so many students as the volume of the Chinese classics which is designated "The Yih King" or the Book of Changes. Dr. LEGGE having stated the fact that, quotations from 218 commentators on this work are found in the Imperial *Kang-hi* edition of it, says, "I may venture to say that 218 are hardly a tenth of the men who have tried to interpret this remarkable book, and to solve the many problems to which it gives rise." The fact that we have four translations of it into European languages—three of which have appeared within the last ten years—is evidence [of the interest with which it is regarded by students in the West.

The appearance of Prof. LEGGE's Translation, with its very valuable Introduction, gives all persons greater advantages for understanding this book than they have hitherto had. We propose in this paper to present from Dr. LEGGE's Introduction some of the views which he, after a long and laborious study of the work itself and some of the standard Chinese Commentaries on it, holds in regard to its antiquity, the authorship of its several parts and its general meaning; and also the opinion of others on some of these points.

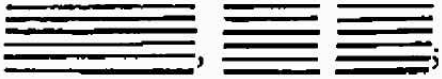
The Yih King comprises four integral parts, viz: The 64 lineal figures of FUH-HI, the explanation of these figures by king WEN, the explanation of these figures by the duke of CHOW, and the Appendixes, styled the "Ten Wings," which are commonly ascribed to CONFUCIUS. It is thus seen that the several parts are of different dates. FUH-HI lived, according to Dr. LEGGE, B.C. 3322, according to Mr. MAYERS and the other authorities B.C. 2852. King WEN made his explantion B.C. 1143; the duke of CHOW, some thirty-four years after king WEN wrote his, say B.C. 1108; and the Appendixes were written say from B.C. 485 to 400.

In most of the Chinese editions of the Yih King parts of the Appendixes are printed in continuity with the explanations of king WEN and the duke of CHOW; the other parts of them are printed in separate chapters after the whole 64 figures have been explained. All the translators have conformed their translations to this, the most common arrangement of several parts. But Dr. LEGGE has separated the explanations by king WEN and duke of CHOW, which

he styles the Text, from the Ten Wings, which are ascribed to CONFUCIUS, and has arranged them all under seven Appendixes. There are evident advantages from this arrangement, as it keeps the writings of the different authors separate and distinct.

Dr. LEGGE describes the Yih King as consisting of "a text in explanation of certain lineal figures, and of appendixes to it;" and expresses the opinion that the former was composed in the twelfth century B.C., and that the Appendixes were composed between six and seven centuries *after* the Text. He then gives the following "account of what we find in the Text, and how it is deduced from "the figures:—

"The subject-matter of the Text may be briefly represented "as consisting of sixty-four short essays, enigmatically and symboli- "cally expressed, on important themes, mostly of a moral, social, and "political character, and based on the same number of lineal figures, "each made up of six lines, some of which are whole and the others "divided.

"The first two and the last two may serve for the present "as a specimen of those figures:  and  . The Text says nothing about "their origin and formation. King Wăn takes them up, one after "another, in the order that suits himself, determined, evidently, by "the contrast in the lines of each successive pair of hexagrams, and "gives their significance, as a whole, with some indication, perhaps, of "the action to be taken in the circumstances which he supposes them "to symbolise, and whether that action will be lucky or unlucky. Then "the duke of *Kâu*, beginning with the first or bottom line, expresses, "by means of a symbolical or emblematical illustration, the signi- "ficance of each line, with a similar indication of the 'good or bad "fortune of action taken in connection with it. The king's inter- "pretation of the whole hexagram will be found to be in harmony with "the combined significance of the six lines as interpreted by his son.

"Both of them, no doubt, were familiar with the practice of "divination which had prevailed in China for more than a thousand "years, and would copy closely its methods and style. They were "not divining themselves, but their words became oracles to subse- "quent ages, when men divined by the hexagrams, and sought by "means of what was said under them to ascertain how it would be "with them in the future, and learn whether they should persevere "in or withdraw from the courses they were intending to pursue.

"I will give an instance of the lessons which the lineal figures are "made to teach, but before I do so, it will be necessary to relate what "is said of their origin, and of the rules observed in studying and "interpreting them. For information on these points we must have "recourse to the Appendixes; and in reply to the question by whom "and in what way the figures were formed, the third Appendix "supplies us with three different answers:—

"(i) The 11th paragraph of Section ii [of 3rd Appendix] says:—

"'Anciently, when the rule of all under heaven was in the hands of "Pâo-hsî, looking up, he contemplated the brilliant forms exhibited in "the sky; and looking down, he surveyed the pattern shown on the "earth. He marked the ornamental appearances on birds and beasts, "and the (different) suitabilities of the soil. Near at hand, in his own "person, he found things for consideration, and the same at a distance, "in things in general. On this he devised the eight lineal figures of "three lines each, to exhibit fully the spirit-like and intelligent opera-"tions in and to classify the qualities of the myriads of things.'

"Pâo-hsî is another name for Fû-hsî, the most ancient person-"age who is mentioned with any definiteness in Chinese history, "while much that is fabulous is current about him. His place in "chronology begins in B.C. 3322, 5203 years ago. He appears in "this paragraph as the deviser of the eight kwâ or trigrams. The "processes by which he was led to form them, and the purposes "which he intended them to serve, are described, but in vague and "general terms that do not satisfy our curiosity. The eight figures, "however, were, ☰, ☱, ☲, ☳, ☴, ☵, ☶, and ☷; called *khien*, tui, lî, *kăn*, sun, "khân, kăn, and khwang; and representing heaven or the sky; "water, especially a collection of water as in a marsh or lake; fire, "the sun, lightning; thunder; wind and wood; water, especially as "in rain, the clouds, springs, streams in defiles, and the moon; a hill "or mountain, and the earth. To each of these figures is assigned "a certain attribute or quality which should be suggested by the "natural object it symbolises; but on these attributes we need not "enter at present.

"(ii) The 70th and 71st paragraphs of Section i give another account of the origin of the trigrams:—

"'In (the system of) the Yî there is the Great Extreme, which "produced the two I (Elementary Forms). These two Forms produced "the four Hsiang (Emblematic Symbols); which again produced the "eight Kwâ (or Trigrams). The eight Kwâ served to determine the "good and evil (issues of events), and from this determination there "ensued (the prosecution of the) great business of life.'

"The two elementary Forms, the four emblematic Symbols, "and the eight Trigrams can all be exhibited with what may "be deemed certainty. A whole line (———————) and a divided "line (——— ———) were the two I. These two lines placed over "themselves, and each of them over the other, formed the four "Hsiang. ═══; ═ ═; ═ ═; ═ ═.

"The same two lines placed successively over these Hsiang, formed "the eight Kwâ, exhibited above."

. . . . . .

"It is a moot question who first multiplied the figures from the "trigrams universally ascribed to Fû-hsî to the 64 hexagrams of "the Yî. The more common view is that it was king Wăn; but "Kû Hsî, when he was questioned on the subject, rather inclined "to hold that Fû-hsî had multiplied them himself; but he declined "to say whether he thought that their names were as old as the "figures themselves, or only dated from the twelfth century B.C. "I will not venture to controvert his opinion about the multiplica- "tion of the figures, but I must think that the names, as we have "them now, were from king Wăn."

. . . . . .

"(iii) The 73rd paragraph of Section i, with but one paragraph between it and the two others which we have been considering, gives what may be considered a third account of the origin of the lineal figures:—

"'Heaven produced the spirit-like things (the tortoise and the "divining plant), and the sages took advantage of them. (The opera- "tions of heaven and earth are marked by so many changes and trans- "formations, and the Sages imitated them (by means of the Yî). Heaven "hangs out its (brilliant) figures, from which are seen good fortune and "bad, and the sages made their emblematic interpretations accordingly. "The Ho gave forth the scheme or map, and the Lo gave forth the writ- "ing, of (both of) which the sages took advantage.'

"The words with which we have at present to do are— "'The Ho (that is, the Yellow River) gave forth the Map.' This "map, according to tradition and popular belief, contained a scheme "which served as a model to Fû-hsî in making his 8 trigrams. Apart "from this passage in the Yî King, we know that Confucius believ- "ed in such a map, or spoke at least as if he did.* In the 'Record "of Rites' it is said that 'the map was borne by a horse†;' and the "thing, whatever it was, is mentioned in the Shû as still preserved "at court, among other curiosities, in B.C. 1079.‡ The story of it, "as now current, is this, that 'a dragon-horse' issued from the

* Analects, IX, viii. † Lî Kî, VIII, iv, 16. ‡ Shû, V, xxii, 19.

" Yellow River, bearing on its back an arrangement of marks, from " which Fû-hsî got the idea of the trigrams.

" All this is so evidently fabulous that it seems a waste of time " to enter into any details about it.

. . . . . .

" My own opinion is, that the second account of the origin of " the trigrams and hexagrams is the true one. However the idea of " the whole and divided lines arose in the mind of the first framer, " we must start from them; and then, manipulating them in the " manner described, we arrive, very easily, at all the lineal figures, " and might proceed to multiply them to billions. We cannot tell " who devised the third account of their formation from the map " or scheme, on the dragon-horse of the Yellow River. Its object, " no doubt, was to impart a supernatural character to the trigrams " and produce a religious veneration for them."

. . . . . .

" But all the work of prince *Khang* or king Wăn in the Yî thus " amounts to no more than 64 short paragraphs. We do not know " what led his son Tan to enter into his work and complete it as " he did. Tan was a patriot, a hero, a legislator and a philospoher. " Perhaps he took the lineal figures in hand as a tribute of filial " duty. What had been done for the whole hexagram he would do " for each line, and make it clear that all the six lines 'bent one " way their precious influence,' and blended their rays in the globe " of light which his father had made each figure give forth.

. . . . . .

" At length I come to illustrate what I have said on the subject- " matter of the Yî by an example. It shall be the treatment of the " seventh hexagram  which king Wăn named " Sze, meaning Hosts. . . . . .

" The hexagram Sze is composed of the two trigrams Khan and " Khwăn [the latter placed above the former] exhibiting waters " collected on the earth; and in other symbolisms besides that of the " Yî, waters indicate assembled multitudes of men.....The name " which king Wăn gave the figure shows, however, that he saw in it " the feudal hosts in the field. . . . . .

" Looking again at the figure we see that it is made up of five " divided lines and of one undivided. The undivided line occupies " the central place in the lower trigram,—the most important place, " next to the fifth, in the whole hexagram. It will represent, in the " language of the commentators, 'the lord of the whole figure,' and " the parties represented by the other lines may be expected to be

"of one mind with him or obedient to him. He must be the leader "of the hosts. If he were on high, in the fifth place, he would be "the sovereign of the kingdom. This is what king Wăn says:—

"'Sze indicates how (in the case which it supposes), firmness and "correctness, and (a leader of) age and experience, there will be good "fortune and no error.'"

The Duke ot *K*âu expands it thus:—

"'The first line divided, shows the host going forth according to the "rules (for such a movement). If those (rules) be not good, there will be "evil.' The second line divided, shows (the leader) in the midst of the "hosts. There will be good fortune and no error. The king has thrice "conveyed to him his charge. The third line, divided, shows how the "hosts may possibly have many commanders:—(in such a case) there "will be evil. The fourth line, undivided" shows hosts in retreat: there "is no error. The fifth line, divided, shows birds in the fields which it "is advantageous to sieze (and destroy). There will be no error. If the "oldest son lead the host' and younger men be (also) in command, "however firm and correct he may be, there will be evil. The topmost "line, divided, shows the great ruler delivering his charges (to men who "have distinguished themselves), appointing some to be rulers of "states, and others to be chiefs of clans. But small men should not be "employed (in such positions)."

. . . . . .

The above is a specimen of what I have called the essays that make up the Yî of *K*âu. So would king Wăn and his son have had all military expeditions conducted in their country 3000 years ago.

. . . . . .

"Sze is a fair specimen of its class. From the other 63 "hexagrams lessons are deduced, for the most part equally good "and striking. But why, it may be asked, why should they be con- "veyed to us by such an array of lineal figures and in such a farrago "of emblematic representations? It is not for the foreigner to insist "on such a question. The Chinese have not valued them the less be- "cause of the antiquated dress in which their lessons are arrayed. "Hundreds of their commentators have evolved and developed their "meaning with minuteness of detail and a felicity of illustration "that leave nothing to be desired. It is for foreign students of "Chinese to gird up their loins for the mastery of the book instead "of talking about it as mysterious and all but inexplicable." See pp. 2 to 26.

In the third chapter of his introduction Dr. LEGGE presents his views of the authorship of the Appendixes and their contents. He says:—

"They are reckoned to be ten, and called the Shih Yî or 'Ten "Wings.' They are in reality not so many; but the Text is divided "into two sections, called the Upper and Lower, or, as we should say,

"the first and second, and then the commentary on each section is "made to form a separate Appendix. I have found it more con- "venient in the translation which follows to adopt a somewhat "different arrangement."

Prof. LEGGE arranges the "Ten Wings" under seven Appendixes, dividing some of them into two sections. The authorship of all the Ten Wings has been ascribed to CONFUCIUS by the Chinese commentators and by all the translators except Dr. LEGGE. He thinks from an examination of the fifth, sixth, and seventh wings which are comprised in his third and fourth Appendixes, that he finds internal evidence that they were not prepared by him; and thus, having fixed a doubt of his being the author of these three, he concludes he is not the author of any of them. Yet he says, "I do not doubt, "however, that they belong to what may be called the Confucian "period, and were produced some time after his death, probably "between B.C. 450 and 350." CONFUCIUS died B.C. 478. Dr. LEGGE states that all the Appendixes have been ascribed to CONFUCIUS with nearly the same unanimity as the text is ascribed to king WEN and the duke of CHOW.

The historian SZE-MA-KHIEN, whose 'Historical Records' appeared 100 years before our era, expressly ascribes them all to CONFUCIUS, except the last two, which he does not mention at all, and this was, no doubt, the common belief in the fourth century after the Sage's death. And this continues to be the "all but unanimous opinion of Chinese critics and commentators" to the present time. Whether Dr. LEGGE has succeeded in setting aside this opinion, which has come down through these more than 2000 years, every sinologist will judge for himself. The testimony in favour of the belief that CONFUCIUS was the author of the Appendixes is more reliable than the testimony to the authorship of the Text which Dr. LEGGE accepts as reliable; because the Appendixes were written so much nearer to the time of the preparation of reliable history. The opinion does not imply that they were written out in full by his own pen, but that they contain his views and teachings, in regard to the Text, as he had taught them to his disciples. We refer our readers to Dr. LEGGE's book for his clear statement of the contents of the Appendixes. See pp. 31—55.

Another point on which Dr. LEGGE differs from the Chinese commentators and other foreign authorities is the question of the antiquity of the Yih King. P. REGIS states that the "Y-king is the first and most ancient of all the Chinese Books which are styled classical." Canon MCCLATCHIE says, "The Yih king, or Book of Change, is regarded by the Chinese with peculiar veneration, not only as being the most ancient of their classical writings," &c. The writer of the article in

the *Quarterly Review* says, "Thus, though Chineso historians are "doubtful as to when and by whom the *Yih king* was written, com- "mon consent proclaims it to be the oldest work in their literature." While Dr. LEGGE writes:—"The Shû is the oldest of the Chineso "classics, and contains documents more than a thousand years earlier "than king Wăn. Several pieces of the Shih King are also older than "anything in the Yî; to which there can thus be assigned only the third "place in the point of age among the monuments of Chinese litera- "ture."

On this point, which Dr. LEGGE moots, there is some facts to sustain the positions which the different disputants occupy. It being readly admitted by all that some parts of the Shû and She are older than the explanations of king WEN and the duke of CHOW, no one contends that the *explanations* of the figures are older than these parts of the Shû and the She. But as lineal figures are the basis of the Yih King, and are an *essential* part of the book; and as *these* are admittedly *older* than any document in the Shû by a thousand years, according to Dr. LEGGE himself, it would appear that the Chinese are correct in their universal agreement in regarding the Yih King as the oldest monument of Chinese literature. It is not, however, supposable that these lineal figures existed in the long interval from the time of FUH-HI B.C. 2852 to the time king WEN wrote his explanation B.C. 1143. It is most reasonable to suppose that some explanations were handed down with them either oral or written. It is also most probable that king WEN embodied the most of these traditionary explanations in what he wrote. On this surmise there are found in the Yih not only lineal figures which have come down from the highest antiquity of this nation but the substance of the traditionary explanations of them. The reasons which sustain this surmise are these: These figures were regarded with great veneration or superstition at even that early period by the people. They were used, as there is every reason to believe, in divination. It is not supposable that any one, however honored among the people could have substituted *new* explanations to figures so used and so superstitiously regarded. It is, however, a very probable surmise that one so regarded as king WEN could enlarge and fix the traditionary explanation so that it would be accepted as the authoritative one.

In an article in the *Quarterly Review* for July, 1882, on Chinese Literature, the writer gives his opinion of the Yih King thus:— "Legend attributes the basis of the work which consists of eight "diagrams of whole and divided straight lines, to the Emperor "Fuh-hi, or Mih-hi as he is also called, who is said to have reigned

"from 2852 to 2737 B.C. These eight diagrams, by means of new "combinations of their parts, were multiplied into sixty-four hexa-"grams. But by whom this was done is a disputed point. Some "native authorities say that the new combinations were designed "by Mih-he himself; others, by Shin-nung (B.C. 2737–2697); some, "by the Great Yu, who drained off the water of the flood (B.C. "2255–2205); and others again, by Wăn Wang (B.C. 1231–1135). "One of the sixty-four hexagrams stands at the head of each "chapter, and is followed by a few sentences which form the "original text. With regard to the authorship of these sentences, "also, authorities differ, but there is good ground to believe that, "if they were not by Mih-hi himself, they were the work of a "contemporary. Following the principal sentence of the text and "interspersed with the remaining paragraphs, come commentaries "(Twan and Seang) which are attributed by many Chinese writers to "Wăn Wang and his son Chow Kung respectively, though modern "critics incline to the belief that Confucius, who also wrote a com-"mentary on the whole work, was their real author.

"This uncertainty as to the authorship of *Yih king* finds its "counterpart in the doubts which exist as to its meaning. 'The "philosophy of the *Yih king* is deep,' is the favourite evasive "reply of Chinese scholars, when asked to explain its drift. That as "early as the Chow Dynasty (B.C. 1122–255) it was regarded as a "work on divination there can be no doubt; and when the Emperor "Shi Hwang-ti (B.C. 221–209), in order to check that learning "among the people which he feared might make them brood over and "discuss his mandates, ordered the destruction of all books except "such as had reference to divination, medicine and husbandry; the "*Yih king* was saved as belonging to the first category. Authors "in subsequent times have discovered that it bears a moral and "political meaning; and vague generalities, such as that it 'embodies "the virtues of Heaven and Earth, the brightness of the sun "and moon, the order of the four seasons, and the good and evil "fortunes pertaining to gods and devils' are employed to conceal the "prevailing ignorance of its contents. The meaning of the text, as "understood by this last School, has lately been ably and faithfully "set forth in the translation of *Yih king* by Dr. Legge, which forms "the sixteenth volume of Max Müller's 'Sacred Books of the East.'

"Those who take a pleasure in seeing how

'Mens infirma hominum cœli perrumpere claustra
Cum studet, in tenebras præcipitata ruit'

"will be amply gratified with the contents of this volume, which while "it illustrates the ingenuity of native scholars, fully justifies our

" remarks on their failure to understand the true nature of the work.

" Neither, then, as to its authorship nor its meaning do Chinese " writers speak with any certainty. Probably no book in the world has " been so largely commented on as the *Yih king*, and certainly no " book has kept its own secret so close and for so many centuries. The " riddle has been before the Chinese literary world for more then three " thousand years; it has exercised the ingenuity of the keenest intellects " of every age; and it remains at the present day as much a mystery as " when, according to current belief, Wăn Wang sat poring over the " original text in his prison cell. This uncertainty is suggestive of the " probability, that the true explanation of the riddle lies beyond " the ken of the critics and the commentators. It is impossible to sup- " pose that, had they been in possession of the full materials for " investigation, they would one and all have failed to arrive at the true " conclusion of the matter. Recent research has shown that this pro- " bability may be accepted as a certainty, and the key to the mystery, " which was been beyond the reach of Chinese scholars who know no " other language than their own, and who are but very imperfectly " acquainted with its archaic form, has within the last few months " been revealed to a French scholar, M. Terrien de La Couperie, who, " bringing his knowledge of the ancient languages of Babylonia to " bear on the question, has opened the seals of the book which has " been practically closed for upwards of thirty centuries.

" But this discovery is but a part, and a small part, of the revelation " made through the same instrumentality of the origin of the people " and language of China. The long interval between the arrival of the " Chinese in China and the beginning of a connected history of the race " has served to obliterate among them all traces of their origin; and, " though it is a recognized fact that they were immigrants from a for- " eign land, there exists no legend, much less any record, of whence " they came. But they came as a civilized people. They possessed a " knowledge of writing, of agriculture, and of astronomy, and they " were versed in the art of government. Before such civilized " invaders, the aborigines, who were not themselves without some " culture, were destined to give way and were forced to accept with " the yoke of the Chinese the language they brought with them. " This it is that has betrayed their origin, and by means of which " we are able to trace them back through the misty ages of anti- " quity to the regions of Susiana. The Akkadian syllabaries " brought by George Smith and others from Babylonia furnish an " identity of words and hieroglyphs, which shows beyond reasonable " doubt an unmistakable affinity between the written characters " of that region and of ancient China. We have no intention of

" introducing here long lists of words to illustrate our assertion, " but those intersted in the subject will find the question worked " out in a paper by M. Terrien de La Couperie, lately printed in the " 'Journal of the Society of Arts.'

" But the cuneiform syllabaries have done more than furnish " isolated instances of identity. A careful investigation into their con- " tents undertaken by M. Terrien has been rewarded by the discovery " of fragments identical with the *Yih king* in the Akkadian language. " From these it appears that, instead of being entirely a work on " divination, or the depositary of any deep philosophical lore, it con- " tains syllabaries illustrating the meaning of the word or words " following the diagram at the head of each section. Other chapters " consist, some of astrological formulæ, some of ephemerides, and " some of ethnological facts relating to the tribes of the country, but " all taking the form of vocabularies, and therefore insusceptible of " translation in the sense in which every commentator from Confucius " downward has attempted to deal with them. To those unacquainted " with the history of Chinese words, it will appear passing strange " that in the time of Confucius the original sounds of the written " characters should have undergone so complete a change that the " text of *Yih king* should have become unintelligible. Yet so it was, " and the truth is confirmed by the fact that successive commen- " tators have shown an increasing inabililty to understand its mean- " ing. Not only were the words changed, but the characters which " represented them underwent transformations. There can be no " doubt that a large number of the characters in the *Ku Wän* or " ancient writing, were used phonetically, and that, after the long " night which settled down on literature before the time of Confucius, " these, owing to dialectical influences and phonetic decay, having " lost all traces of their original value, re-appeared as unintelligible " signs on the revival of learning. The history of the first Han " Dynasty (B.C. 206–25 A.D.) gives some curious details of the efforts " made, at the time of which the historian wrote, to encourage a study " of the written characters and to recover the old sounds. A law was " made, we are told, that at the periodical examinations any youth " who was able to write nine thousand characters was to be made " a royal historiographer, and that those who showed themselves " proficient in the six different forms of characters should receive " appointments as presidents of boards, historiographers, court " annalists, and legal historians. It was further enacted, also, " that any officia lusing any incorrect characters in an address to the " throne was to be degraded. Notwithstanding, however, every " effort to recover a knowledge of the ancient characters, there

" existed so general an ignorance of their sounds, that it became " necessary to have recourse to the scholars of the neighboring state " of Ts'i, among whom still lingered a tradition of their value.

" But prior to this, and before the time of Confucius, the pages of " the historians showed large lucanæ, testifying to their inability to " reproduce the ancient characters. Already at this period the large " seal characters invented by Shi Chow (about B.C. 827-782) had come " into vogue, and widely as these differed, we are told, from ancient " texts which were subsequently found in the wall of Confucius's " house, they suffered a still further deterioration during the T'sin " Dynasty (B.C. 255-206), when, in obedience to the necessity arising " from further phonetic changes which had taken place, the lesser seal " character was designed and brought into general use. Yet another " change took place a little later, when the *Li shu* or official writing " was introduced, which again in turn gave place, after numerous " modifications, to the characters as we now have them. Enough has " been said to show that, far from possessing that immutability " generally attributed to them, Chinese words and characters have " from time to time undergone many and great changes, and viewed " in this light it becomes quite intelligible that the *Yih king* presented " difficulties to Confucius which he was unable to explain.

" Recent scholars have shown conclusively the common origin of " the Babylonian and Chinese civilization, and the relation existing " between the Chinese and the Akkadian written languages. . . . .

. . . . . .

" Abundant evidence might be adduced from the true meaning of " the *Yih king*, to show that this, the earliest extant Chinese work was " of foreign origin. The probability is, that the first immigrants into " China brought it with them from the cradle of their race, or at all " events from their latest home. Chinese records speak of Naih- " wangti (*i.e.* Nakhonti) and his immediate successors as the author's " of numerous works, and if we are to accept the authority of the " *Ts'o chuen*, there did exist in the time of Ch'aou kung (B.C. 1052- " 1001) works of which they were believed to be the authors, and " which were written in a character that was unintelligible to all " except a few scholars. We are told that on one occasion the King " of Ts'oo, pointing to an official named I Siang, said, 'There is a " good historiographer; he can read the "Three Fun" (said to have " been written by Mih-hi, Shin nung, Naihwangti), the "Five Tien" " (by the succeeding five Emperors?) the "Eight Sih," and the " Nine Kew."' And in the official record of the administrative " system of the Chow Dynasty (B.C. 1154–255) it is mentioned that " the Recorders were charged among other duties with that of

"preserving the 'books of the three great sovereigns and of the five "rulers."'—*Quarterly Review*, 1882, pp. 124–133.

It will be very easy for M. TERRIEN to furnish indisputable proof in support of his opinion that the Yih King is a monument of a literature existing in Central Asia before the ancestors of the present Chinese came to China, and was brought with them at the time of their emigration, or received from there at some subsequent period, but of which fact no record is found in Chinese history or legend. It is in this way: Are the eight original trigrams, or any, or all, of the 64 hexagrams, which are an integral part of the Yih King, found in the Akkadian syllabaries which have been examined by him? If they are then he has only to produce them to satisfy most persons that this fact establishes the origin of the Chinese figures; for it would not be supposable that such arbitrary figures could be found among two adjoining peoples and not have a common origin. But if none of the lineal figures are found among these ancient records of Babylonia then it will be doubted whether the fragments which M. TERRIEN has found "are identical with the Yih King." The passage on the 129th page of the *Review* does not make it clear whether such figures have been found or not. We therefore wait with great impatience the appearance of the promised translation of the Yih King which is to be made with light derived from these Akkadian records. We call M. TERRIEN's attention to this particular point, and ask him to furnish his readers with such figures as he may have found. The reason why the fragment, indentical with the Yih King will not be satisfactory apart from any of the figures is this: The Text of the Yih is so differently understood by all those who have translated it that the fragments will not agree with these translations. If M. TERRIEN gives us a translation differing yet again from those already made and agreeing with "the fragments," it will not be considered satisfactory for obvious reasons. But if he can present any number of the trigrams or of the hexagrams then the matter will admit of no doubt.

This would not appear to be the time to express a final opinion of this book which is regarded with such a high degree of reverence by the Chinese. Still, while waiting for the promised translation of M. TERRIEN and Prof. DOUGLAS, we may make some remarks which will remain true under every circumstance. The high estimate in which it is held by Chinese rests upon no solid foundation, for all the translators agree in the opinion that there is very little of philosophy or science in its pages. This reverence for it is based first upon the great antiquity of the figures and their supposed supernatural origin,

second, because of its use in divination and the widely held opinion that a complete knowledge of it would enable the fortunate possessor to fortell all future events. By a more influential class it is held that it contains "a deep philosophical lore" which would contribute largely to the greatness of all successful students of its pages. This impression in regard to it was fixed in the minds of the Chinese by the saying of CONFUCIUS: "If some years were added to myself I would give fifty to the study of the Yî." But none of these considerations commend the work to the foreign student as of special value. Besides the fact that it has been used for more than 2000 years for the purposes of divination must lead all considerate minds to regard it as having exercised but little influence for good upon the great number of students who, during these long ages, have poured over its pages with untiring assiduity. It may be most earnestly desired that some work would be prepared and received by the people which would be indeed a mine of true philosophical and scientific lore, and which would come to hold the same place in the reverence of this people as the Yih King has so long held, and from which the students thereof would obtain a correct knowledge of philosophy and science, arts and religion.

We have purposely not spoken of the several translations. In the nature of things, the usual principles of translation cannot be applied to writings which are enigmatical and designedly expressed in symbolical language. Dr. LEGGE says of his first translation, made in 1854, "I endeavored to be as concise in my English as the original Chinese was. I followed in this the example of P. REGIS and his coadjutors in their Latin version. But their version is all but unintelligible, and mine was not less so."—Preface, p. v. Canon MCCLATCHIE says: "This is the key [Comparative Mythology] which I have applied to open the mysteries of this interesting Classic."—Preface, p. v. Using this key to interpret its mysteries Canon MCCLATCHIE wrote what he conceived to be the meaning of the enigmatic language. And none will accept his meaning but those who have the same conception in their own minds. In regard to the principles which guided him in this translation Dr. LEGGE says: "It is vain therefore for a translator to attempt a literal version. When the symbolic characters have brought his mind en rapport with that of his author, he is free to render the ideas in his own or any other speech in the best manner that he can attain to."—Preface, p. xv. A translation made on such a principle does not give the reader what is written in the original, but the conception which the translator has of the meaning of the enigma-

tical and symbolic language In other words it is an exposition not a translation. A literal translation of the Yih King would necessarily be in a great measure unintelligible, because in the original it is enigmatic. Translations made with the view of giving the meaning of the enigmas will be different, the one from the other, because each translator has a different understanding of the enigmas. Readers will accept or reject the several meanings according to their own conceptions of the original.

A STUDENT.

CHINESE EMIGRATION.

OUR steamer was lying in a port of south China, discharging rice brought from Shanghai, and taking on board cargo for Europe. On the morning of the third day numbers of Chinamen, with small quantities of baggage, began to take up their station on the covered wharf alongside of which our ship was placed. By about nine o'clock the wharf was crowded, leaving only room enough for the coolies to pass along with loads of goods which were being rapidly dropped down into the capacious hold of the vessel. Till noon and even later the loading went on, with no interruption other than that caused by one or two rushes made for the ship by the waiting crowd. These rushes were promptly met and successfully resisted by the officers and crew, some of whom, it was noticed, were armed with short sticks resembling policemen's batons as to size and shape, but which were in reality only pieces of fire wood selected from a pile of bundles which had already come on board and been stowed on deck. Rough and ready however as these truncheons were, they did good service, and though not harshly used, kept the decks clear till the loading would be completed. Rumour had got about among us, the European passengers, that the cargo would be all in by sometime shortly after midday, and we were waiting about to see how our Chinese fellow-passengers would get on board. About half-past two in the afternoon, we were suddenly startled by a noise as of hundreds of voices shouting simultaneously in great excitement, and mixed with it the rush and trampling of many feet. Hurrying to the saloon door we found a deluge of frantic men rushing along the planks leading to the ship, jumping from the end of the gangways on to the deck, and streaming down the hatchways into the hold, and in a few seconds the flood of human beings had spread itself over the whole of those parts of the ship which had been abandoned to it. The clamour and bustle

seemed if anything, to increase, and the babel of sounds was deafening, coming up even from the under saloon through the gratings of the ventilators. The eagerness of the Chinese to get on board was intense, and they carried everything before them by mere weight and numbers, coming in not only by the entrances prepared for them but pouring over the bulwarks where that seemed a more direct way. A most easily embarked cargo was this living freight; those on duty with their short sticks had only to cease defending the ship and in poured the flood of men. The first thing many of them did on coming on board, was to throw down a mat on the first space of unoccupied deck they found, and they would then stand by contentedly regarding the rush of men with dirty feet passing over their mat, and trampling it into unsightliness, seemingly not annoyed at the destruction of the mat, as long as they could thus claim for their use on the voyage the place it covered. A vast deal of bustle took place in getting on board the baggage they had with them. For eight hundred men the whole amount was very small, but in the terrible hurry in which all was being done, the embarkation of the baggage was a confusing business, all the more so as the owners seemed anxious lest, when they were engaged over their goods, some one else should occupy the positions which they had claimed. There were a good many bamboo chests, but the bulk of the possessions of these passengers seemed to consist of baskets of provisions, cooking pots and little stoves, water in wooden casks and earthenware jars, of which last one broke in coming on board, charcoal, fruit such as oranges, and, in one or two instances, small coops with live chickens.

It soon began to appear that the immense hurry and rush with which all the coming on board had been marked was not uncalled for. In about half an hour, or perhaps forty-five minutes after the gangway had been abandoned to the waiting crowd, the steamer began to cast off from the wharf and swing out to her anchor. The embarkation had not yet been completed, but what remained had to be done by means of small boats, and involved a good deal of dangerous-looking climbing on the part of the passengers, and a good deal of troublesome hoisting of their belongings. On returning to the saloon we found that, while we had been staring at the stampede, the British Consul had arrived and left cards for the lady passengers. As soon as all the Chinese seemed to be on board measures were taken to inspect them. They were all sent up out of the hold, massed on one part of the ship, and made, one by one, to pass in review before the assembled officials, the British Consul standing and

counting, himself, each one as he passed, and stopping the procession now and again to question some boy or other emigrant whose case seemed to call for remark. The Chinese officials, of whom two were present, one representing the local land authorities, took the inspection more easily, one of them sitting quietly on a folding chair which his attendants had brought with them, and both of them leaving the real work of inspection to their underlings. Behind these officials, at the place of inspection, stood a few Chinese, said to be on the outlook for fugitives, but the review passed quietly off and no fault was found with any of the eight hundred who were leaving their country. In the whole company there were only three children and five women, one of these last being recognised by the by-standers as having displayed great trepidation as she came, with hurrying yet hesitating step, up the sloping plank which formed the narrow bridge over the yawning chasm between the wharf and the ship's side. The passengers passed muster all right. The personal counting even of the exact British Consul failed to make out one too many, the doctor detected no symptoms of disease, the sixteen Chinese cooks were called up and put in an appearance, the cooking ranges stood in an imposing row close at hand, the other arrangements and provisions seemed to give satisfaction, and the Customs' officials, British and Chinese, after making their adieus and wishing us a good voyage, descended to their boats and pulled away. Getting up our ladder and anchor we stood out into the river, and, after watching the intricacies of navigation in piloting a large ship through a crowded anchorage in a swift current, we found the shore of China rapidly receding, and were at full liberty and leisure to realise our position.

On coming from the north towards this Chinese port rumour began to be current among the crew that we were to take on some seven hundred Chinese passengers. Immediately after our arrival we found the report confirmed, and among the evidences we had of its truth were men setting up cooking ranges on deck, and a foreigner engaged with measuring tape and note-book calculating the superficial area of the deck and holds, after deducting the space occupied by steam winches and other encumberances. Report too had it that for every nine superficial feet of area we were entitled to carry one passenger, and we soon learned that the inspection and numbering of the crowd on board resulted in our being declared to be a few within the number which the vessd might legally carry. And so there we were with some 798 (seven hundred and ninety eight) Chinese and 57 (fifty-seven) Europeans—a boatload of 855 (eight hundred and fifty five) in all. Going down into the hold—the fore-

hold especially—was an impressive sight. The whole of the immense space seemed occupied with reclining human beings, here and there could be discerned a long line of baggage, the top of which was also covered with men. The smell was strong, the heat oppressive, and the fluttering of the fans, which every one seemed to possess, made the place seem as if it were an immense cave whose dim depths were filled with bats about to take wing when disturbed by the entrance of the visitor. Here and there might be seen a company lying round a lamp smoking opium, and as the eye became more accustomed to the darkness the sides of the hold could be seen to be hung with parcels and baggage suspended on sticks inserted in the open plankwork which protects the skin of the ship from being damaged by the cargo. The passengers were evidently pleased with their quarters and had laid themselves down over the entire space; leaving no lanes for walking, so that comers and goers had to make their way out and in by treading on their neighbours' mats. Though so closely packed, these nearly eight hundred men behaved very well during the eight days they were on board. It says a great deal for the peaceable nature of the Chinese, that though they must have been a great inconvenience to each other, not more than once in two days did disagreements among them go so far as to give rise to fights in which wounds were received which needed surgical skill to dress them. Only one man's case seemed alarming, and he came along the deck, as was remarked, "bleeding like a pig" from a wound in the head, and on another occasion, four men presented themselves together, with bleeding evidences of a fray. All that we could learn about these cases was that they had originated in one man occupying the place or drinking the water belonging to another. Quite as likely, however, the quarrel arose from gambling, which on account of being a fruitful source of trouble, was strictly prohibited, but no doubt indulged in, as it is an amusement dear to the heart of Chinese under most circumstances, and possessing attractions almost irresistable to men situated as our companions were. Though I went among them frequently and at unsuspected times, I saw very little of this vice among them, and it was quite wonderful and pleasant to see how harmless and quiet these hundreds of strong men were during the days and hot nights while they were crowded together in enforced idleness. In the day time they used to swarm up out of the holds and perch, like birds, on any little projection or slope that afforded firm footing, and, though most of them were labourers, a few could read, and some of them I found engaged with Gospels and Scripture parts, with which they had been supplied

before coming on board. As their language was of the south, and mine of the north, I was able to hold only very limited conversation with them.

The only periodical excitement they had was the serving out of rice, &c., at meals, which was accomplished in an orderly manner by an arrangement of tallies. One of the sixteen cooks would seat himself on the rail of the ship just beyond the immense pot, his back to the ocean and his face to the company, and, as each basket was presented, he would dig up, with a spade, the proper allowance of rice, deliver it into the basket, and the bearer would go off seemingly satisfied. One little excitement, which came in by way of an extra, was a fall of rain which cleared the decks somewhat, and was a drawback to the pleasure of those who had secured deck places, but it did little harm, as there were awnings all about and some of the men actually went and stood under the streams of rain water that poured down where the canvass collected it.

To the officers and crew engaged in the navigation of the ship this crowd of men everywhere among their feet must have been a great annoyance, but it was very pleasing to see the patience and gentleness with which the Chinese passengers were as a whole treated throughout the entire voyage. One day there was an unusual stir among the crowd and we found that their tickets were about to be taken. Agents, under whose care, evidently, they shipped, supplied each man with the necessary paper; it was collected in due form and found all correct, except in the case of one or two, for whom a compromise was arranged or for whom a friend paid.

Arrived at Singapore, the officers of the ship having already collected tickets, the landing of the passengers was a matter which concerned themselves and their agents only. The agents took possession of the gangway and collected tickets from the men as they went ashore, enforcing their demands by physical force when necessary, one man in particular coming in for smart and rough handling.

Of the whole company, some two hundred who were bound for Penang, were let down the other side of the vessel into boats, conveyed away beyond our sight, and, when the steamer was about to leave, reproduced in the same manner as they had disappeared. Whether this disposal of our fellow-voyagers was for the comfort and economy of our companions themselves, or to secure the rights of the shipping agents who managed them, was not quite manifest.

After passing Penang and getting rid there of the last Chinaman the ship was much more comfortable, and we could breathe

more freely. When that crowd was on board the thought would from time to time arise what could be done with all our passengers should fire break out or the ship be wrecked? As long as they were on board it seemed too solemn a subject even to speculate about, but, after the danger of such a disaster was over, it could be talked about calmly. The problem to be solved was how to save the lives of 855 persons in six boats, the aggregate carrying capacity of which might amount to three hundred or three hundred and fifty? What was to become of the remaining five hundred? Some seemed to think that in the event of being compelled to leave the ship the Europeans would have, with loaded revolvers, taken possession of a boat and gone off, but to this there are two objections, first that it would be too cold-blooded a device to attempt, and second that the attempt would have been useless—it might be made, but with small chance of being successfully carried out in the face of a mob so frantic as our crowd of Chinese would have become if persuaded that their lives were really in danger. After seeing the tremendous rush of that eight hundred coming on board when the contention was only about the choicest place for a week's bed, no one would hope to accomplish much by holding out against them when the rush would be for life. The most sensible theory as to how it would be best to act should such a dire emergency arise, was from a quiet man, who said the safest way would be for the Europeans to stand quietly by let the Chinese take the boats, then, when the desperation was over, try to make up a raft and so escape.

But considered from any side it is still presupposed that of the 855 a large proportion would perish, and the question arises should steamers be allowed to go to sea unprovided with boat accommodation sufficient to float passengers and crew in case of disaster? And be it remembered that this ship, which went to sea with 850 men and six boats was, in no particular, disregarding any law. There was nothing underhand about the arrangement—no evasion of any kind. There was the previous careful measurement of the space, the notification as to how many Chinese it was lawful to carry, and the careful counting afterwards–all was done according to law! But is not the law deficient? If things go on thus it is to be feared that public attention may be called to it by some great disaster; but why should not such steps be taken as would anticipate the possibility of such a disaster?

As to the commercial aspects of Chinese emigration much might be said. There are those who don't want the Chinese to come to their country because the Chinaman would reduce wages. There are others again—the capitalist for instance—who would welcome

him for that very reason, and his plea is that the Chinaman would not reduce wages so much as draw to and keep in the country manufactures which have gone or are going to other countries, which can turn out goods cheaper because wages are lower. The capitalist is fast inclined to regard Chinese labour pretty much as a new factor in trade, and, while admitting that Chinese labour would temporarily affect the existing interests of some classes, just as railways and power-looms affected stage-coaching and hand-weaving, contends that in the long run cheap Chinese labour would increase the wealth and prosperity of any country in the same way as they were increased by the introduction of the locomotive and other steam machinery. If however any one does not wish Chinamen to leave their country and invade other countries, let him bear a hand and assist missionary enterprise in China; for as soon as that great country is Christianized and enlightened enough to set about developing its resources, there will be good wages and wealth for the Chinaman at home, and he will be under no necessity of going abroad. In some places might spring up industrial and mining centres where there are now only a few goat-herds living in miserable huts, and were the resources of the country only fairly developed it would not be too sanguine to expect that three men would be able to live in comparative wealth where one now drags out his existence in poverty. If therefore any one has an objection to the Chinaman going abroad let him send the Gospel to China, as being the most direct way of making that country so attractive to its inhabitants that they will be likely to stay at home.

But there is a distinctly religious side to the question of Chinese emigration; and it is earnestly to be hoped that if they are permitted to enter any country they may receive fair and just treatment, and be allowed to see Christianity bearing itself with a friendly aspect towards them. Sending the Chinese to foreign countries is doubtless one of God's ways of sending the Gospel to China, and if even a fair proportion of these emigrants were to return to their native land impressed with the sincerity of Christians they had met abroad, and feeling that they had been treated kindly in the land in which they were strangers, a powerful gain would have been accomplished towards the ultimate conversion of China. Nor is it too much to hope that of those who go as adventurers to Christian lands many should return themselves Christian, and become sources of Christian influence to others.

HOINOS.

NOTES ON THE HISTORY OF SUCHOW.

By Rev. A. P. Parker.

IV.

THE HILLS.

THE hills in the neighborhood of Suchow are invested with considerable interest in connection with the History of Suchow. The region west of the city, on the shores of the Great Lake is quite mountainous. The mountains, or, more properly speaking, the hills vary from 200 feet to 1100 feet in height, according to barometrical measurement of a number of them that I have made. Many of them seem to be composed mostly of granite, covered in many instances with a thin layer of clayey soil which supports a scant growth of vegetation. In others limestone abounds. Groves of small pine trees cover the sides of some of them, but there are no extensive tracts of large trees. Forests would doubtless grow on many of the hills in the course of time were it not that the trees are always cut down for fuel after having attained a few years' growth. Even the grass and weeds are taken off for the same purpose, so that the hills generally present a barren appearance. On many of them huge boulders of solid granite jut out above the surface, weather beaten and bare. From many of them, stone of a superior quality for building purposes is obtained.

Many of these hills are named for various animals. One is called "Tiger Hill," another is called "Sheep Mountain," and a kind of white porcelain clay that is obtained there (白 磁) is said to be the brains of the sheep! A third, having a striking resemblance to a crouching lion, is called "Lion Hill." Two others are said to be the "Dragon Mountain" and the "Elephant Mountain," though not commonly called by these names; but they represent, or *are*, the bodies of these animals. On this account stone quarrying in most of the hills is strictly prohibited—that is in name. It is commonly believed by everybody, officials and people, that quarrying in the hills is the same as digging into the bodies of the animals, which would, in some incomprehensible manner, bring great calamity on the country. But I have heard that the fears of the officials on the *fung shui* question are very materially allayed by a *douceur* from those who wish to quarry stone. As a matter of fact, vast quantities of limestone and granite are quarried there every year.

One of the most famous of these hills in the annals of the country Wu, is called Ling Yien ("Spirit Peak") Hill. It is situated near the town of Muh-tuh, about 10 miles south-west of Suchow. There are many ancient remains and historical associa-

tions (古跡) connected with it. On its summit Hoh-lü, the king, built his summer palace and divided his time between it and his palace in the city. The following is a translation of what the History says about it:—"It is situated 30 *li* south-west of the city. It is 3,600 feet high. Formerly it produced a kind of stone that was used for making inkstones [a kind of argillite or shale] hence it was called Inkstone Mountain. According to the History of Yüeh there was a stone wall or fortification on this hill, hence it was also called Stone-wall Mountain. It was on this hill that the king of Yüeh presented Si-she [the famous female beauty] to the king of Wu. There is a stone image of a horse on this hill that has the appearance, at a distance, of carrying a rider. Near by is a stone target. The highest peak is called the Harp Stand. Fan Ch'ing-ta says: Looking down from this summit and viewing the Great Lake and the two F'ung F'eng Islands in the lake, the appearance is as if showers of green jadite were falling upon forests of jadestone growing in a world of white silver. Going on east from the Harp Stand you pass the Horse Road. Still east of this are three pools called the Inkstone Pool, the Playflower Pool, and the Moon Pool. According to the History of Wu there is a pool on this hill that never goes dry, and in it is a kind of vegetable which if eaten in summer will counteract the heat. Near by this pool are two wells, one of which is circular and the other octagonal. The former is named the Well of the King of Wu, and the other the Well of the Abbot Chi-tsih. South of these is the Han K'ung Pavilion (涵空閣).....South-east of this is the Ling Yen monastery, near which is a brick pagoda of the same name.....A little south of this is the Resounding Sandal Piazza (響屧廊). On the east of this is the Hundred Step Street, near which is to be seen the Stone Tortoise and the Stone Lohan [disciple of Budda.] There are tracks of a man and woman in the solid rock there, which are said to be the tracks of Fu-ch'ai (king of Wu) and Si-she. On the south of the street is the Cave of Si-she, where the King of Wu imprisoned Fan-li (the ambassador from Yüeh). On the right of the cave is a stone image of a sleeping cow. On the right and left were the two oar-boat harbors, where the king of Wu is said to have amused himself with the dragon boat. Below these is the Subtle Serene Fountain, which was opened (得) by a scholar of T'ai T'sang during the Ming dynasty. This fountain may be seen at a distance of several *li* from the hill. Kao K'i said—The Spiritual Mount [referring to the hill under consideration] excels in wonders and abounds in beauties, and stands forth as if it were not willing to be placed on an equality with its numerous neighboring peaks."

"There are also many strange stones on it. But since the time of Kia Tsing of the Ming, many quarries have been opened in this hill, and three-tenths of these curious formations have been taken away. In the 41st year of Wan Li a certain official named Ma Chi-tsung took possession of the rocks in this hill, in the name of the government, and forbade further quarrying or private trade in them forever. The emperors K'ang-hi and K'ien-lung both visited this mountain and established temporary palaces on its summit."

According to the above account, this hill is 3,600 feet high. I measured it with an aneroid and found it to be 557 feet high above the level of the plain. Quite a difference! The Chinese must have measured, or more likely guessed at, the distance up the side of the hill. One of the priests in the temple on the hill was very much interested in my barometer, and thought it very strange that I could measure the height of the mountain with it. He immediately jumped to the conclusion that there must be some occult science connected with it, and thought that I could also, by means of it, penetrate into the secrets of the future, for he asked me if I could also tell him when that place would again revive as a resort for worshippers and pleasure-seekers—when the temples and pavilions, &c., would again be built up and take the place of the present ruins. He seemed a little dubious as to my sincerity when I confessed my inability to tell him the date of the "good time coming."

It is said that the emperor K'ien-lung occupied the Harp Stand—a flat rock some 8 or 10 feet square—and played the harp while looking out over the Great Lake. Hence the name. The mortices in the rock are still there where stood the posts of the pavillion under which the travelling emperor played the harp 98 years ago. The brick pagoda, above referred to, was built by Sên Ch'ên-yin in 978, in memory of his sisters, queens of Wu and Yüeh. The same priest, already mentioned, told me, evidently with the utmost faith in the truth of his story, that this pagoda was built by a fairy all in one night, and that afterward a fairy cut out the inside rounding it into the shape of a cylinder, and that this also had been done in one night! The knavery and credulity of heathenism are astonishing.

The shape of the inside of the pagoda, evidently corresponded originally to that of the outside, that is octagonal, and it seems to have had some woodwork about it, banisters on the outside and stairways on the inside for each storey, but it has all been burnt or taken away, and the projecting corners on the inside have been cut out, so that it now has the form of a hollow cylinder. This may have been done by the priests for their especial purpose of imposing this

fairy story on the credulity of the people, and thus gain notoriety and make money, or it may have been done as a military measure during the civil war, so as to prevent the pagoda being used for a lookout station. The pagoda has 8 stories and is about 150 feet high.

Near the pagoda are extensive ruins where stood the palaces of the kings of Wu and Yüeh, and the "travelling palaces" (行宮) of the emperors K'ang-hi and K'ien-lung. A wide paved walk leads up the side of the hill which was prepared expressly for K'ien-lung's use. On the south slope are pieces of broken-down walls, around what was some 400 years ago, an extensive pleasure garden. The cave of Si Shi is a very small affair—being evidently an artifical excavation in the solid rock, and only some 12 or 15 feet deep and about the same height and width. The stone Lohan is a very striking representation of a Buddist priest in full canonical dress, and the belief is general that it is a natural formation. But it is more probable that art has assisted nature in the production of this wonder. The same may be said of the stone tortoises. Not far from the latter is a level place called the Earth Drum, because a stamp with the foot there produces a considerable resonance, as if there were a hollow space underneath. The Resounding Sandal Piazza was made by preparing an extensive platform of cedar timber on the side of the hill, and covering it with earth, so as to make it appear to be a natural formation. Si Shi and other inmates of the harem were made to walk on it for the amusement of the king, and it resounded to the steps of their feet.

In front of the hill is a canal running straight out south towards the Great Lake. The common name is Arrow Creek,—because of its straightness. But its original name was the Plucking Fragrance Way, and was opened by order of Hoh Lü. This king had flower-gardens on the Fragrant Mountain (香山) on the shore of the Great Lake, and was wont to send beautiful women in boats along the Fragrant Way to bring him flowers from the gardens.

About seven miles S.W. of the city is a range of hills some three or four miles long, bearing various names. The highest is called Yao Peak in the History, though it is commonly called the Seven Sons' Hill (七子山) by the people. It is said that in the time of the emperor Yao, when the floods prevailed, the people of Wu fled to the top of this hill for safety, hence it has also been named the Flood-escape Hill. North-east of the Yao Peak is the famous Hung Shan (橫山), to the east slope of which the city of Suchow was removed by Yang Soh, leader of the Imperial forces, about A.D. 585, when the old city was captured and held by the rebels.

The most easterly peak of this range of hills is called Lêng-ka Hill or Shang-fang Hill (上方山). It is about 250 feet high. On its summit is the Lêng-ka or Shang-fang pagoda, a brick structure seven stories high, which was built in the 4th year of Ta Yih of the Sui, A.D. 609. The wood work on it has been long since burned or taken away. There were a Buddhist Monastery and a temple to the Wu T'ung Shên (五通神) or Five Communicating Gods there, but these have been destroyed, and only ruins remain.

The Wu T'ung are classed with evil spirits (邪神) and the worship of them is regarded by the generality of the Chinese as heterodox or superstitious (淫祀). It seems a little odd to find the heathen Chinese talking about false gods and superstitious worship. One would think that where such credulity exists as is capable of accepting as true the mass of absurdities and fantastic nonsense connected with what are regarded as true and proper objects of worship, that nothing in the shape of a god could be too foolish or extravagant to command belief and worship. But it is a fact that there is a distinction even in China between the true and the false gods, the true, in general, being only those recognized or appointed by imperial authority, while all others are false.

The origin of the worship of the Wu T'ung dates from the time of Hung Wu of the Ming, some 500 years ago. The emperor Hung Wu, had a dream, it is said, in which five spirits appeared to him demanding a gift or benefit of some kind, and he told them to go to Kiang-nan, of which Suchow is the capital, and get whatever they wanted. They were the spirits of soldiers, and the story has it, that their appearance to Hung Wu in a dream was something very much in the nature of highway robbery, and Hung Wu, being afraid of them, sent them to Kiang-nan to get rid of them. On this dream of the emperor becoming known, certain Buddist priests, together with a number of sorcerers of Suchow, took advantage of it and started the report that the Wu T'ung had come, according to the decree of Hung Wu, the Son of Heaven. They (the priests and sorcerers) proceeded accordingly to build a temple for the worship of the Wu T'ung on the Shang-fang Hill, and gave out that the Wu T'ung could cast spells over people, and could also bring riches and honor to all who worshipped them and hence must be conciliated by worship and offerings of money, &c. It was also stated that the Wu T'ung principally wanted beautiful women for wives in the infernal regions. Hence when they had selected a pretty woman, they would throw a spell over her and she would sicken and die, and her spirit went to be a wife of the Wu T'ung. According to the

History this form of superstition was very rife during the reign of K'ang-hi 200 years ago, and really serious consequences resulted from it. It came to such a pass that whenever a pretty woman in the region around the Shang-fang Hill fell ill from any cause, usual or whimsical, the people immediately said that the Wu T'ung wanted her for a wife, and had cast a spell over her, and if she died, the parents and relatives, instead of mourning her loss, rejoiced that they had been so distinguished as to be called on to furnish a wife for the Wu T'ung, and believed that great prosperity would result to the family. The people seem to have been completely infatuated with this absurd delusion, while the priests and the sorcerers reaped a rich harvest. So serious had matters become, that in the 24th year of K'ang-hi, the Provincial Governor T'ang Ping (湯斌), determined to put a stop to it. He accordingly had the images pulled down, the wooden ones burned, and the mud and stone ones thrown into Stone Lake at the foot of the hill. He also had the temple torn down, and the timbers used to repair one of the government school buildings in the city. There is a long memorial from governor T'ang to the emperor, printed in the History, in which he relates with great disgust, the miserable superstitions of the people, and how that wicked and designing men had imposed on the ignorance of stupid men and women (愚夫愚婦) to both get gain for themselves and corrupt the morals of the people. He states that in obedience to imperial command he had, at stated intervals, instructed the people in the precepts of the Sacred Edict [a book containing moral precepts prepared by the emperor K'ang-hi] and had also done his utmost in various ways to reform the morals and manners of the people, having among other things to this end, forbidden women going into the temples to worship. As a result of his efforts for more than a year, he had noticed a very decided improvement in the general conduct of the people,—women had entirely ceased their visits to the temples, and the sounds of bachanalian revelry in the public pleasure resorts were seldom heard. He tells of his destruction of the temple of the Wu T'ung, and begs the emperor to issue an edict forever prohibiting the revival of this wicked superstition.

Whether the edict was issued or not, does not appear, but after the righteous T'ang left, the superstition again became rife, and in subsequent years was again repressed in a somewhat similar manner. But it seems impossible to root it out entirely, as there is a temple to the Wu T'ung still standing at the foot of the Shang-fang Hill; although the people of the present generation do not seem to be so carried away by this miserable delusion as their fathers were.

The Cha Ngoh Hill is 15 *li* south-west of the city. Its shape very much resembles a lion lying down, and hence it is commonly called "Lion Hill." Wang Liao, king of Wu, immediate predecessor of Hoh Lü, and who was slain by him (Hoh Lü), was buried on this hill. On the side of the hill is a large stone that is said to be of meteoric origin, and to the east is a canal called the "Fallen Star Creek." There is a curious tradition given in the History, and said to have been handed down from ancient times, to the effect that this hill once stood in the Great Lake, and that when Yü the Great was regulating the waters of the empire, he dragged this hill eastward out of the lake, and placed it in its present position. On the south and west of the hill, there are said to be two smaller hills containing stones of the shape of coils of rope, and it is averred that Yü used these to drag the hill with. Petrified ropes! There is a shallow place in the lake which is said to be the former base of the hill, and a long deep place leading from this in the direction of the present position of the hill, is the ditch or sluice along which the hill was dragged! Many years ago there were two rocky prominences on the hill which were said to be the "lion's ears," but they have been long since quarried away

Beside those already mentioned, there are 80 or 90 more principal hills and mountains described in the History, included in the three districts in which the city of Suchow is situated. These, besides a great number of smaller hills and peaks all have names derived from some natural peculiarity, or from some temple built on them, or from some historical or legendary association. The Hill of the Goddess of Mercy (觀音山) takes its name from the fact that a temple to that goddess is built on it. It is also called Whetstone Hill because stone for whetstones is obtained there.

The Balance Hill (天平山) holds the graves of the Fan (范) family of which Fan Wên Chên Kung (范文正公) was the most illustrious member, and hence it is now commonly known as Fan Fen Hill (范墳山) There are many natural curiosities on this hill, such as the Lotus cave, the White Cloud cave (a partly natural and partly artificial excavation in the side of the hill some 20 feet deep), the Pencil Peak, the Rock Gulch, the Sleeping Dragon Peak, the Lake View Stand, the Turban Peak, Lake Mirror, &c.,—all of them curious natural formations, which have been thus named for some peculiarity in their shape, position, &c.

The Sü Hill (胥山) is situated west of the town of Muh-tuh, on the shore of the Great Lake, and near it is the temple to Wu Tzsü, who was executed by Fu-ch'ai, king of Wu, and his body thrown

into the canal at that place. Years after his death the people of Wu, sorrowing over his untimely end, and the calamities which had befallen the country through the king's refusal to follow the advice of the faithful Tz-sü, built a temple there in honor of him and the hill takes its name from the temple.

Some 30 *li* west of the city is the Flowery Hill (華山), which takes its name from the story that in the 2nd year of T'ai K'ang of the Tsin, A.D. 282, a thousand-leaved lotus flower grew on it. Near the Fan Fên Hill is the Gold Hill, where it is asserted that gold was obtained during the Tsin and Sung dynasties. No gold is to be found there at present, however. Anciently there were many natural curiosities on this hill, but they have been all destroyed. A large part of the hill, which seems to have been one solid mass of granite rock, has been quarried away. Granite of a very superior quality is obtained there for building, street-paving, mill-stones, &c. Hundreds of men are constantly at work quarrying the stone. The work is all done with hammers and iron wedges. A row of mortices, about a foot apart and one to three inches deep, is made where a block of stone is to be split out, steel wedges are placed in the mortices, and the workman strikes them alternately heavy overhanded blows with an iron hammer having a limber wooden handle to prevent jarring the hand. After many vigorous blows have been dealt, the stone begins to split along the line of the mortices and soon comes loose. They are able to split this stone in pieces of any length or thickness almost like splitting timber.

About fifteen miles south-west of the city is the K'iung-lung Mountain (穹窿山), which is perhaps the highest hill—1,100 feet high—and also the most noted place of worship in all this region. Great crowds of people from far and near go there during the third and eighth moons to worship at the Taoist temples on the hill. It is said that Ch'ih Sung-tz (赤松子), a rain-priest in the time of the emperor Shen Nung, B.C. 2,700, (cf. Mayer's *Manual*), lived on this Mountain. On the summit are the supposed ruins of the Ascending-fairy Stand, and of the Sublimating Elixir Stand (煉丹臺) where Ch'ih Sung-tz is said to have practiced his magical arts. There are several springs in this mountain whose waters are said to be unfailing. Formerly there was a Buddist temple on the mountain, but for some reason the Taoists have obtained possession of the place and have built extensive temples there. On the shore of the Great Lake not far from K'iung-lung Mountain is the Copper Well Hill, where copper is said to have been mined during the Tsin and Sung dynasties.

But the time would fail me to tell of all the noted hills in the neighborhood of this city—of their natural and artificial curiosities, their ancient remains (古跡), their legendary and historical associations, &c. There are many of them, and the history connected with them is interesting. There they stand—the everlasting hills—silent but mighty witnesses of the littleness and the transitory character of all things human. Magnificent palaces, grand towers, holy temples and strong fortifications have been built on many of these hills during the 3,000 years that this country has been inhabited by civilized man. But time has destroyed them all, and only heaps of ruins remain where once shone the splendor of kingly courts. The buildings that now occupy some of the ancient sites are mostly but the work of yesterday. A hundred generations of kings and courtiers, nobles and peasants, have come, played their little parts, and passed away, but the hills, the handiwork of God, endure, outlasting the mightiest works of man.

ROMANISM IN CHINA.

By Rev. W. S. Ament.

PROTESTANTS may always find something of value to learn from the history of Romish Missions. Especially is this true in China, where they have precedence in time and methods of operation. If anywhere Romish principles have had the fullest scope for development and their legitimate fruits have been made apparent, it is certainly in this Empire. In the space alloted to us we shall endeavor to present a few facts and suggestions under the following heads:—

I.—What the Romainsts have done in China.

II.—Lessons to be derived from their success or failure.

III.—The attitude which Protestants should have towards them.

1st. It is safe to say that Roman Catholic Mission have done much in China. There is abundant evidence that at a very early date Romish priests had penetrated the distant East and brought back valuable information. Before Marco Polo was born, it was the Friar Carpini who gave to Europe the first rational account of the Mongol nation. Although he personally never visited China, yet he was the first European to give an account, from hearsay even, of the "Celestial Empire" or to make mention of that mysterious individual Prester John. It was a friar Rubriquis who made Europe acquainted with the fact that the Caspian Sea was only a Lake and was not connected with the Northern Ocean. He also gives quite full infor-

mation of the Nestorians confirming the witness of the stone tablet found in Hsi An Fu nearly 400 years later. A writer in the *Edinburgh Review* suggests that it may have been about this time that the Romish priests or the Nestorians, gave to the Mongols their written language, the alphabet of which is the same as the Manchu and is supposed to be of Syrian origin.

But the first systematic missionary effort began with JOHN CORVIN, who established himself in Kawbalik, the capital of Cathay, as early as A.D. 1295. Though opposed in a very unchristian way by the Nestorians, who were powerful in the city, he overcame all difficulties and secured the final triumph of his mission. The record of his life, though meagre, shows him to have been a man of superior talent and courage as well as humility, the three qualities which combined in him to make a missionary of the kind which poured forth in such numbers from the Irish and Scotch monasteries of the Middle Ages. He speaks meekly of his not having heard from Rome or his own Order for twelve years, and his consequent ignorance of all Western affairs. He is "gray-headed, but not because of age." He announced to the Pope the baptism of six thousand persons, who might have numbered thirteen thousand but for the calumniations of the Nestorians. He built two large churches, instructed one hundred boys in Greek and Latin, and trained some to chant so beautifully that the Emperor was a frequent and delighted listener. Though alone and so variously occupied he translated the New Testament and Psalms into the Court or Tartar language, as well as several devotional works. In 1330 this devoted missionary died, being Archbishop of Peking. The records of the future alone will reveal the real value of the labors and sufferings of this man and his successors. In the confusion and tumult which followed the dissolution of the Yuan dynasty, the Christians shared the fate of their protectors and were involved in the common ruin. As the new Chinese dynasty, the Ming, desired to stop all communication with foreign countries, the mission was finally extinguished and nothing further was ever heard from the Archbishop and his associates, and no traces remain of their labors. Perhaps if their efforts had been expended in converting the common people rather than in seeking the favor of the great, their good works might have remained to the present day.

Another period of Romish Missions begins with MATTEO RICCI and his co-laborers, who entered China, at Canton, in 1581. His restless spirit could not be satisfied until he had reached the Imperial Capital. This he succeeded in doing after fourteen years of patient and persevering effort. Here he was successful in carry-

ing favor with the eunuchs, the practical rulers of the Empire. By his many valuable presents, the songs which he composed and sung, and by his instructions in geography, clock-making, &c., he, with the other fathers, soon became possessed of extraordinary influence, and signal favors were granted to them. Members of the Han-lin were glad to work with them and they were on intimate terms with the literati. A mission was established and many brilliant conversions took place. All are acquainted with the case of Dr. PAUL, a celebrated convert, a literary man of high reputation, as well as a fervent Christian, who finally became one of the high Ministers of the Empire. He was a statesman and author, as well as a man of eminent piety. "He had in his palace, a small oratory fitted up with taste and simplicity, to which he gladly retired in moments of leisure to devote himself to prayer and meditation; and regularly every morning, before going to preside in the Court of Rites, he was in the habit of giving half an hour to pious exercises in the oratory." (Huc.)

But the descendants of Dr. PAUL have long since fallen into poverty and apostacy. In 1848 the Abbe HUC endeavored to find near Shanghai the tombstone and triumphal arch erected to the great man's memory, but would have failed had not a convert drawn his attention to a broken pillar, saying, "This is the burial place of the famous Dr. PAUL, a high minister of the last Emperor of the dynasty of Ming." While the Abbe was repeating a prayer for the dead, some peasants passed by squalid, ragged and filthy, the remnants of the great man's family. The historian of Romanism in China does not seem to be sure whether some of Dr. PAUL's descendants were rescued by the Jesuits or not.

In 1625 the discovery of the Nestorian Tablet was of great assistance to the mission. In 1628 Father SCHALL was introduced to the Emperor by Dr. PAUL. The Jesuits hoped that the Emperor would prove to be a modern CONSTANTINE, but in this they were disappointed. However, learned Chinese converts were Presidents of Supreme Courts; besides these there were fourteen Mandarins of the Han-lin college, ten of the first literary degree, eleven of the second and three hundred third-class graduates who were received as Christians in Peking alone. More than one hundred and forty members of the Imperial family were baptized, as well as forty of the principal eunuchs. Dr. LEON, a native, was skilled in most branches of European learning. He translated the six Books of Euclid, and published many independent volumes of mathematics. More than fifty treatises, religious and scientific, passed through his hands and received the final touches from his pen. But even great

and good men die. "Few men" says Dr. GUTZLAFF concerning RICCI "ever lived who did so much in so short a time." Fathers RICCI and SCHALL, Drs. PAUL and LEON and other supports of the work passed away. Persecutions broke out. Shepherd and flock were scattered to unite after the storm, or when the Emperor saw fit to smile upon them. But it is not necessary for us here to enter upon the history of those vicissitudes. The crisis was reached in 1724 when YUNG CHENG issued a decree against the missions. Succeeding Emperors followed in the work of repression and the mission steadily declined in influence and numbers. It was not till 1780, two hundred years after RICCI commenced at Canton, that they founded a school to train young men for the priesthood. The hostile edicts had prevented the increase of foreign priests and they hoped to train natives for that service. From that time to the present the number of native priests has nearly kept pace with the foreign.

It is difficult to secure statistics of early Roman Catholic work in China. It is not till 1820 that reliable information begins to come to light. By the persecution under YUNG CHENG, DU HALDE says that more than three hundred churches were destroyed and more than 300,000 Christians were abandoned to the heathen. In 1820 we are informed on good authority that there were in China 6 bishops, 23 priests, 80 native priests and 215,000 converts including 7,000 at Macao. In 1839 the number is stated to be 8 bishops, 57 foreign and 114 native priests and 303,000 converts. As reported at the Shanghai Conference, in 1870, the number of priests, native and foreign, had more than doubled, being 392, converts 404,530. In 1881 the figures, said to be correct by the *Hongkong Register* were as follows:—Bishops, 41; European priests, 664; native, 559; colleges 34; convents, 34; converts had increased to 1,092,818. But what figures can be relied upon? Dr. WHEELER in his *Foreigner in China*, for about the same period, reports 460 foreign and 500 native priests and only half a million adherents. But it is very easy to double or quadruple the number of converts by counting the children. No doubt many additions were made to the number of foreign priests in 1881 by the operation of M. Ferry's Educational Bill in France by which more than 800 Jesuits were sent adrft. The writer is acquainted with one cathedral in North China where there are twenty-one priests, most of whom are recent arrivals and are unable to speak Chinese.

But you desire a reply to the question, what have the Romanists done? It is not enough to say that much has been done. What can be pointed to as a direct result of their work, indicating the

lifting up of this people of Sinim to a higher civilization? Great and good men have been among them. Some of their scientific works, perfected by learned Chinamen, have found their way to the Imperial Library. Some of their devotional works will long be numbered among the classic literature of the Christian church. Negatively, they have not given the New Testament entire to the Chinese. Portions have been translated and expounded. Their best works on the Bible, according to Dr. BRIDGMAN, are two—*Holy Scriptures Truthfully Explained* and *The Ten Commandments Correctly Expounded.* Both of these works were written before 1642.

But we ask, what salutary influence has emanated from them as a Christian Church during their 300 years of occupation? It is a Romanist traveller who tells us that the 7,000 Roman Catholic Christians at Macao are "as a whole more indolent and more uninteresting than their heathen countrymen. They are no more cleanly in their habits, pure in their lives, or industrious in business." Take a representative case in Chihli province. The church was planted by M. RICCI himself. A fine cathedral has been erected. They own more than a thousand acres of land, have an orphanage school for young and old students, and, most notorious among their pagan neighbors, they possess more than a hundred horses and mules. One benefit accruing is that the Chinese are familiarized with the idea of foreigners, though very few of them ever saw one even in native dress. The very existence of such an institution must of necessity have some influence. This influence is apparent in the fact that hundreds of people almost within sight of this cathedral, are acquainted with it as the 洋樓, and could not direct you if you inquired for the 天主堂. Though in some villages the cross is visible over some chapels, yet the small schools are supported by the Bishop, and the Christian adherents seldom reach a dozen families. In many villages the Church is entirely extinct, and in others the followers are the descendants of Romanists and not recent converts. The writer has met not a few who had joined the church for no other purpose than to secure assistance in troublesome lawsuits. RIPA, a Catholic writer, thus flagellates his own brethren:—"There is scarcely a missionary who can boast of having made a convert by his own preaching, for they merely baptize those who have been converted by others." He afterwards assigns another reason for their not preaching better, saying, that up to his time "few of the missionaries had been able to surmount the difficulties of the language so as to make themselves understood by the people at large." With respect to regions where Romanists are numerous, we think it may fairly be said that the

converts are more intelligent than their pagan neighbors. But can any one, however charitably inclined, with the facts well known to all before him, say that the teachings of the priests legitimately developed, tend to lay the foundation of a progressive civilization? The population of Annam may be called Romanized, we cannot say Christianized. But in what are they superior to the heathen? Contrast them with the Karens of Burmah, who, though poor, have their own schools and contribute annually four thousand dollars for the support of the Gospel and who send their own preachers to the regions beyond. We would conceal nothing that has been done by the Romanists nor in any wise pervert facts. Their industrial schools are worthy of praise. Fine buildings adorn most of the large cities of the Empire. Many of the priests have exhibited remarkable constancy in danger and persecution. One of their own writers says, "If our European priests would conduct themselves with less ostentation and accommodate their manners to all ranks of society, the number of converts would be immensely increased. The diffusion of our holy religion in these parts has been almost entirely owing to the catechists and to other Christians or to the distribution of books in the Chinese language." It is common to draw an unfavorable comparison between Romish and Protestant missionaries, showing the greater self-denial of the former. To be sure they live, at present, more in the interior than Protestants do, and return less often to their native land; but Romish priests are not supposed to know anything about native land, or home, or friends. By their vows they lose their identity, changing their name, and from their youth are educated to know nothing but the Church and her prosperity. The domestic side of their nature has been, or is supposed to be, crushed out and can make no demands for itself. The residences of the priests are plainly furnished, indicating, by no means an unusual economy, but rather the absence of the judgment, taste and deft fingers of the gentler sex. We have never yet seen a priest whose appearance indicated nightly flagellations or whose penances impeded a good digestion.

2nd. What lessons can be learned from the history of Catholic Missions in China? The danger of compromise with heathen rites and ceremonies is made very clear. Ricci and others of more recent times go so far as to allow Buddhist emblems to be put on Christian gravestones. In the cemetery near Peking these pagan emblems can be seen on Ricci's own tablet as well as upon the tablets of those who recently have died. Although the Pope decided against Ricci and his co-laborers, and as a result certain changes were made,

yet enough heathenism has been left in the shape of images, foreign candles, processions, Chinese demigods turned into Romish saints, to nullify any truth which may be communicated. The Sabbath can be distinguished from no other day in the week only by the fact of attendance at church service, after which secular occupations may be resumed as usual. Again, the evil is apparent of endeavoring to convert the Chinese to a Church rather than to Christ. That this is a real danger is shown by a writer on Romanism who says, "The experience of the priests has shown that however numerous or zealous their converts may be, the presence of European pastors and overseers is indispensable to their spiritual prosperity." What 300 years of Protestant labor will develope in China, no one can predict, but if after three centuries of effort by precept and example, a congregation or community can not stand alone, when can it do so? Protestants may well learn to beware of human artifices to attract; and emphasize what is better than rapidity of increase, namely permanence of impression. Such discipleship to Christ, such spiritual and social regeneration should result from Christian teaching, that Christianity shall not remain a foreign importation, but shall become native to the soil in which it is planted, producing its own institutions and traditions. Dr CHRISTLIEB has this sage remark, "That we be on our guard not to Europeanize the native disciples lest we isolate them from the great mass of their countrymen." Men should be converted, not to this ism or to that, to this Church or that teacher, but to Christ as a living Head. Three hundred years of such instruction and discipline should give to China a Church, however large or small, at least independent and aggressive.

3rd. What should be the attitude of Protestants towards Romanists? It certainly cannot be one of mutual fellowship. Let us first consider their attitude toward Protestants. This is seen, in part, by the issue of a proclamation in 1846 by LUDOVIC, Bishop of Shanghai warning the faithful against reading Protestant books. A few quotations from this unique production will indicate the general spirit of Romanism, which is not confined to China alone. The Bishop writes:—"In the beginning our Lord Jesus Christ himself established the Church, a most righteous and perfect Church, one only and not two Churches. He then gave power to the chief of his disciples, Holy Peter, to receive and pass on the succession, saying 'I have prayed for thee that God would forever preserve thy faith.' Therefore his successors have handed down no other faith, and the faithful everywhere all follow the

commands of the Supreme Pontiff, on which account all who heartily unite with the Pope are one; but such as do not give heed to the injunctions of the Supreme Pope are heretics." He then prohibits in strong terms any Romanist from reading these dangerous books, saying "But the heretical books of which we have just spoken are of one and the same class with corrupt and obscene writings; and a friend to religion must in no wise either receive them for personal use or hold them in possession, because all corrupt and obscene works are of the Devil and both the distributors and recipients of these works are without doubt the children of the Devil, and all such will inevitably go down to hell.". The above quotations embrace only a small portion of this remarkable effusion. The spirit of the Inquisition is apparent in every line. The same Bishop was not above circulating the stale slander that Protestantism began with the withdrawal of Henry VIII. from Rome because the Pope would not grant him a decree of divorce. The most ignorant Romanist, however little he may know of the tenets of the Church, yet is acquainted with the above fact, and also that Protestants are divided into many little sects with no approach to unity. The writer was once accosted by a priest while strolling outside the walls of the city of Pao-ting fu (保定府) who began the conversation by asking why we came to China. On informing him, he again asked if we did not know that this province belonged to them, the Romanists? He was told that there were a few at least in the Province who had not heard of Rome or her teachings, or even of the Lord of Heaven, and it was these we were desirous of instructing. Other questions were asked concering the "little sect" to which we belonged, but to the question addressed to him as to which Romish Order he belonged no reply was given. Adverting to the divisions between Protestants, we mentioned that the history of Romanism in China did not show perfect harmony among the Orders in his Church, which are as much "sects" as the different branches of Protestantism. Jesuit, Dominicans Franciscans and other Orders have developed mutual hatreds and attacked each other with a ferocity which history, we think, does not reveal among Protestants. No topic was touched except such as he introduced and yet through the whole conversation, there was an ill-disguised contempt for those who differed in religious opinions from himself.

In the same line of argument is a small pamphlet "printed by authority" at Shanghai, without name of author or date of composition, entitled *Sixty Nuts to Crack, or Sixty Assertions of Protestants refuted and condemned by clear and express texts from their own Bible.*"

The author divides all men into Romanists and Rationalists. Not to follow the Pope and all the rites of the Church is to reject Scripture and become a Rationalist. It would not be worth while to notice this pamphlet at this time, only as it seems to illustrate the spirit of Romanism in China.

Though this may be the spirit of Romanism, shown even to the extent of refusing to sell their books to Protestants, yet we think the Protestant attitude should be one entirely different. Nothing permanent has ever been gained by bitter controversy or bloody persecution. The blood of Sir THOMAS MORE "the foremost Englishman of his age," still stains the pages of Protestant history in England. It is not probable that the Pope will again endeavor to exterminate Protestantism with fire and sword, as in the days of WILLIAM THE SILENT. Perhaps hired assassins will never again have state authority to destroy the noblest spirits of the age in the name of religion. But that Romanism and Prostestantism must some day come face to face and struggle for the supremacy we believe to be as true of this old world as it is of the new. So long as secular weapons are not used, the victory must decide for the party which manifests most perfectly the spirit of the Master. The Chinese are not slow to draw distinctions based upon our professions and the teaching of the Bible, nor do they hesitate to openly distinguish real friends from avowed ones.

BUNYAN represents the Pope as a withered, toothless old man sitting at the mouth of a cave cursing the passers-by. This representation would be more appropriate for the nineteenth century. Rome is no longer the religious capital of the world. The sceptre of secular power has passed from the Pontiff's hands. The Encyclicals are no longer subjects for state debate and anxiety. The friends of the Pope cursed him in making him infallible and show their faith in the dogma by leaving the infallible one to his fate. His threat to leave Rome, if executed, would be the confession of defeat. A new era would then begin for the oppressed millions of continental Europe and hope would illumine their future. The nineteenth century, which then being the ending of the old would also be the beginning of the new dispensation, for its missionary record is already more marvellous than that of any century in history.

IS MORPHIA VOLATILIZABLE?

By Dr. Dudgeon.

AT the late annual meeting of the Anti-opium Society in London, the Secretary read a letter from Sir George Birdwood acknowledging his error in supposing that morphia was not smokable because not volatilizable. It was upon this supposed property that he based his strong assertion of the absolutely harmless nature of the vice. Until the analysis of Professer Attfield, Sir George Birdwood had vehemently doubted that morphia could be smoked. He not only gave permission for his letter of retraction to be publicly read, but at the same time promised to do further penance by communicating the results of Prof. Attfield's experiments to the *Times*. The analysis for morphia was made from half of a wooden stem of an opium pipe brought from China. The pitch-like incrustation on its inner surface was the substance tested. It was said to be from the mouth-piece end of the stem. "The incrustation resembled in appearance the hard pitch-like deposits commonly occurring in tubes carrying the smoke of substances undergoing partial combustion and partial distillation and was about the thickness of a shilling. The incrustation consisted of black resens rendering the operations for the extraction of any active principle of opium tedious and troublesome. A substance was, however, finally isolated, having all the characters of the chief narcotic principle of opium, that is of morphia. It was in fact morphia." Such was Prof. Attfield's report. Prof. Jamgee, of Owen's College, Manchester, likewise reported that from his investigations he was enabled to say in the most positive manner that in opium smoking there is unquestionably, an introduction not only of the products of decomposition of morphia, but actually of morphia itself, into the smoker's organism, and that opium-smoking is, as has been generally supposed, but one form of the opium habit. Dr. Kane, of New York, also sends a letter to the Anti-opium Society in which he says that a final and *conclusive* proof of the volatilization of the active alkaloid of opium in smoking the drug is the fact that the fluid secretion of opium-smokers contains morphia in quantity sufficient to readily yield to the commonest tests, and he adds the further proof that the painful and distressing symptoms of abstinence from the pipe, yield with the utmost readiness and completeness to small doses of morphia, *i.e.* doses about equivalent to the quantity estimated to be in the system by the quantity found in the secretion. He calculates the amount entering the system by the amount in the twenty-four hours' secretion. This

he has proved and re-proved repeatedly. He likewise states that REVEIL, a French chemist (quoted by GUBLER in "Principles of Therapeutics," p. 107, found that the smoke of opium when used in a Chinese opium-pipe "contains almost all the alkaloids of opium and especially a great deal of morphine." Dr. KANE also refers to Dr. ARAMAND'S use of the opium pipe for the alleviation of pulmonary affections (quoted by GUBLER) and his own experiments with the same agent in various diseases, and the experiments of REGINALD THOMPSON with opium cigarettes, as also the observations of MADIGAN on laudanumized tobacco, all of which prove conclusively that morphia does enter the system in the opium smoke through the lungs and acts on the system and is eliminated as such in the fluid secretion.

But after all is it quite certain that morphia is volatilizable? Hitherto we have been taught to regard it as not volatilizable. Is it necessary to be volatilizable to make opium-smoking injurious? Does opium contain no other deleterious substances? Is morphia alone the one injurious ingredient in opium? Could morphia be extracted from the opium and the opium yet satisfy the smoker's craving? In other words does the habit which requires daily satisfaction depend upon the presence of the morphia, and is the yin or craving formed by this substance and this alone? That morphia will satisfy if administered by the mouth we know, as witness the morphia powders and pills of some of the Shanghai druggists which meet with a ready sale. Are the empyreumatic products of opium, the result of the combustion and the natural volatile oil which it contains, not sufficient to account for all the effects of opium smoking? But does the presence of the morphia in the crust in the opium pipe or ashes really prove that morphia is volatilizable? Is the morphia not decomposed in the combustion? Or if volatilizable is it not probable that it is all or very nearly all inhaled by the smoker, who draws it in in a series of peculiarly rapid and unbroken whiffs, much like vigorous snuffing when applied to odours? We are not told that the smoke has yet been analysed, for the presence of morphia here would be conclusive. It is to be observed also, and this is an all-important point and one which has been quite overlooked in the experiments, that at least 30% of the prepared extract runs into the pipe head in a liquid state during combustion and is not at all consumed, inhaled or decomposed by the first burning. It is this which makes the ashes of the first burning so strong and valuable and which alone are able to satisfy the habit of the confirmed victims. And to make an extract of the desired strength for ordinary

smokers, preparers of the drug find it necessary to mix in a certain proportion of ashes. It is extremely doubtful whether there is any prepared extract sold now which is not so manufactured. I do not speak of privately prepared drug—the practice here will be guided by the smoker's views and purse. A habit formed and requiring to be satisfied by ashes is looked upon with some dread.

We have still our grave doubts about the volatilizability of morphia, and the whole subject demands the fullest investigation. To avoid all error a pure specimen of opium, one Indian and one native Chinese, should be taken, dried to the necessary inspissation, carefully weighed, smoked in a clean pipe, the smoke passed into a receiving vessel, where it could be condensed and afterwards examined by the tests for morphia. The same process should be gone through with the ashes—those in the pipe head and the incrustations along the shank of the pipe. It is to be observed also that East Indian opium as compared with Turkey opium used in Europe contains but a small percentage of morphia. It does not pay European manufacturers of morphia to import East Indian opium. The native Chinese opium, with which the Indian drug is now so largely adulterated, is still poorer in morphia. In the Western, and to a large extent also in the Northern, half of the Empire the native is exclusively smoked.

In regard to the richness of morphia, the various kinds stand as follows:—The opium of Asia Minor is equal to that of Europe, yielding about 15 per cent of morphine. Egyptian opium has usually been found very much weaker in morphine than good Smyrna. Persian opium appears extremely variable, in consequence of the practice of combining it with sugar and other substances. It is, however, sometimes very good and does not fall very far short of Turkey opium. East Indian opium is remarkable for its low percentage of morphine. The long period—always three to four weeks—during which the juice remains in a wet state is supposed to exercise a destructive action on its constituents. The Bengal opium is manufactured so as to contain 30 per cent of water. Turkey opium does not lose more than about 12½ per cent in drying previous to pulverization and for other pharmaceutical purposes. According to EATWELL, Benares opium only yielded between 2 and 3 per cent of morphia. With regard to the percentage of morphine in Chinese opium calculated on the dry drug, the opium examiner to the Benares opium agency, Mr. SHEPPARD, gives for Szechuen opium, 2·2; Kweichow, 2·5; Yunnan, 4·1; Kansuh, 5·1 per cent. Dr. EATWELL obtained in 1852 from dry Szechuen opium, 3·3, and from Kweichow opium

6·1 per cent. Dr. JAMIESON of Shanghai has examined a sample of Chinese opium and he found nearly 7·2 per cent of morphine calculated on the dry drug. It is to be observed therefore here that the drugs prized by the Chinese for smoking are not rich in morphine. What they desiderate is the degree of solubility and peculiarities of aroma. Nor do we speak here of the very serious adulteration with other than opiate substances amounting in many cases to from 30 to 50 per cent. Nor do we take note either of the varying degrees of inhalation, the deep and prolonged and the rapid and shallow. These are questions which affect the degree of innocuousness of the drug in relation to the amount and manner of consumption, not the presence, or absence, or relative amount of morphine.

We fully admit the ability of the experimenters quoted above in favour of the volatilizability of morphine. Sir G. BIRDWOOD himself acknowledges Prof. ATTFIELD's analysis as unimpeachable. To him, he tells us, he should send his own specimens which he is having collected in the far East, and he frankly and promptly congratulates the Anti-opium Society on the result. He says "it scores heavily for them and was a compelete surprise to him." This newly discovered fact (if such it be) has overturned his life's experience and observation and that of his confreres in India. We are not aware whether or not he has yet published his conversion or re-,tractation in the *Times*. From the limited scope for investigation the admitted difficulties surrounding the subject, the not altogether satisfactory piece of opium pipe—although stated to be "from the mouth-piece end of the stem,"—we should rejoice to set Prof. ATTFIELD re-investigating the subject. In regard to Prof. GAMGEE's statements, we should like a detailed account of his positive proofs that morphia, and not the products of decomposition only are introduced in opium smoking into the smoker's organism. Dr. KANE's statements are more to the point. If morphia exist in the fluid secretion of the smoker in such quantity as to yield to the commonest tests, then this point ought to be easily cleared up. We do not however lay much stress on the further proof that the administration of morphia removed the distressing and painful symptoms arising from abstinence from the pipe. This might occur without necessarily supposing the introduction of morphia, qua morphia, into the system through the act of smoking. Dr. KANE had lately a number of American smokers under treatment—the vice seems to be progressing rapidly in the States, so much so that the New York State Legislature has been obliged to pass a law making opium-smoking, or the keeping of an opium-smoking place, a misdemeanour, punish-

able by a fine of $500—and in every case he clearly demonstrated the presence of morphia in the fluid secretion. This statement therefore seems quite conclusive. In his reasoning backwards from the amount found in twenty-four hours' secretion to the amount administered, he speaks of the drug as taken by the mouth or subcutaneously. We wish he had been more explicit and stated whether in speaking of its administration by the mouth he still meant smoking, (which is the inference) and not eating. It is natural that when administered by the mouth or skin, it should appear in the secretions, and it is also not improbable when inhaled by the lungs and brought into intimate contact with the blood in the air passages, its effects should be similar in the secretions, as its other effects throughout the system are analagous to those when taken by the mouth or skin; but of this I have no personal experience. From the different modes adopted in smoking already referred to, and from the comparatively innocuous effects which for a time at least in a large number of cases it produces, very little morphia or rather very little of the injurious ingredients of opium are introduced into the system.

Sir GEORGE BIRDWOOD bases his view of the absolute innocuousness of opium-smoking on Sir ROBERT CHRISTISON'S statement that none of the active principles of opium are volatilizable. In opposition to this view Prof ATTFIELD writes thus in the *Times* of 3rd February, 1882:—"Two facts must be borne in mind. First, active vegetable principles, such as those of opium, in being heated, yield vapour having, in most cases, the *chief properties of the original principle* . . . . Secondly, a substance only maintained in vapour at a high temperature when alone, *may be carried a considerable distance in a current of quite cool smoke.*" In the words italicised, Sir GEORGE BIRDWOOD thinks there is indicated the correct scientific explanation of any narcotic effect opium-smoking may have. Dr. BIRDWOOD, however, judging from his own experience and that of others known personally to him, has come to the conclusion that it has no real narcotic effect and he has accepted CHRISTISON'S statement of the non-volatalizability of the active principles of opium as the explanation of the non-narcotic effect. He concludes that nothing passes from the deflagrating chandoo pill into the lungs but the volatile resinous constituent of opium, and thus he explains how these empyreumatic vapours protect the mucous surfaces of air passages and check suppuration when consumption has once set in. He thinks the bad name given to opium to be derived from the refuse of the opium pipe which is mixed with hemp, tobacco and nux vomica and sold to the

poorer smokers. But even in respect of this, he doubts whether anything but harmless smokes passes into the lungs. "The cachectic appearance of the Chinese is owing to the general debauched habits of the lower outcast population of the cities of China." But the well-to-do confirmed smokers who smoke all day and night at home and who never smoke anything but the first extract, suffer in like manner. There must, therefore, be something in the opium itself over and above any accidental circumstances.

Dr. PORTER SMITH, late of Hankow, says "The burning of the extract of opium in an incomplete fashion, as is carefully practised by the Chinese, yields a smoke containing sundry incomprehensible empyreumatic compounds unknown to the chemist, but producing by absorption into the pulmonary vessels a stimulant or some perfectly indescribable effect unknown to all but the actual smoker."

Dr. LOCKHART formerly of China, supposes that the insoluble part of the opium contained more than half the narcotic power, and that the Chinese were extravagant in throwing this away.

Dr. THUDICUM states that the experiments of DESCHARMES and BENARD shew that in opium smoking a portion of the morphia is volatilised undecomposed (but how little is contained in East Indian I have already pointed out) and therefore an interesting therapeutical problem has been solved. Here antagonistic ground is taken up to that supported by Sir GEORGE BIRDWOOD, and both views are published as appendices in Mr. BRERETON'S *Truth about opium!* Dr. T. says the insoluble part of the opium in preparing the extract is almost inert and valueless. In this respect he differs therefore from Dr. LOCKHART. He says that SHACHE gives 40 p.c. asthe maximum amount of insoluble residue in testing opium for it pharmaceutical value. It contains of the bases all the narcotine and a little morphia. Here then—of the small amount of morphia contained—a little is lost, with all the narcotine, which is insoluble in water. The presence of undecomposed morphia in opium-smoke is to be proved by passing the vapour through an absorbing medium and condensing the solution and applying the well-known tests.

Dr. HEADLAND, in his *Action of Medicines*, tells us that opium contains other substances which have the same action as morphia. Codeia is such a principle, but said to be ten times weaker. Narcotine, which has been found by some to be simply a tonic like quinine and by others as a powerful narcotic, contains about half its weight of opium, a new alkaloid, which acts upon the system in the same manner as morphia. The volatile oil of opium which is

isolated with difficulty, appears to be narcotic. Although morphia is doubtless the chief active principle of opium, nevertheless it can hardly be the only one. Morphia is about four times as strong as opium and yet does not form one eight part even of the best specimens. Smyrna opium, so rich in morphia, contains, according to the analysis of MULDER, about 11 of morphia in 100 parts, 7 of narcotine, 1 of codeia, 6 of narceine, and 4 of resin. We must look somewhere, as Dr. HEADLAND remarks, for active elements equal at least in weight to the amount of morphia, before we can satisfactorily account for the effect of the drug. The narcotic element of the drug, according to our present researches, may be enumerated as follows with some approach to correctness:—

Morphia.	12	per	cent.
Opiania.	4	,,	,,
Narcotic volatile oil. ...	2	,,	,,
Narcotic resin.	4	,,	,,

The same author states that morphia is not volatile, so the smoke of burning opium cannot contain it, but it contains a volatile oil which is natural to the drug and an empyreumatic oil resulting from the combustion of the morphia, narcotine, etc. Thus its action is in nowise to be compared with that of opium taken into the stomach in its original form.

Dr. Sir ROBERT CHRISTISON says morphia is very little soluble in water. It melts at a gentle heat, a stronger heat reddens it, then chars the fused mass, white fumes of a peculiar odour are disengaged, and at last the mass kindles and burns brightly. Morphia being nearly insoluble in its solid state it has little effect. When dissolved in alcohol for example, it excites the same symptoms as opium. Hence the danger, in cases of opium-poisoning, where persons resort to alcoholic drinks afterwards. Codeia is a soluble narcotine insoluble in water. In the preparation of the watery extract, the active principle, morphia forms with the resinoid matter of the drug, a compound nearly insoluble in all ordinary menstrua. If correct, this is a most important observation. Opium, he says, is known to be decomposed by such a heat as is necessary in the process of smoking a pipe, neither are any of its active principles volatilizable, and he adds, several of my pupils have tried the process with a Chinese pipe and Chinese extract, but experienced no other effects then severe headache and sickness. On account of the insolubility of morphia its intensely bitter taste is slowly developed. Boiling water dissolves only a 500th of its weight of it, and on cooling, deposits it almost entirely in minute spiculae. It fuses at a temperature somewhat

over 250°, and at a still higher heat it is destroyed with the disengagement of smokey vapours having a peculiar odour like that of truffles.

TAYLOR says, the poisonous salt of opium, meconate of morphia, is soluble in water. Extract of opium may be regarded as a pure form of the drug. It contains a larger proportion of the poisonous alkaloid morphia. Morphia is scarcely soluble in cold water, requiring 1000 parts to dissolve it; it is soluble in 100 parts of boiling water. Meconic acid serves to render morphia soluble in water and other menstrua. It is dissolved by 125 parts of cold water; it is much more soluble in boiling water, but is in great part precipitated on cooling.

Dr. BOYLE says that in the preparation of laudanum some morphia is contained in the residuum and has been separated by Dr. PAREIRA. Mr. HADEN used to make a substitute for liquor opii sedatives by macerating the lees with tartaric acid. M. MARTIN, by fermenting the lees with sugar, obtained an extract possessed of narcotic properties. The Chinese at the present day rub up their opium ashes with treacle and re-smoke it. Water, either tepid or warm, dissolves about two-thirds of good opium and forms a solution of most of its active principles. Rectified spirit takes up four-fifths of the whole mass including all the active properties of opium. In the watery extract, the parts soluble in water with a little of the resin are taken up, and the insoluble with some active principles are left behind. The brown acid extractive is a mixture of several substances, perhaps the result of some changes which have taken place. It is supposed to possess some of the narcotic properties of opium. Meconic acid is soluble in water, and when this solution is boiled it is decomposed into carbonic acid and metameconic acid. The proportion of meconic acid is differently estimated, the Garde Patna abounding, it is said, in this substance. The proportion in which the several crystalline principles of opium exist, seems to vary in different kinds of opium. This is an important practical subject in relation to the widely different actions possessed by the several principles on the animal body. The morphine in opium is combined with meconic acid and is therefore easily soluble in water. There are exceptional cases in which it is asserted that water does not take up the whole amount of morphine. Meconic acid is itself inert.

Such is the evidence we have been able to collect regarding this subject. The question is not free from difficulty, but we hope analysis will soon set this vexed question at rest.

Correspondence.

Anti-Opium Prayer Union.

MR. EDITOR—

I wish to call the attention of the readers of the *Recorder* to the accompanying statement of the formation in London of an "Anti-Opium Prayer Union." I feel assured that all the missionaries in China, who are so fully acquainted with the evils of the use of opium and the demoralizing influence thereof in China, will hail with thanksgiving the formation of a union to pray for its removal. An English newspaper in referring to the matter says:— "We welcome the formation of an *Anti-Opium Prayer Union*. From the circular sent to us we extract the following:—'The injustice of our opium trade with China is no new subject. So long ago as 1842, the Earl of Shaftesbury (then Lord Ashley) called the attention of the House of Commons to it. Since then forty years have passed away, and, though there have not been wanting able men to protest against it, the trade still continues. How shall we account for this failure? Is not one great cause to be found in the want of earnest united prayer for the abolition of the trade? "We have not, because we ask not." Each year makes the need more pressing, and the wrong more irreparable. Year by year the deadly drug is poisoning the very life-blood of the Chinese nation. Year by year those same Chinese are emigrating to other lands, and spreading the plague as they go. In Australia, in California, and even in the very heart of London, these festering spots are to be found. Year by year England becomes more deeply involved in the trade, and year by year it is more difficult for her to extricate herself from the web of her own weaving. Year by year it becomes more likely that the Chinese will, in self-defence, develop the home-growth of opium, and cut us out of the market, thereby forever depriving us of the opportunity of doing an act of common justice in abandoning the traffic. It is with a view to meet in some measure the need for prayer felt by many who are interested in the cause, that the "Anti-Opium Prayer Union" has been formed. Members agree to remember the subject in prayer at least once a week (on Thursdays), and to seek to interest others in the cause. The need for prayer seems to be twofold: (1) Prayer for the abolition of the trade. (2) Prayer for God's blessing on the great work of arousing the public conscience. Those who wish to become members will receive a card of membership on sending their name and address to the Secretary

of the "Anti-Opium Prayer Union," 312, Camden Road, London, N. The Secretary will also be glad to supply further information about the opium trade to any who desire it.'"

It is not necessary to inquire now whether the efforts hitherto made to arrest this evil have failed because of the absence of earnest prayer to Almighty God to bless the efforts put forth or not. This we do know that evils from the growth and consumption of opium are so great that they are beyond the power of human wisdom and power to remove. The interests of this great trade are so widespread and so mixed up with the commercial and financial measures of two great kingdoms that they are beyond removal by the counsels and wisdom of statesmen. "Man's extremity is God's opportunity." Our God is he who doeth wondrous things. What human wisdom and device cannot effect he can easily effect. He says "call upon me in the day of trouble and *I will hear*." Let the whole body of missionaries, with one heart and mind join this Prayer Union to pray for the removal of the growth and consumption of opium. Let us not only ourselves join with those in England who thus pray on every Thursday; but let us state the matter to the native churches and secure the whole body of native Christians to join in this concert of prayer. Let the matter be published in every Chinese paper that the attention of all may be called to it. In answer to prayer it may please God to use the existing plans and means for its removal. Or in his wonder-working power he can easily call into existence other instrumentalities which he can make efficacious. It is our privilege and duty to pray and trust God to accomplish his own holy and good purposes.

I hope some one at every station will be at the trouble to forward the names of all who wish to have a card, that cards may be sent to them. And perhaps the missionaries in Shanghai would take immediate steps to get out a card in Chinese to be circulated among the Chinese Christians. A MISSIONARY.

Notices of Recent Publications.

MR. EDITOR—

I have had it in my mind for a long time, to write to you some thoughts in reference to one part of the *Recorder*, which is of special interest to many of us: I refer to the notices of books. There appears to be two prevailing modes of noticing books. One of these is to give the title of the book and to use it as the opportunity of discussing the subject referred to in the book, without presenting any clear statement of the views presented by the author of the book, or the reasons which he presents to sustain them. Or, some times, the conclusions of the author are discussed and controverted

without having previously stated them. This method of noticing a book takes it for granted that the reader has either read the book, or has it in his possession to refer to. This manner, of course, has its advantages. It gives the writer the opportunity of stating the objections to the views of the author and of presenting a different view of the subject. This will help the author to see wherein his views have not been clearly presented and wherein they may be regarded as erroneous in fact, or in the reasons which he has given to sustain them. It is also adapted to help the readers to form an opinion of the merits of the work, or to guard them against its errors.

The other plan of noticing books is so to notice them as to give those who have not seen the books a correct idea of what are the contents of the works; and how the authors have carried out their purpose in writing them. This method has special advantages for missionaries. Most of us are so situated that we have not the opportunity of seeing new books as they come out. We may see the names of them in newspapers. The names may attract our attention. The book may be on a subject in which we are interested and concerning which we may wish information. But merely from the title of the book we cannot tell in what way the author has treated the subject; we cannot know what views he has advocated or controverted. In these circumstances, the great desideratim to many of us is to know *what points* the author has discussed in any book and with what ability he has done his work. When the contents of the books are stated in detail we can see at once if the particular matter in regard to which we wish information is referred to or not, and when some one in whose judgment we can rely states that the writer has presented a fair and able discussion of a subject we can at once select the books that we wish to purchase. For myself I have often been disappointed in sending for a book, the title of which led me to suppose it would give me information on a subject I was investigating. But when it arrived I found the author had treated the subject in an entirely different manner from what I had expected he would, and hence I found nothing in it on the point I was seeking after. For these reasons many of the readers of the *Recorder* wish that the notices of new books would give us clear and correct statements of what subjects are discussed in the books and the ability of the discussion, rather than give any statement of the views of the writer of the notice. We wish to know what the book says. In behalf of myself and of those who think with me I state my wishes that you may be able to meet our wishes and give us the information that we need. A MISSIONARY.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At Hangchow, on January 3rd, the wife of Ven. Archdeacon Moule, C. M. S., of a son.

At Hongkong, on January 8th, the wife of Rev. R. Ott, Basel Mission, of a son.

At Soochow, on January 23rd, the wife of Rev. G. F. Fitch, American Presbyterian Mission, of a son.

MARRIAGES.

At Singapore, on November 22nd, 1882, by the Rev. W. Aitken, the Rev. J. A. B. Cook, English Presbyterian Mission, Singapore, to Miss Henry.

At Union Church, Hongkong, on November 27th, 1882, by the Rev. J. Colville, the Rev. John Watson, M.A., English Presbyterian Mission, Amoy, to Miss J. B. Hill.

At Union Church, Hongkong, on November 27th, 1882, by the Rev. J. Colville, the Rev. W. Riddell, M.A., M.B., of English Presbyterian Mission, Swatow, to Miss F. Spark.

At Union Chapel, Hongkong, on November 27th, 1882, by the Rev. J. Colville, Peter Anderson, L.R. C.S. & P., Ed., English Presbyterian Mission, Tai-wan fu, to Miss J. Gardiner.

At the British Consulate, Chinkiang, on January 5th, 1883, by the Rev. Marcus L. Taft, Rev. Robt. E. Abbey and Mrs. Louise S. Whiting, Am. Presbyterian Mission, Nanking.

At St. John's College, Shanghai, on January 27th, by the Rev. Y. K. Yen, the Rev. F. R. Graves to Miss J. H. Roberts, Am. Episcopal Mission, Wu-chang.

DEATHS.

At Amoy, on October 13th, 1882, Isabella Primrose (Rosie) daughter of Rev. Robt. Gordon, English Presbyterian Mission, Amoy, aged 4 years.

At Tientsin, on December 22nd, 1882, son of Rev. W. H. Shaw, aged about six months.

At Hangchow, on January 4th, 1883, Cecil Wigram, infant son of Ven. Archdeacon and Mrs. Moule, C.M.S.

Arrivals.—Per str. *Oxus*, on January 7th, from Europe, Rev. and Mrs. Jackson, China Inland Mission, Kiukiang.

At Hongkong, per str. *Amazone* on January 15th, from Europe, the Rev. Immanuel Genechr, Rhenish Mission, Hongkong.

At Shanghai, per str. *Amazone*, on January 21st, from Europe, Rev. F. James, English Baptist Mission, Chefoo.

At Hongkong, per str. *Hesperia*, on January 23rd, Rev. T. and Mrs. Hartmann and child, to take charge of the Berlin Foundling Hospital; and Miss Anna Schnaebeli, for same Institution.

At Amoy, in January, Rev. W. R. Thompson, M.A., and wife, English Presbyterian Mission, Tai-wan foo. Formosa; Miss G. Meclagan, English Presbyterian Mission, Amoy.

At Shanghai, per str. *Hiroshima Maru*, on February 10th, from United States, Rev. J. S. Johnson, Southern Presbyterian Mission.

Per str. *Gleneagles*, on February 16th, from Europe, Mr. and Mrs. S. Dyer, Mr. F. Hermon, and Mr. F. Brown, British and Foreign Bible Society.

Per str. *Bokhara*, on February 21st, from Europe, Rev. J. C. and Mrs. Hoare, C. M. S., Ningpo.

***

Departures.—Per str. *Mirzapore*, on January 3rd, for London, Rev. T. and

Mrs. Bryson and family, London Mission, Hankow. Home address: 21 St. John's Street, Bedford.

Per str. *Achilles*, on January 2nd, for London, Rev. J. S. Fordham, Wesleyan Mission, Hankow.

Per str. *Rome*, on January 17th, for London, Rev. C. B. Nash, C.M.S., Hangchow.

Per str. *Ganges*, on February 14th, for London, Rev. F. R. and Mrs. Graves, Am. Episcopal Mission, Wu-chang.

***

SHANGHAI.—The thirteenth annual meeting of the Central China Mission of the American Presbyterian Church north, was held at Shanghai on January 27th, 29th and 30th. Rev. J. H. Judson was elected Chairman, and Rev. J. N. Hayes, Temporary Clerk. Reports from each of the stations occupied by this mission were read, which showed that a fair amount of progress has been made in all departments of work. The Churches are prosperous and some of them are self-supporting. The schools both boarding and day are successful and well filled with pupils. There are a few candidates for the ministry. This mission is now well equipped for the prosecution of its work. Five men have joined it during the past fifteen months.

We learn from the *Missionary Reporter*, published by the Board of Managers of the Seventh-day Baptist Missionary Society, U.S.A., the first No. of which has just reached us, that Miss Ella F. Swinney, M.D. of Smyrna, Del., has been appointed a Medical Missionary to China. Rev. D. H. Davis has been authorized to establish a boarding-school for boys and girls.

Rev. J. H. Taylor, Director of the China Inland Mission, left Chefoo for England on February 6th.

We learn from a correspondent that the missionary troubles in Tsinan fu are as far as ever from being settled. The convert who fled to Peking in the Spring, and who went back a few weeks ago, has returned, having received private information of designs upon him.

We would draw the attention of students and others to an advertisement on our cover announcing that the second edition of Dr. Williams' Dictionary is now ready. Perhaps it is hardly correct to call it a "second edition," seeing that it is printed from electro- and stereotype plates. But we learn that some 300 or more pages of the first printing have been revised by the learned author and new plates made. In addition, a large number of wrong characters occurring in the other plates, have been weeded out and the two pages of errata, with a few exceptions, corrected. Three pages of new "Errata and Corrections" will be found at the end of the second edition, which the Dr. introduces with the following remarks:—"Since the issue of the first edition of this book in 1874, its merits have been fairly discussed, its deficiencies pointed out, and its errors set forth by several friendly critics and scholars. Their suggestions will be useful to those who may, by and by, undertake a similar work. From their remarks the following list has been mostly selected, as containing the errors most desirable to be corrected. As their notices are scattered here and there, their intentions in making

them will be promoted by bringing them together. In respect to the explanation of the construction of characters, a reference may be made to page xlviii of the Introduction, where the object is stated; some mistakes were made in discriminating the component parts, but the main design was to aid beginners to remember the leading portions of characters, rather than to give all their etymologies. In addition to the dialects given in the Index, Miss A. M. Fielde, of the American Baptist Mission at Swatow, has published a complete list of the sounds of all the characters in that dialect including many variants; and Mr. James Acheson, of the Imperial Customs, has issued another list giving the Peking sounds according to Sir T. F. Wade's *Progressive Course*. All sinologues will be thankful for these lists. A full collection of the vocables in the best defined and leading dialects in the empire will furnish accurate materials for comparisons and deductions, which may enable some philologist, like Grimm or Whitney, to ascertain the genesis of Chinese pronunciation, and the laws which govern its perplexing changes." The new issue of 750 copies, of 1338 pages each, or in all 1,003,500 pages, has been put through the press with creditable celerity, having only occupied some eighty days. The work looks well and reflects credit on the American Presbyterian Mission Press, who are the printers and publishers.

***

NANKING—The Southern Presbyterian Mission have decided to open a station at Nanking, and the Revs. G. W. Painter and S. Woodbridge have been appointed for that place. At present they are occupying the China Inland premises kindly lent by that mission.

***

JAPAN.—We learn from the *London and China Express* that at a recent meeting of the committee of the Church Missionary Society in London a letter was read from the Bishop of Ohio, dated November 14th, 1882, enclosing resolutions of a commission, appointed by the General Convention of the Protestant Episcopal Church of America, in reference to the proposed Japan Bishopric. This suggested measure for avoiding any appearance of conflict or confusion in the jurisdictions of the present American Bishop at Tokio and of the proposed English Bishop—in particular, that the American Bishop should remain at Tokio, and that the cities of Osaka and Kiyoto be common ground for missionary work of both Churches, no Bishop having residence in those cities. The secretaries were directed to convey to his Grace the Archbishop of Canterbury the readiness of the committee to acquiesce in the proposals of the American Bishop respecting the Japan Bishopric.

***

ENGLAND.—"A deeply-interesting event," says the *Church Missionary Intelligencer*, "took place at Cambridge on December 7th—the baptism of a young Japanese study ing there, named Wadagaki. He was baptized at Trinity Church by the Rev. H. C. G. Moule, Principal of Ridley Hall, and received the Christian name of Nathanael."

Notices of Recent Publications.

The Origin of Nations. In two parts: on Early Civilizations; on Ethic Affinities, etc. By Georgs Rawlinson, M.A., Camden. Prof. of Ancient History, Oxford.

THE author, in his Preface, gives the reasons for preparing these Essays thus:—"As attacks on the credibility of the Bible—more especially of the earlier books—are now frequently made, not merely on scientific, but also upon historical grounds, it seemed desirable that one whose business it is to make himself acquainted with all the ascertained facts of Ancient History, should state his impressions with regard to the bearing of modern discoveries in the historical field upon the authority of the Scripture narrative. Such a statement the present writer made sixteen years ago in his contribution to the volume entitled, *Aids to Faith*, when he summed up his views in these words:—'There is really not a pretence for saying that recent discoveries in the field of history, monumental or other, have made the acceptance of the Mosaic narrative in its plain and literal sense any more difficult now than in the days of Bossuet or Stillingfleet.'

In the interval between 1861 and 1877, much has been written in disproof of the above conclusion, and it has been the unpleasant duty of the present writer to peruse the works as they appeared, and to weigh the arguments employed by them. Of these arguments two only seemed to him to require an answer, one based itself on the supposed historical certainty of a settled monarchy having existed in Egypt from at least B.C. 5,000—a fact, if it were a fact, incompatible with the chronological notices of the Pentateuch. The other was more general. It asserted the very early existence of civilization in various parts of the world; and assuming the unproved hypothesis that man was originally an absolute savage, it required our acceptance of the belief that some such space as a hundred years must have lapsed from the first beginnings of man to his development into his present civilized condition."

The Essays on civilization are directed to these two lines of reasoning. The author is of the opinion that there is no sufficient evidence of a settled monarchy in Egypt prior to about B.C. 2,500; and he has endeavoured to set before the public the grounds of his belief on this point. He is further of the opinion that civilization can nowhere be traced back to a date anterior to this; and he has sought to prove his point by a general survey of the ancient civilizations. Finally, regarding it as a pure assumption that the primitive condition of mankind was one of savagery, he has endeavoured to show reasons in favour of the opposite hypothesis, that man's primitive condition was one very remote indeed from savagery, and containing many of the elements of what is now termed civilization.

The Author has thus clearly stat-

ed the object he had in view in preparing the essays. He has very ably and successfully carried out his purpose. All who are interested in such inquiries will find the work very satisfactory. We cordially commend these Essays to any who may have doubts on these points.

The China Review. November and December, 1882.

This number of this well-conducted periodical sustains its well-earned reputation. The article of greatest interest is the first one, which gives extracts from the Diary of Tseng How-yeh, China Minister to England and France, by J. N. Jordan. This gives us some insight to the subjects that engage the thoughts of Chinese statesmen. The most remarkable extract is that headed "Proposals for the advancement of China in her relations with other countries." There are some six propositions. (1) The necessity of contracting a firm alliance with England for the purpose of repelling Russian aggression. (2) The importance of adopting an honest policy and manifesting a straightforward course of action, with a view to removing feelings of mutual distrust. (3) The necessity of making use of our leisure moments to meet Western scholars, with a view to obtaining information from them. (4) The advisability of keeping ourselves informed of the price and quality of Western mechanical appliances, so as to avoid falling, victims to fraud in purchasing them. (5) The translation of treaties on foreign systems of government, with a view to the adoption of what may be found useful therein. (6) The arrangement, in the interests of China, of some satisfactory understanding with England for stoppage of the opium traffic." These show a wide range of investigation as well as a consideration of practical questions both in reference to intercourse with foreign nations and one of internal administration. The writer of the propositions takes it for granted that the stoppage of the opium trade is for the best interest of China. He also implies that the hindrance to its stoppage comes from the English. He says China has never hit upon a fixed or effective method of dealing with this question. When the matter has been pressed with urgency it has resulted in a rupture of relation; when it has been dealt with leisurely, it has been gradually allowed to drop altogether. Opium being a great staple of their commerce, it is not to be expected that British merchants will willingly sacrifice the certainty of present gain for the sake of a profitless reputation in the future. Western nations simply look at it as a question of gain, and if England could be induced to substitute the cultivation of cotton, tea, or silk for that of opium, there might perhaps be some hope, provided she obtained an equivalent profit by her changing her course of action."

In reference to the above propositions, the minister says, "Of the above propositions the first, which deals with the relation towards England and Russia it cannot be accepted in its entirety; and as to the sixth, respecting the suppression of the opium trade, there will be difficulty in attaining such an immediate and

successful solution of the question as is there indicated."

It is a distressful thought that Chinese statesmen are made to feel that they have nothing to expect from the sense of justice or benevolence of Western nations, but that the conviction is forced upon them by intercourse with Western lands that they are influenced in their international policy by self interest.

A very intelligent opinion in regard to educational projects is expressed under the fifth proposition. The writer says:—"In my humble opinion, however, a nation's prosperity or decay is determined by the character and talents of its people, and these again are qualities which depend in a great measure upon the early training imparted to its youth. As in China of old, so in Europe at the present time, there are preliminary schools to which children are sent at an early age. We have, it is true, at this very time an educational mission abroad, but the expense of its maintenance is too great to be continued, and the education imparted to a hundred youths or so cannot permeate the masses of the people. A better plan would be to make translations of the educational curriculum used in schools and colleges in the West, and establish schools, first at the Treaty Ports, and then gradually all over the Empire where young people might be trained upon the system practised in olden times with a slight admixture of foreign methods. The expense would be less than that of the Educational Mission, and the advantages would be immeasurably greater. Education is the basis of state administration, and its success is essential to the establishment of proper Government."

These are statesman-like views, and all the well-wishers of China will hope that they may be soon acted upon. There are other intelligent opinions expressed on matters of public interest which we would gladly transfer to our pages, but we must refer our readers to the article itself.

The paper of the Rev. R. Eichler, on the Practical Theology of the Chinese, is completed in this number. The interest continues to the end. The other papers of this interesting number are on a variety of subjects and of varied interest. We refer our readers to the pages of the *Review* for them.

The Geography of India. By Rev. R. H. Graves, D.D.

THIS is one of the series of school books which is being prepared under the supervision of the committee appointed by the Missionary Conference in 1877. All the missionaries will rejoice in the appearance of this volume of the series as a valuable assistant in imparting a knowledge of the geography of the land of India in schools and to classes of theological students. We commend it warmly for use by all missionaries. It is on sale at the Mission Press, Shanghai, and at Canton by the author. There are two editions of a large, and a smaller size; the smaller size has questions at the end of such chapter.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. XIV. MARCH-APRIL, 1883. No. 2

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

BY REV. ARTHUR H. SMITH.

(Continued from page 17.)

IV.—PROVERBS CONTAINING ALLUSIONS TO HISTORICAL SEMI-HISTORICAL, LEGENDARY, OR MYTHICAL PERSONS OR EVENTS.

THE tendency in Chinese Proverbs to cluster, by a kind of crystallization, about a particular character, admits of numerous illustrations. The Sung Dynasty (A.D. 960–1278), produced many famous men, and great scholars, like *Chu Shi* (朱熹), the annotator of the Classics and historian, whose name is almost as familiar to the Chinese in every succeeding age, as those of Confucius and Mencius, whose works he interpreted. It is not, however, the name of *Chu fu tzu*, among men of his general era, which is most often heard in popular speech (although some of his reputed household words have become proverbial), but that of another individual who has become a national by-word and laughing-stock. *Chu fu tzu* is known principally to those who can read, but there is scarcely any one, whether he can read or not, who has not heard of *Wu Ta Lang* (武大郎). This individual was a dwarf. His wife was named *P'an Chin Lien* (潘金蓮), and is remembered for her intrigues with one *Hsi Wên Ch'ing* (西門慶), intrigues to which her husband was unable to put a stop. It is said that this precious couple finally put an end to *Wu Ta Lang*, by compelling him to take a drug in which poison was infused, which he dared not refuse, although aware of their purpose. Hence the proverb—employed in reference to one who is driven to the wall—'*Wu Ta Lang's* dose of poison—sure to die if he takes it, and sure to die if he does not,' 武大郎服毒。吃也死。不吃也是死。 *Wu Ta Lang* had an elder brother known as *Wu Sung* (武松), who was a general

under *Sung Chiang* (宋江), already mentioned, and a man of great prowess. He was so fond of wine that his name has become proverbial. To revenge the murder of his brother, he killed his brother's wife, and her paramour *Hsi Wên Ch'ing*. In penalty for this offense he was banished. The commander of the district to which *Wu Sung* was exiled, was named *Shih*. He had a son known as *Shih En* (施恩), who taking advantage of his father's military prestige, and of his own physical strength, had set up one of those little despotisms, so common in China, by which a tax is levied on every form of trade, the only equivalent for which is exemption from similar exactions by others than the particular petty tyrant who extorts them. In an evil hour for *Shih En*, a mightier robber than himself named *Chiang*, suddenly descended upon him, beating and wounding him and driving him from the field, diverting the revenues to himself. *Shih* bethought himself of seeking the valiant aid of *Wu Sung*, which was cheerfully given, but to *Shih's* dismay, *Wu* drank such an amount of wine as apparently to unfit him for any exploits whatever. *Wu*, however, explained, that unless he was drunk, he was of no use as a fighter, and when entirely drunk he was invincible. He then attacked *Chiang* in his head-quaters, a place called the Happy Grove, and defeated him. Hence the proverb: '*Wu Sung's* great brawl in the Happy Grove—the slave of his wine,' 武松大鬧快活林。是酒兒支使的。—said of intoxicated persons.

Wu Ta Lang is now the Chinese Man-of-Ill-Fame, as his name has come to suggest all varieties of unfavorable predicates; in short he has become the ideal Mean Man (小人*). Even a tiger, it is said, would not eat him, for he did not seem to be a man at all, 老虎不吃武大郎。沒有人的氣味。

He goes a hawking with an owl—a bird of ill name—and the man and the bird are well matched, 武大郎架着夜猫子。甚麼人兒甚麼鳥雀。 said contemptuously of a bad master and bad servants.

General incapacity is indicated by the observation that one is like '*Wu Ta Lang* selling gruel—the man weak and his wares soft, 武大郎賣面茶。人軟貨稀。

* A curious aspect of popular Chinese ethics, is exhibited in a saying which declares that it is better to be a really superior man—like *Chao K'uang Yin* who founded the Sung Dynasty—even though he should commit every kind of evil, than to be like *Wu Ta Lang* even though he strictly observed all the known proprieties, 吃喝嫖賭的趙匡胤。安分守己的武大郎。 The meaning is that the lofty spirit of the former condones his offences, while the essential meanness of the latter renders him contemptible, though his actions may be irreproachable.

Anything which is hopelessly bad, is affirmed to be like *'Wu Ta Lang's* toes—not a single good one among them,' 武大郎的脚指頭。一個好的沒有。

People of short stature, are bantered by being likened to *'Wu Ta Lang* turning on a gymnastic bar—when he was on the ground he could not reach the bar, and when on the bar he could not reach the ground,' 武大郎盤杠子。上下彀不着。

'When *Wu Ta Lang* becomes Emperor, no one can tell what will happen,' 武大郎坐天下。不敢保。said of one who undertakes what he can not carry through.

General incapacity is indicated by the saying: *'Wu Ta Lang* flying a kite—he can not make it rise,' 武大郎放風箏。出手不高。

The only favorable thing that we hear of him, is that his garments were of the proper length—neither too long nor too short—exactly right, 武大郎的袍子。不長不短正合式兒的。 Used of anything which is well done.

When the completeness of the temples on Mount Tai is spoken of, it is a common jest to reply: 'Did you see any temple to *Wu Ta Lang?*'—a sportive intimation that any excellence, however great and undisputed, (such as the variety of the Temples on T'ai Shan) is open to small and irrational criticism (such as the complaint at not finding any recognition of a departed Worthy, of so much celebrity as *Wu Ta Lang*).

V.—PROVERBS RELATING TO SPECIFIC PLACES OR DISTRICTS, OR TO PERSONS OR EVENTS OF MERELY LOCAL IMPORTANCE.

The boundary line between this class of sayings and the last, is not always distinct, since a person of local celebrity may become famous, and a small place may come in time to have a great name.

Local proverbs are of many varieties. Some of them refer to facts in the realm of physical geography. As, for example: 'The Yellow River is a prodigal son, the Grand Canal is an inexhaustible box of jewels to support the family,' 黃河是敗家子。運粮河是養家的聚寶盆。 The Grand Canal was dug to give safe conveyance of the southern tribute rice to Peking, without fear of storms or pirates. The Yellow River, nearly useless for navigation, must be constantly kept banked in at vast expense, or it inundates whole provinces.

The Hu T'o River (滹沱河) which rises in northern Shansi, finds its way through the T'ai Han (太行山) mountains near the city of *Cheng Ting Fu* (正定府) where it comes upon the great plain of Chihli. In the course of years it has washed down thousands

of acres of sand, which spreads all over the land and buries the soil out of sight. In time the channel silts up, and at the next annual flood the waters swing off into some new course, carrying devastation in their track. This process has continued for ages, and observation on the course of the erratic stream is condensed in the saying: 'Never south of Hêng, never north of P'ing,' 南不過衡。北不過平。 *i.e.* Heng Shui Hsien (衡水縣) and An P'ing Hsien (安平縣), cities which are an hundred miles or more apart.

Another class of sayings gives expression to some fact of local history, or to some *soi disant* prophecy. *e.g.* 'When the monastery of *T'an Che* is burned, the city of Peking will be inundated,' 火燒曇折寺水淹北京城。 This is the prophetic dictum of Somebody, referring to a celebrated temple south-west of Peking. Predictions of this sort are received by the masses with the most implicit faith.

'Fire and flood at Tientsin, but not the calamity of war.' 天津衛只有水火之灾。沒有刀兵之苦。 This is a reputed saying of *Liu Po Wên* (劉伯温) one of the celebrated adherents of *Hung Wu* (洪武), who founded the Ming Dynasty. He is generally regarded as a Prophet, but whether he ever said any of the remarkable things attributed to him, is known only to the Immortals. It is a singular circumstance that if the observation was in reality a prediction, it has come to fact. The people of Tientsin have been often in mortal peril of the horrors of war—especially when the T'ai P'ing rebels marched against Peking, on which occasion, they made a permanent (and unaccountable) halt at *Ching Hai Hsien* (靜海縣) 25 miles south of Tientsin, and that city was saved. So likewise in 1860, when the British and French troops invaded Chihli; the fighting was done at *Pei T'ang, Taku, Chang Chia Wan* and near *T'ung-chow*, while Tientsin again escaped. Fires are of great frequency. The whole region was inundated from 1871 to 1873, causing extreme misery.

'Three inconspicuous mountains produced a race of kings; four city gates not opposite each other, account for the number of high officials,' 三山不顯出王位。四門不對出高官。 This couplet embodies the popular opinion in regard to the situation of the Capital of Shantung, which is peculiar. The mountains on the south, the remarkable spring at the south-west corner of the city, and three small hills in the vicinity, have exerted a powerful geomantic influence. The ground is saturated with water, hence the place is regarded as a kind of boat. One of the little hills referred to is called *Chüeh Shan* (橛山), 'Peg Mountain,' for it is this to which the boat is tied, and without which it might drift entirely away!

A third variety of local proverbs specifies some objects of interest in a city or district. Thus *e.g.* a city in Chihli called *Ts'ang Chow* (滄州), was long since removed from its site, (the Chinese are always carrying their cities about in this way) and replanted twelve or fifteen miles westward. The place was once famous for a pair of iron lions—still to be seen—of gigantic size. *Tung Kuang* (東光縣), a district city on the Imperial Canal, has a large idol of iron, while *Ching Chow* (景州) not far distant, west of the Canal, boasts a pagoda, which, in that part of China, are of infrequent occurrence. These several objects are woven into proverbial jingles, thus: 'The lions of *Ts'ang Chow*, the *Ch'ang Chow* pagoda,' The great iron *P'u Sa* of *Tung Kuang Hsien*, 滄州獅子、景州塔、東光縣鐵薩菩。 Rhymes of this kind are probably universal throughout the empire. They are collected into little pamphlets called 'Visits to the Cities of All Creation', 走徧天下州, and other similar titles (like other cheaply printed books full of wrong characters), a perusal of which forms the only substitute which most persons can command for our primary geographies.

The peculiarities of a city are often made up into a little bundle of three, and called its treasures in imitation of the Three Precious Ones (三寶) of the Buddhists. Thus Peking has its treasures three—horses that do not kick [because the crowds are so constant that horses are not easily frightened], dogs that do not bite [because they continually see strangers], and damsels of 17 and 18 that run loose in the streets,' [because the Tartar fashions in this respect are totally diverse from those of the Chinese, who, like the Apostle Paul, require that the young women should be keepers at home.] 北京城、三種寶、馬不蹄、狗不咬、十七八的閨女滿街跑。

'The three specialties of *Pao Ting Fu*,—iron balls, the stone melon, and the *Ch'un pu lao* 保定府、三種寶、鐵毬、列瓜、春不老。 In *Pao Ting Fu* are manufactured little iron balls which are held in the hand for a plaything, and are by some considered as a tonic. The *Lieh kua* is a stone, shaped somewhat like a gourd, built into the floor of the verandah of a shop in the western part of the city. It is supposed to be a charm capable of checking the 'social evil.' According to report, attempts have been made to dig up this wonderful stone, but the deeper the excavation, the larger the space which the stone occupied. Arguing from these data, the 'melon' has been thought by some to be the summit of a mountain, all but the tip of which is buried! The *Ch'un-pu-lao* is a plant somewhat resembling mustard, and much cultivated in this region.

'Tientsin has its treasures three—the drum tower [which has a double arch, regarded by the Chinese as a master-piece of difficulty

in the architectural line, the plan of which, according to tradition, was revealed to the builder in a dream] the forts, [of which there were originally seven, built in the Ming Dynasty by *Yung Lo* and now entirely demolished], and the bell-tower [a structure of no pretensions whatever, and probably only mentioned in this connection because the last character (often pronounced *kao*) happened to rhyme with *p'ao*],' 天津衛、三種寶、鼓樓、炮台、玲瓏閣。

'The four peculiarities of *Chi Nan Fu*: the Temple of the North Pole, inside the north gate; the Mountain of the Thousand Buddhas outside the south gate; the grave of *Min tzu* outside the east gate; and the *Pao Tu* Spring outside the west gate,' 濟南府、四宗寶、北門裡頭北極廟、南門外頭千佛山、東門外頭閔子墓、西門外頭寶突泉。 *Min tzu* was one of the disciples of Confucius. He is included among the Twenty-four Patterns of Filial Obedience, and his name has thus become familiar to every one. (See Mayer's *Manual*, No. 503.) His step-mother had two children of her own,* and took care to see that they were warmly clad, while he was made to wear garments wadded only with reeds and rushes. Old Mr. *Min* was totally unacquainted with his son's wardrobe, but one extremely cold day he sent *Min tzu* to harness the chariot, and drive his father out. On the way *Min tzu* dropped the lines and the whip owing to his being in a chronic state of semi-congelation. His father thus came to a knowledge of his sufferings, and was so indignant that he resolved to divorce Mrs. *M.* at once. Young *Min tzu*, however, who was an ardent disciple of Jeremy Bentham in the opinion that the ruling principle of one's actions should always be 'the greatest happiness of the greatest number,' met his father's announcement of the impending separation, with the observation:—

'With a Mother at home, *one* son endures distress,
When the Mother is gone, *three* sons are motherless,'
母在一子寒。母去三子單。

The effect of this behaviour of *Min tzu* was that so often found in Chinese stories. Old Mr. *Min* was led to reconsider his decision, and Mrs. *Min* was so affected that she became as fond of *Min tzu* as of her own children! Hence the common proverb: 'Better one son cold, than three sons bereft,' [as they would surely have been if no one but Mr. *Min* had looked after them] 能叫一兒寒、別令三子單。

'The three specialties of *Shen Chow* [a city in central Chihli], millet, willow rods, and large honey-peaches,' 深州本有三宗寶。小米。柳杆。大蜜桃。 It is evident that some 'treasures' might

* Some accounts say three. There seems to be an uncertainty on the subject, similar to that concerning the progeny of John Rogers, who left, at his martyrdom, "Nine small children, and one at the breast."

in this way be predicated of any and every place, whatever its importance or lack of importance. For aught that appears to the contrary, the cities of China are all labelled—each with its little rhyme, and the same is true of the regions outside the Great Wall; thus: 'The three treasures from beyond the Barriers, Ginseng, Sable-skins, and *Wu-la* grass,' 口外三宗寶。人參。貂皮。烏拉草。 Ginseng, called the 'divine plant,' is one of the most precious drugs in the Chinese pharmacopœia. The *Wu-la* grass, so called in imitation of a Mongol and Manchoo word, is much valued by the inhabitants of the 'outer regions' for its heating properties. It is worn inside the shoes to keep the feet warm, and the root is a medicine.

'Three curious things beyond the Pass are spied: The windows pasted on the outer side; the walls not laid, but pounded up in boards; and food is ladled out by means of gourds,' 關東倒有三宗怪。板打墻。瓢舀菜。窗戶紙糊在外。 The most trivial circumstances do not escape the keen eyes of the Chinese, nor is the opportunity lost to turn them to a metaphorical sense. There is a species of frogs in North China, which do not croak, but after swelling up as if in promise of emitting a mighty sound, appear suddenly to swallow it. Hence: 'The frogs of *Chi Nan Fu* [also said of other places] give no sound,' 濟南府的蝦蟆、乾鼓氣。 Metaphorically of one who swallows his resentment.

Some local sayings refer to the commercial characteristics of certain places, as: 'One Market in Honan [*Chu Hsien Chen* 誅仙鎮], one Fair in Chihli [*Hsin Chih* 新集 in *Chü Lu Hsien* 鉅鹿縣], one Village in Shantung,' [*Chou ts'un* 周村 east of *Chi Nan Fu*], 河南一鎮。直隸一集。山東一村。 Each of these places is the center of an extensive trade.

Some of the sayings of this sort appear extremely trivial, but serve to illustrate the facility with which the Chinese discover analogies. Thus a local proverb runs: 'The foot-cloths of *Mu Lan Tien* have borders, 木蘭店的裹脚條子。有邊。 This is a market-town in Honan, where strips of cloth with which women's feet are bound, are worn with a narrow border of fine work on each edge. The expression 'It has a border,' is used to indicate that an affair can be managed—is not entirely hopeless—and thus resembles the strips of cloth from *Mu Lan Tien*.

'The assortment of goods at the *Mao Chow* fair is complete, yet there are no collars made of the skin of hedge-hogs, no long jackets of pig-skin; neither are there golden manure forks nor silver manure baskets,' 鄚州的貨雖全。沒有蝟皮領子。猪皮大褂。金叉子銀叉子。 *Mao Chow* is a market town in Central Chihli (probably

in former times a city of the second order, as its name implies) celebrated for its great Fair. The saying is used like the one previously quoted in reference to the lack of any temple on *T'ai Shan* to *Wu Ta Lang*, to indicate that unreasonable exceptions may be taken to any kind or degree of completeness.

'Go to *Liu T'ang K'ou* and cool off,' 叫你上六堂口去凉快。 This is a village in Chihli, whose inhabitants are reputed to have 'no business with any man.' One who is very angry is exhorted to go to this lonesome place to get cooled,' because it is a cool (unfrequented 冷清) spot.

'When one goes out of the *Chia Yü* Pass, he sees with his two eyes nothing but blue sky,' 出了嘉峪關。兩眼望青天。 This Pass is at the southern extremity of the Great Wall, in the province of Kansuh. The regions beyond (on the way to Barkosel) are popularly supposed to be desolation itself. The saying may be applied to one at the end of his resources, 'flat on his back, looking up into the sky.'

It is common to see pasted over doorways, the characters *San Ta Chiu Ju*, 三多九如。 'Three Abundances, Nine Resemblances,' the latter referring to a passage in the Book of Odes. The three things to be wished for in abundance, are great Felicity, extreme Old Age, and many Sons (多福多壽多男)。 A parody on this phrase has become proverbial with regard to the province of Shantung. 'The three abundances of Shantung: more doctors than patients, more school-teachers than readers, more who weave cloth than who wear it,' 山東三多、治病的比患病的多、教書的比念書的多、織布的比穿衣裳的多。

There is a class of local sayings, which refer to the mental or moral characteristics of the inhabitants, or to their habits of life. As *e.g.* 'The Peking people cherish grudges, while Tientsin people [*i.e.* those who belong to *T'ien Ching Wei* 天津衛] are brawlers,' 京尤子、衛嘴子。 Like the ancient saying, 'The Cretans are always liars.'

'Shansi people drive camel litters, Shantung people carry all their bedding, Chihli people make senseless tumults,' 山西騾駝轎、山東大褥套、直隸瞎胡鬧。 Shansi is a mountainous province, where traveling is conducted by means of litters; Shantung is a densely peopled province, multitudes of whose inhabitants go to great distances to find work. They are the water-carriers and servants in Peking, and they form by far the larger proportion of the population in the new province of *Sheng Ching*. In winter the great roads are lined with one unintermittent stream of Shantung

men going home, and returning to their work in the early spring; hence the allusion to 'bedding.' The rowdies of Tientsin (called *hun hsing tzu* 混星子). Are well known throughout China, and sometimes (as in the Tientsin massacre of 1870) come near to competing with the 'dangerous classes' of western countries.

'Southerners are unprincipled; Westerners are thrifty; Northerners are foolish,' 奸蠻。細找。獃達子。 The Chinese constantly speak of other Chinese, who belong to a different part of the Empire, in the same disdainful manner which they employ toward foreigners. Each region has its nickname. In the northern provinces, natives of Kuangtung and Fukien are contemptuously called 'Southern Barbarians' (南蠻子). In the same way natives of the northern provinces going southward, are derisively styled 'Northern Tartars' (北達子). There appears to be very little real unity among the Chinese, simply as citizens of one common country. Thus, even a Chihli man, although a resident of the most northern province in China, is called a 'Southern Barbarian' when he goes beyond the Great Wall, as much as if he haled from Canton or Foochow.

The people of Shansi have a unique place in the commercial system of China. A large part of the banking business is in their hands, and it is popularly supposed that no Pawnshop can succeed without a Shansi man for Manager. They have spread themselves not only all over the Eighteen Provinces, but far into Central Asia. They are willing to leave their families for years together, while most Chinese return home at least once a year. They are regarded as extremely sagacious in perceiving the smallest pecuniary advantage, alert in using opportunities, patient under provocation, and, when angry, easily appeased by the prospect of a good bargain; thus furnishing a striking contrast to the natives of many other provinces. Hence the common saying, 'Shansi Delvers—they love gain, but do not value their lives,' 山西找子。要財不要命。 The epithet *Chao-tzu* (找子), Seekers, is slightingly employed with reference to the qualities already mentioned. Shansi men are also called Old Westerners (老西。兒。), and are the butt of many bantering sayings.

'Two Shantung men quarrelling over an onion,' 兩個山東人打架。爲一棵葱。 The people of this province are supposed to be especially addicted to onions. Each region, according to popular belief, has its own peculiar taste. The people of the south delight in sugar, while those of the north use vegetables in pickle, and otherwise consume salt to an extent elsewhere unknown. The Shansi people are celebrated for their fondness for vinegar, and the men of

the East Shantung for their taste for the pungent. Hence: 'South sweet, the North salt, the East pungent, the West sour,' 南甜、北鹹。東辣、西酸。 The only remaining one of 'the five tastes,' 'bitter (苦) is not localized—perhaps because 'eating bitterness' is the prerogative of the entire race.

'When old do not enter *Ssu Ch'uan*, and when young avoid *Kuangtung*,' 老不入川。少不入廣。 The people of south-western China have the reputation of being much more belligerent than those in the north, therefore beware of *Ssu Ch'uan*. Canton is famous for its licentiousness, and should be avoided by the young.

'The Pekingese are hungry devils, the Tientsin people are thirsty ones,' 北京人是餓死鬼。天津人是渴死鬼。 In Peking the meeting of friends is a signal for an invitation to eat; in Tientsin, to drink tea; at the south, to drink wine. 'Let gods and immortals beware of Twenty-li-shop,' 神仙不入二十里鋪。 A village near *Ho Chien Fu* (河間府) in Chihli, which had a bad name. Local sayings of this sort are probably universal.

'The mountains not high, the waters not deep, the men deceitful, and the women licentious,' 山不高、水不深、男多詐、女多淫。 This most uncomplimentary saying is current in regard to *Chi Nan Fu*, and is probably spoken of other places also.

'Hard to leave, hard to give up, is *Han Tan Hsien*' 難捨難離的邯鄲縣。 This is a city in south-western Chihli, which is at present known chiefly for the seductive influences thrown around young men who go there to engage in trade.* It is often mentioned in Chinese history, and contains a few old temples. It is distinguished as the place at which *Lü Tung Pin* (呂洞賓), to whom reference has been already made, had a famous dream. He had fled thither to save his life, and here he found *Chung Li Ch'üan* (鍾離權。 See Mayer's *Manual*, No. 90), in a ruined temple, boiling yellow millet. While looking on *Lü Tung Pin* fell asleep, and dreamed that he became Emperor, enjoying all the grandeur of this high position for an entire life time. When he had grown old, as he was about to die, he awoke and found himself again in the same old temple where he had fallen asleep, and, to his surprise, the millet which was at that time on the fire, was not yet cooked. Reflecting upon his dream, he perceived that all the riches and honor in the would are but emptiness. This determined him to give up the deceitful and transi-

* This character is also given in an additional line to another town but a few miles from *Han Tan*, the name of which is *Lin Ming* Barrier (臨名關) but which is popularly designated as the Forty-five *li* place—the Devil's Gate. 四十五里的鬼門關。

tory joys of life, and follow *Chung Li Ch'üan* into retirement, where he became one of the most famous of the Eight Immortals (八仙). This occurrence is constantly referred to, in the words: 'The Yellow Millet Dream and Awakening,' 黃粱夢悟, or 'The Dream of *Han Tan* and the return to consciousness,' 邯鄲夢覺.

The phrase is used in connection with other familiar images, to indicate the evanescence of wealth, happiness, etc., as in the following verse:—

'Honor and Wealth are like descending dew
Which lightly falls, then swiftly fades from view;
So Fame and Glory like the hoar frost white,
When once the sun shines, vanish from the sight;
And all the race of Heroes we esteem
But as the Yellow Millet's transient Dream.'

富貴花間露。榮華草上霜。
世衕英雄輩。黃粱夢一場。

Of some local sayings it is difficult or impossible to obtain the explanation, for in China there are in popular circulation no such volumes of 'Notes and Queries' as abound in English, wherein the remotest origin of everything is laboriously traced. Of this sort, the following proverb, widely current about Tientsin, and referring to a village in that vicinity, is a specimen. 'If you can not sell your pepper vinegar elsewhere, go to *Yang Feng Chiang*,' 那裏賣不了辣椒醋一心要上楊峯蔣。This means that if business can not be done at a profit in one place, there are others which promise better; but what is meant by 'pepper-vinegar,' even 'the oldest inhabitant' of this village does not pretend to know.

A large proportion of proverbs coming under this general head, contain an allusion to some person of merely local reputation, and often of no reputation at all, some incident in connection with whom, has, however, sufficed to fix his name, like a fly caught in amber. From the nature of these sayings, most of them have a very restricted currency, but within the area where they are known at all, no proverbs are oftener quoted or more universally understood, because of their piquancy and local flavor. They arise by spontaneous generation, and the number is constantly increased by new growths. Their quality will be exhibited in the following examples, many of the characters of which lived at Tientsin.

'*Chou Hsien Sheng* crossing the river—lying down,' 周先生過河、躺下 例。This was a poor man who entered a ferry boat, but as he was known to have no money, the boatman refused to row him over the river. Upon this *Chou* lay down in the boat, which must either cross the river or suspend business. The words '*Chou Hsien Sheng* crossing the river,' are used in reference to a person who is

asleep, or who has tripped. The whole point in the quotation of sayings of this sort, lies in omitting the predicate, which is supposed to be immediately supplied by the hearer.

'*Liu Lao Wan* dropping his cakes—in deep trouble,' 劉老萬掉餅餅惱心。 This was a coolie who early every morning left home in quest of employment, taking with him the cakes which Tientsin workmen (who have but two regular meals a day) are always nibbling in the intervals of their work. One day he dropped his cakes, which some one else picked up. An acquaintance met him, and began to jest with him, but he replied: 'I have a heavy heart.' Upon inquiry all his trouble turned out to be owing to the loss of his lunch. Hence the expression is tantamount to 'much ado about nothing.'

'*Wang Shih Erh* taking no medicine, died of his disease,' 王十二不下藥。死症。 Used in reference to anything for which there is no help, deep poverty, &c.

'*Hsing San* assisting at a funeral—not a man,' 刑三兒吊紙。不是人。 The musicians hired for funeral occasions, are in the habit of striking up with their instruments whenever any of the family which is in mourning appears. This man *Hsing* was the friend of a family which had lost one of its members, and acted as general manager. At his approach the musicians were about to 'blow music,' when he hastily interposed, exclaiming: 'I am not a man.' What he intended to say was that he was not one of the family, but this casual slip of the tongue has served to perpetuate his name, and to spread it far and wide; for this saying (as well as the next) is said to be extensively current, not only in considerable parts of the province of Chihli, but in portions of Shantung, Honan, and all over Manchuria—where a certain percentage of the population are from Tientsin. Such is the imperishable vitality of a casual expression! The words '*Hsing San* assisting at a funeral,' form a convenient mode of reviling one, in the oblique Chinese manner, meaning; 'You do not deserve to be called a man.'

'*Mei Hsing Sheng* filching a tobacco pipe—done because it must be done,' 梅先生拔烟袋。不得已而爲之。 This individual, feeling the pinch of poverty,' stole a pipe. When detected, he quoted the phrase from Mencius. The incongruity of a classically educated sneak-thief, has kept green the memory of his theft and of his citation, and given its perpetrator a celebrity which no amount of merely honest scholarship would have secured to him.

This same quotation is sometimes made to do duty in a different connection. There is a local legend in the province of Shantung, of

a Literary Graduate (秀才) who was too poor to own a donkey, and who therefore employed a man—such is the inverted condition of the labor marker in China—to turn the stone roller by which the grain is ground. Happening along one day, the scholar saw his servant engaged in this occupation, which is regarded as the special prerogative of beasts and women, and injudiciously laughed. His employeè flew into a fury, and vowed that his master should turn the roller himself or be beaten if he refused. As the hired man was physically the stronger, the Hsin-ts'ai had no resource but to comply. Hence the saying: 'The Literary Graduate turning the mill—did it because he was compelled to do it, 秀才推磨。不得已而爲之。

Melon-rinds for shoe patches—not the article sold by regular dealers, 西瓜皮打掌子。不是正經客貨。 A half-blind shoemaker was imposed upon by a wag, who gave him a lot of dried water-melon rinds, representing them to be donkey-skin. When some one came to have his shoe mended, the cobbler used this new leather for the purpose, in perfect good faith. The next day the rend was as bad as ever, and the customer returned to make complaint of the bad work. The disciple of Crispin examined the shoe and—still unsuspicious of any joke—merely observed that this particular leather had not reached him through the regular channels of trade (不是正經客貨), which has passed into a euphemistic expression for any one or any thing not up to the mark.

'Deaf *Wang* firing a cannon—no explosion,' 王聾子放炮。散了。 Whether there was a sound or not, he could not hear it. Met. of any business unfinished.

'*Kao San* at the ancestral graves—an incessant stream of reviling,' 高三上墳罵不絕聲。 This was an unfilial son, who lived in the days of Chia Ch'ing. Lest others should ridicule him, he unwillingly paid the customary visits to the family graves, where, however, he spent his whole time in insultiug his ancestors by vile language. Met. of anything done unwillingly, and which leads to abusive words.

'*Sha Hsi* selling dumplings—the bottom fallen out,' 傻喜賣包子。掉了底咧。 This was a voracious youngster who was in the habit of eating off the bottom of the meat dumplings which he was sent upon the street to sell. When asked how they came to be defective at the base, he invariably replied that they were made so in the first place. Met. of heavy losses, or of any circumstance of which it may he said 'the bottom has dropped out.'

'*Sha Hsi* driving home ducks—they all came,' 傻喜兒赶鴨子。全來咧。 Being hired to take care of a flock of ducks, he returned one night with a great many of them being missing. On being asked where the rest had gone, he replied: 'They have all come.' When he was told to count them and see, he replied that he did not know how to count, he only knew that 'they have all come.' Said of a complete gathering, &c.

'The little priest dragging a chain—it will be the death of me,' 小老道拉鎖。苦死弟子了。 This lad was set to perform a vow, after the manner of Buddhist and Taoist priests, by dragging a long and heavy iron chain. Whenever he was overcome by the fatigue of this severe labor, he would exclaim: 'This will be the death of me!' An expression now proverbial for extreme misery.

'*Wang*, the District Magistrate, investigating a case—'You are a scamp!' 王太爺問案。不是好人。 This man held office in the Tientsin District in 1821. He was an excellent official, virtuous and intelligent. Whenever a blackleg was brought before him, his invariable observation was: 'You are not a good man,' *i.e.* you are a knave.

'*Ching Hsien Sheng* begging—one cash,' 金先生伸托。一文錢 This was a rich man of the reign of Hsien Feng, who was as unfilial as his father had been before him. No one who worked for him, or had any dealings with him, left his door without reviling him—*more Chinense*. The vengeance of heaven, however, overtook him; for a son, whose abilities gave much promise of his future, suddenly became deranged. He soon reduced the property to nothing, and became himself a beggar. Whenever he met any one, he stretched out his hand, and cried: 'Give me one cash!' The words are used to signify a single copper.

'*Huo Te* carrying the god of medicine—oppressed by fate,' 霍得兒抬藥王爺。運壓的。 This is another instance of a lapse of speech becoming proverbial. *Huo Te*, who lived in the time of Tao Kuang, attended the Fair held in honor of the god of medicine, and helped to carry the chair in which the divinity himself rode. Suddenly *Huo Te* stumbled and fell, when he exclaimed: 'I was oppressed by fate, (*yün ya* 運壓的). What he intended to say was that he was made dizzy by the weight, (*ya yün* 壓運的). Used of persons whose fate is against them, and also of confusion as to the points of the compass, &c.

'Making pewter tankards at midnight—habituated to cry his wares,' 半夜打壺銚。慣了嘴兒咧。 This refers to an artisan, whose daily cry was: 'Pewter mugs made!' One night he called

out these words in a dream, from which circumstance the expression has become a synonym for any fixed habit.

'*Pai Erh's* mother riding in a sedan chair—the first time, 白兒他媽媽坐轎。頭一廻兒。 This woman when a child was adopted by the family into which she was to marry (童養的媳婦), and therefore had no opportunity to go from home (出門) when she was married, and thus never entered a sedan chair. One night she was summoned in haste to attend a sick neighbor, and a sedan was sent for her. Instead of backing into the chair as others do, she walked under the canopy, and then turned around. The chair-coolies all laughed at her, to whom she *naively* responded, 'It is the first time I was ever in a chair.' Hence 'Pai Erh's mother in a chair,' is used for a trial trip, or first experiment of any kind.

'*San Wang Yeh* begging—bold language,' 三王爺打磚。好大口氣. This refers to a play in which a character appears in the depths of poverty who strikes his bare back with a brick (打磚) after the manner of Chinese beggars to excite sympathy. His demands, however, instead of being confined, like those of ordinary mendicants to a single cash, or at most two, were for 'yellow gold, 'white silver,' 'real pearls,' 'precious jade,' &c. If however the individual solicited was positively unprovided with any of these offerings, *San Wang Yeh* professed himself willing to put up with a tael of silver. Used of impudent demands.

'*Hsiao Pai Lien tzu*—never seen,' 小白臉子。不見面兒。 This Little White Face was a thief of extraordinary discretion in his movements, who lived is such perpetual seclusion as to be never taken. Used of persons who are difficult to find.

'*Liu Kao Shou* curing a malady—external practice takes no account of internal maladies,' 劉高手治病。外科不管內科事。 A man was wounded in the right temple by an arrow which passed through his temple (apparently into the frontal sinus) and came out at the left temple. The physician named above, was called to attend the case, and taking a saw, cut off the ends of the arrow close to the man's head, and (according to the invariable practice of Chinese doctors) stuck on a plaster over the wound. To this treatment the family offered the natural objection that the body of the arrow was still unextracted, to which he replied: "External practitioners have nothing to do with internal complaints." The phrase is used of outsiders, (局外的) in distinction from those directly concerned. Medical skill of this quality would not seem to entitle its possessor to the general confidence of the public, nor to any celebrity in the item of diagnosis.

Yet another local saying declares that when *Liu Kao Shou* shook his head, there was no help for the patient, 劉高手搖頭。不治之症。 The more one understands of the Chinese Theory and Practice of Medicine, the more accurate appears the observation attributed in the Analects to Confucius, that the qualifications for being a Wizard and a Doctor are in one respect identical!

Niu Ts'æ tzu calling his sister—100 cash (牛才子叫姐姐。一百錢。 This was a bad character, whose sister's family would not allow him to enter the door. Every day he came to the entrance of the yard, and called 'Sister! Sister!' who always gave him the the same amount. The expression has become one of the numerous circumlocutions denoting an hundred cash.

'*Ch'eng To* [Steelyard-Weight] becoming an Ensign—when luck comes it brings astuteness,' 秤鉈坐把總。福至心靈。 Steelyard-Weight was the nickname of a soldier in the days of Ch'ien Sung, who once paid a visit to Tientsin. *Ch'eng-t'o* was at the time in charge of the ammunition, and at another he practiced athletics, for which, by reason of his insignificant stature, he was very ill fitted. He had a stalwart comrade, to whom he proposed that when the Emperor reviewed the troops, and they had an opportumity to display their skill in boxing, the big fellow should allow himself to be overthrown by his little antagonist. This unexpected result would probably amuse the Emperor. It was further agreed that if His Majesty bestowed any pecuniary reward, as in such cases is often done, the defeated comrade should receive the lion's share. Everything was done as planned—the Emperor was delighted, but contrary to programme, he bestowed no money, but promoted the Steelyard Weight to be an Ensign. His unrewarded companion 'died of vexation.' The incident is used as an illustration of the proverb which it embodies.

'The vicious *Tien San Sao*, disturber of the household—jumped into the Yellow River and stirred it up,' 攪家不賢的田三嫂。跳在黃河裏水都不清。 This woman is variously referred to the time of Kang Tsin or to that of the 'Three Emperors' (a chronological variation of several thousands or perhaps tens of thousands of years). She was undutiful to her father-in-law, and to her mother-in-law, would not reverence her husband, and succeeded in breaking up the whole family. Being divorced by her husband, she sought to marry again, but no one would risk the venture. In her vexation she plunged into the Yellow River which was ever after turbid!

'*Kao Erh Heang Tzu* beheaded—just in time for the new law,' 高二狠子挨刀赶上律條例。 This rowdy who became

involved in a serious fracas. The Governor General had recently memorialized the Emperor to make the employment of every form of military weapon by civilians a capital crime. When this offense occurred, the imperial decree had lately been published. *Kao Erh* was just in time to be overtaken by the new law. The saying is used *e.g.* of merchants who send their goods to a place where the market rate is high, just in time to meet a fall in prices.

'Old Mrs. Wang's Do-the-boys-Hall,' 属老王媽媽的。往死處裏照管。 Two motherless children were put in her care by the father who was engaged in trade at a distance. She 'did' them both to death. Used of ruining another's business, under guise of helping him.

'Like Old Mrs. Ning's historical knowledge,' 属老甯媽媽的。知古。 A very intelligent old lady, but most of what she knew was odds and ends wrongly put together. Used of 'rotten scholarships,' (腐儒)。

'*San Fu Tzu* performing—now look at me!' 三禿子賣藝。瞧咱的。 This was a gymnast who exhibited feats of sword exercise for a living. When the other performers had finished he always cried: 'Now look at me!' Used of self-praise.

'*Ch'i Shih Erh* catching sparrows—deliberately,' 七十兒打家雀。趁着。 This was a lad who spread his nets, remaining at a distance, but when any birds were attracted he crept up slowly like a shadow, so as to succeed in taking them, while others failed. Used of caution in general.

'*Chao Fe Hui* burning paper at the ancestral graves—poorer each year than the last,' 趙得會燒紙。一年不濟一年的。 This individual flourished in the reign of Ch'ien Sung. When he suddenly became rich he was told that he ought to show his respect for his ancestors by burning paper at their graves, according to custom. This he accordingly did for some years, and then left off that practice. Upon being asked why he no longer conformed to the usage, he replied: 'When I burned no paper at the graves, I grew rich. Since I began to burn paper, I have been worse off each year than the one before.' Said of things, which are worse every year than the last.

'*Hei Hsiung* selling a dog—come to life again,' 黑熊賣狗。又活了。 Near the west gate of Tientsin are shops in which dog-flesh is sold. When a wealthy family owns a dog which dies, it is customary to give it to one of the servants to be disposed of for their own benefit. *Hei Hsiung* 'Black Bear' was a coolie to whom a dead dog had been given in this way. On the way to the dog-

flesh shop, the animal opportunely came to life again. The Black Bear was an honest fellow, and instead of knocking the dog on the head, and saying nothing about the matter, he took it back to its owner, observing: 'It has come to life again,' (又活了)。 The expression is used of anything which after apparent failure, still succeeds, and shows vitality, (活動了)。

'With such an eye as yours to try to hunt with a falcon!' 你這個眼兒。還要玩鷹。 This refers to a man named *Ch'en Erh* (陳二) one of whose eyes had been injured so as to be useless, and who was besides near-sighted. He was very fond of hunting for hares with a falcon, but his imperfect sight prevented him from recognizing what was caught. On one occasion his falcon chased a crow, and *Ch'en Erh* mistaking the crow for the falcon pursued it a long time in vain. Used in ridicule of those who attempt tasks for which they have no capacity.

'You might as well go and find *Ch'u Erh Ko*,' 你只好找褚二哥要去。 This was an avaricious man who kept his creditors at bay with elusive promises from day to-day, but who never paid his debts, so that his name became a synonym for anything entirely hopeless.

'Do not take him for a *Chia Pao Erh*,' 別拿着他當賈保兒待。 This refers to a preternaturally stupid man who was so constantly cheated, and badly used, that to treat a man as if he were *Chia Pao Erh* signifies to impose upon him.

'*Wu Chün Hsi* making a bow—delaying,' 吳均喜作揖、沉一沉。 *Wu* was a bad character who lived in the time of *Tao Kuang*. Having had a fight with some one, third parties intervened to assist in making peace, which is considered to be re-established when the principals have met and saluted each other in a formal bow. When the time came to perform this ceremony, *Wu*—who was an insolent bully, instead of making a bow simultaneously with his late antagonist, remained bolt upright. The expression is used of any delay.

'*Yü San Sheng* blowing his whiskers—used up,' 余三勝吹鬍子、漏咧。 This was a theatrical performer who was accustomed, according to the practice of his profession, to strut across the stage, puffing his whiskers about, to indcate his great importance. Being old and short of breath, when he wished to seem angry, he could no longer blow his whiskers as aforetime. The saying is employed of prestige which has been lost, or of decaying powers.

'*Pao Chü Wu* eating chestnuts—shrivelled,' 鮑居五吃栗子癟咧。 *Pao Chü Wu's* father had not a single hair on his head. The son being immoderately filial (on the Chinese plan) would never, under any circumstance pronounce the character *t'u* 禿 which signi-

fies 'bald.' This same word is, however, provincially applied to chestnuts which have been injured by heat. Some one gave *Chü Wu* a nut of this kind, to see if he could not be surprised into calling it 'bald,' but he only remarked that it was dried up' (鼈咧). This phrase, like the last, is used of anything which is disappointing—as a man without talent, a purse with no money, &c.

Yeu Sheng Chih wearing a fur robe—the public would not stand it,' 閻盛芝穿皮襖衆人不服。 This man was very poor all his life, but when old grew rich. He then altered his apparel and appeared in a handsome fur garment. Everybody laughed at his costume, as unsuited to his antecedents. Used of anything which gives general dissatisfaction.

'*Sun Hou* eating *mei su* pills—troubled in heart,' 孫猴吃梅蘇丸惱心。 *Sun*, who acquired the nickname of 'Monkey,' was so incorrigibly dull of apprehension, that others were perpetually making him a butt for their jests. On one occasion, when he had taken cold, and was suffering from a violent pain in the stomach, some one recommended this variety of pills as a certain cure. Now thyme (蘇) is a 'cooling drug,' and the pills only made his pain much worse than before. When asked how he felt, he replied: 'I am vexed in spirit.' Used of anything causing trouble or anxiety.

'*Tu Sai Tai* eating betel-nut, and suffering from vertigo,' 杜賴歹吃栈榔暈了頭咧。 This man was victimized in the same way as the last individual mentioned. For two days he had eaten nothing, when he was presented with a betel-nut to eat, which, in order to be digested, should be taken after a full meal. The proverb runs: 'Betel-nut taken into an empty stomach induces dizziness in the head,' 空肚子吃栈榔頭暈. To this dietetic maxim *Sai Tai* paid no attention, and suffered the penalty. The expression is employed in reference to one who has a task laid upon him, to which he is entirely inadequate, and who only becomes confused in attempting it.

'*Sa T'u tzu* and his wife—everything at cross purposes,' 辣禿子娶媳婦慭慭忸忸。 This man's partner proved—as in Chinese households is apt to be the case—an 'imperfect sympathy.' The allusion to this couple suggests that the person or thing which is referred to, is irritating and vexatious.

'*Ta Hei Erh* lost his maternal uncle, but he did not care,' 大黑兒死舅舅未走心。 Used of anything which is of no importance, or which does not in the least concern one.

'The District Magistrate welcoming the local constable—I miscalculated,' 太爺接地方。小的錯話了回咧。 This is another slip of the tongue immortalized. In the reign of Hsien

Feng strolling marauders threatened Tientsin, and the District Magistrate visited the western suburbs to inspect the defences. It was the duty of the local constable, on the approach of the Magistrate, to kneel and say: 'The local constable receives his Honor. On this occasion, the constable committed a blunder similar to that of a servant in an American family, which was favored with the presence of an English Bishop. This servant had been carefully instructed to go to the door of the Bishop's room in the morning, and knock, saying "The Boy, my Lord." The young republican, unfamiliar with titles of this kind, on hearing the Bishop inquiring who it was, replied in confusion, 'The Lord, my boy!' In this case the local constable saluted the *Chih hsien* with the observation: "His honor receives the constable." When the Magistrate was about to beat him for his impertinence, he hastily apologized, in the words, 錯話了回咧 instead of 錯回了話咧。 The former resemble in sound the words, 錯化魂兒了 meaning to mistake in thinking. The phrase is used of one mistake added to another.

Sayings, in themselves purely local, are probably to be met with everywhere and, as remarked, constantly increasing in number. The two following examples were dug up in little country villages, and are, of course, quite unintelligible a few miles away.

'*P'ang Pin's* cart-house—far out of plumb, 龐儐的車屋。離線。 *P'ang Pin* had occasion to build a shed for his cart, and as usual the workmen suspended a line by which to lay the wall. But as the work on a mere shed was of small importance no attention was paid to the line, and the opening was after all too narrow for the cart. Used of great mistakes.

'*K'eng Ch'ien* telling stories—for nothing, 耿謙說書。白說。 This young man had learned the art of telling historical tales and visited a neighboring village to exhibit his knowledge. At the conclusion of his first evening he suggested that if benches were provided, he would come again. To some objection he replied: 'Oh, at present I tell tales for nothing (白說的). Used of any useless proposition (白說的).

The method in which sayings of this sort spring into circulation, is illustrated in the following circumstance. In a certain district there lived a notorious bully, named *Wang Wan Hsüan*, who kept every one in awe of him. In some trivial affair, he at length incurred the ill-will of a widely extended family, named *Li*, who resolved to show by a swift and terrible vengeance, that their clan was not to be trifled with. Accordingly a band of some two hundred armed men, went to the house of *Wang* by night, dragged him to an unfrequented spot, beat him until he was almost dead,

and then inflicted a most barbarous mutilation, so as to render sight and speech (and consequently revenge) forever impossible. The poor wretch died a day or two afterward, leaving only a widow and one son. There was very little property, and there were no influential friends, the indipensable concomitants of successful litigation in China. Still the outrage was so atrocious, and so notorious, that it is difficult to see how its perpetrators could avoid punishment when once complaint was lodged against them. The case was, however, protracted for several years and cost the *Li* family a large sum, which was raised by the sale of the cypress trees growing in the ancestral cemetery. By the time the suit was concluded—several members of the *Li* family being banished, but no one executed—the whole grove had been swallowed up in the costs, and had disappeared. The remembrance of this affair is perpetuated in the following proverbial couplet:

要了王萬選的命。
李家的墳樹賣了个淨。

'The champion *Wang* in clannish feud, was killed by the family *Li*,
The lawsuit left their graveyard nude, with never a single tree.'

THE RELATION BETWEEN CHRISTIANITY AND HEATHEN SYSTEMS OF RELIGION.*

By Rev. D. Z. Sheffield.

CHRISTIANITY is a religion of conquest, and as such is brought into vital contact with every form of heathen religious belief. It follows that a just appreciation of the relation between Christianity and the religions which it aims to supplant, is an essential qualification for the missionary in his work of evangelization. The Apostle Paul did not resolve to know nothing but Christ and Him crucified, in any narrow sense that would cause him to ignore the previous religious training and convictions of those whom he sought to lead into a truer and nobler life. Ignorance of a man's religious convictions involves an ignorance of the best methods of approach to his mind and heart. On the other hand an exaggerated estimation of the doctrines of heathen religions must tend to dangerous compromises between truth and falsehood, to an adulteration of the new wine of life with the old dregs of human error, that minister only disease and death. But the task of judging justly of strange religious systems is confessedly a difficult one. If it is found not easy to eliminate the personal equation in scientific investigations,

* Read before the Peking Missionary Association, December 21st 1882.

much more is this true in ethical and religious investigations. Men in their estimation of truth are often unconsciously biassed by education, by their mental qualities, and above all by their state of heart. How often do we read from the hands of different writers conflicting accounts of heathen systems of worship; and this too from men of equal intelligence, and opportunities for investigation. But the subject is too important for us to shrink from its examination through fear of being betrayed into error in our conclusions. But rather should we be warned by the difficulties to conduct our inquiries with caution and candor, and with charity towards those who may chance to differ from us in our conclusions.

I.—We would first remark as introductory to our discussion, that heathen systems of religion are providential in their establishment and in their development; and that while they contain much that is false and evil, as measured by the Christian standard, they also contain much that is true and good; and further, that the truths which lie imbedded in these systems have operated as powerful conserving elements in heathen civilizations, preserving them from that swift disintegration which the evil passions of men tend to bring about. Confucian scholars tell us that man's dignity above the birds and beasts is found in his apprehension of the doctrine of the Five Relations, and that CONFUCIUS, in unfolding and emphasizing the teachings of the Ancient Sages, had preserved subsequent generations from degenerating to the condition of birds and beasts. If we study the history of China this estimation of the Confucian doctrine is abundantly confirmed. From the earliest times until the present day China has ever and anon been desolated with the terrible scourge of civil war, fed by the wild passions of hatred, greed and ambition. But at length some chieftain has appeared more powerful than his rivals, who, whether from conviction or a wise policy, has brought order out of confusion, and restored peace to society, by reorganizing government on the basis of the doctrines of the Ancient Sages concerning the rights and duties of men.

Buddhism in its inception in the mind of GAUTAMA, and in its development by his disciples, is a religion of self-abnegation and a boundless charity. Both in China and Japan it has united with the best elements of Confucianism to check man's selfish greed for wealth and fame and power. Happily GAUTAMA, though ignorant of GOD, drew largely from his moral intuitions in his religious teachings, and thus Buddhism next to Christianity has been a religion of humanity. Who will deny that in its teaching concerning benevolence, humility, truthfulness, purity, compassion, it has exerted a restraining influence against the evil passions of selfishness, pride,

falsehood, lust and cruelty. Its power to subdue the fierce natures of men is perhaps best illustrated by its influence upon the Mongolian character. During the thirteenth and fourteenth centuries vast hordes of Mongols followed their intrepid leaders over a wider sweep of conquest than history had before recorded,—from the Pacific on the east to the Mediterranean on the west, from the Indian Ocean on the south almost to the Arctic Ocean on the north; and their conquests were everywhere marked with that savage cruelty that testifies to their wild, ungoverned natures. But Buddhism, through Tibet, was gradually propogated in Mongolia, and was accepted with the ardor of a rude and superstitious people; and the influence of its doctrines of humanity in modifying their ruthless character has been marked and unquestionable.

If we turn to the religion of Ancient Greece we find it to be rather the product of a gorgeous aesthetic fancy than a deep religious faith. The Greeks, though broken into separate states, which were constantly warring with one another for supremacy, yet were united by their religious institutions, their feasts and games, and above all by the Delphic Oracle where the Amphictyonic Council was held, the real central power of Greece. The Greeks transferred to the gods their highest ideals of grace and perfection, along with the entire range of human desires and passions, and in return their delicate and refined religion, operated with a reflex influence upon the thoughts of the people, stimulating sculpture and elocution, literature and art, and carrying Greecian culture far beyond that of surrounding nations, making the incomparable productions of this gifted people models for imitation in subsequent ages.

Roman Imperial worship had altogether a historical development along with the growth of the Imperial power. Virtue is the one bulwark of strength in a government by the people, and in the general decay of morality the Roman State was saved from anarchy and dissolution by the reins of government being grasped by a single powerful hand. The deification of men illustrious for virtue or deeds of valor has been common in every heathen land. The Roman regard for law and authority, stimulated by the strong instinct of self-protection against lawless power, led them to cloth their emperors with ever-increasing dignity, until they gave them seats among the gods, and for the first time the heterogeneous nationalities united under the Roman dominion, were united in religion by the mangificent ceremonial of Imperial worship. It was under the ablest Emperors that this new system of worship received its highest development, and by its magnificent temples, its imposing array of officiating priests, its splendid festivals and costly

games, contributed to strengthen the Imperial power, and defer the day of its overthrow.

II.—But we turn from this hasty sketch of some of the beneficial effects of heathen religious teachings, to give a like hasty sketch of the tendency of heathen religions to exaggerate and distort those truths to which they give the greatest prominence, and to ignore or neglect other truths which in Christian teachings occupy an equal or a higher place.

The doctrine of obedience to parents has received in China an abnormal development, until this secondary obligation has usurped the place of the primary obligation of obedience to God. The essence of heathenism is found in the worship of the creature rather than the Creator, and the fact that Confucianism conserves the important doctrine of filial piety, does not redeem it from the charge of being a false system of creature worship. Perhaps we should look in vain for a better illustration of the saying that "an exaggerated truth may become a dangerous error." It is far less difficult to convince the heathen of the folly of image worship, than to separate the tangled threads of truth and error in the system of ancestral worship, and thus persuade their consciences that it contains an element of evil. But by so far as ancestral worship has obtained a stronger hold upon the moral and religious convictions of men than image worship, by so far is its antagonism to the pure Theism of Christianity more subtle and obstinate. Again the duty of filial obedience in its perpetual reiteration has almost buried from sight the related duties of husband to wife and of parent to child. MENCIUS defends himself from the charge of keeping company with a man who has a national reputation for unfilial conduct, by explaining that the conduct of his friend is misunderstood, that his only offense is that of excessively urging his father to right conduct resulting in his father's driving him from home. But that he has the true spirit of obedience is demonstrated by the fact that he sent away his wife and drove forth his son, denying himself the happiness of their cherishing attentions because he had offended his father. If MENCIUS does not intend to approve of the rejection of wife and child as a right act, he at least shows no realization of its injustice and cruelty. In MENCIUS' list of five unfilial things we find as one, "selfish attachment to wife and children," and this offense is often discussed in Chinese writings, while the opposite, of neglect of wife and children through excessive attention to the wishes of parents, is never mentioned. The effect of this distorted teaching is seen in the very constitution of Chinese society. Women are not companions but servants, at best to be treated only with condescending kind-

ness, and kept in careful subordination to the will of the stronger sex, excluding them from those opportunities of culture which would place them at the side and not at the feet of those with whom their destinies are linked in life. On one occasion CONFUCIUS' disciple CH'EN K'ANG sought to learn from the Master's son, PO YÜ, whether he had received lessons of instruction from his father different from those imparted to others. Among the things learned by this inquiry was an inference concerning the relation between CONFUCIUS and his son, that "The superior man maintains a distant reserve towards his son." The Confucian ideal of the relation between parent and child is one of dignified reserve, while that between child and parent is one of assiduous servility. Society organized upon the basis of such principles can but tend to suppress the spirit of hearty obedience to parents, and to produce instead the multiplied forms of a cold and dead mannerism.

As Confucianism centres its thought in the family, so Buddhism centres its thought in the individual. Deliverance from the dominion of sorrow and evil through the slow process of self-discipline is the goal of its instructions. But the duty of self-discipline is magnified to inordinate proportions, to the neglect of duties to family and society. Our Saviour rebuked the Jews for making void the word of GOD by their traditions, saying that "If a man shall say to his father or his mother, that wherewith thou mightest have been profited by me is Corban, that is to say, 'Given to God'; ye no longer suffer him to do ought for his father, or his mother." In like manner Buddhism makes void the word of GOD written in every human heart, in teaching men to renounce the claims of family and society in a vain effort at self-purification. In Mongolia and Tibet the celibate priests constitute a large proportion of the male inhabitants, and the Chinese Government shrewdly encourages this condition of things, to the end that population may not increase, and control may be more easily exercised. It is true that the same error which we are pointing out in Buddhism has existed in the Christian church, but only as a later element of human corruption and not as an integral part of its life.

The Grecian Religion—while by the noble and beautiful forms which art gave to its divinities it stimulated aesthetic culture—by its exhibition of the vices of the gods corrupted the morality of the people. The impure myths represented in pictures and statues, enacted in plays, and rehearsed in song, tended to poison the very fountains of social purity. Says PLATO "Everybody will begin to excuse his own vices when he is convinced that similar wickednesses are always being perpetrated by the kindred of the Gods." "If I

could only catch APHRODITE" exclaimed ANTISTHENES "I would pierce her through with a javelin, she has corrupted so many of our modest and excellent women." And this evil struck deeper than the Grecian Sages apprehended, their own moral vision being obscured by the corrupting atmosphere by which they were surrounded. The pure virtues of the family life were but imperfectly appreciated by the noblest minds of Greece. Says UHLHORN: "The family life, in the true meaning of the words, the Greek did not know." PLATO makes a community of wives a characteristic of his ideal republic. SOCRATES asks of one of his friends, "Is there a human being with whom you talk less than with your wife." He frequented the house of ASPASIA, the mistress of PERICLES, and in this strange society discoursed on virtue! He visited THEODOTA, a woman of similar character and counselled her how best to prosecute her business of winning and keeping "friends." DEMOSTHENES tells us without seeming appreciation of the social evil involved, "We have *others* for our pleasure, wives to bear us children and to care for our households." Thus while Grecian civilization was flowering forth its most exquissite forms of external beauty, a canker was already forming in its heart which boded speedy decay and dissolution.

The growth of Roman Imperialism marked a stage of decline in the virtue of the people. Already powerful forces of evil were operating that tended to disintegrate, and the one door of escape from social anarchy was found in a central autocracy. The dignity of the Roman citizen was crushed beneath the heavy wheels of the Imperial Juggernaut, and the rights of men were surrendered before the altars of the national gods. But at last these gods proved themselves to be all too human before the fierce attacks of the wild barbarian hordes, and Roman effete civilization gave place to a new civilization, rude indeed at first, but vigorous, and capable of indefinite expansion. Doctrines concerning the rights and the dignity of the individual man which were lost by the Greeks in anarchy, and by the Romans in despotism, have been recast by Christianity as a powerful leaven into the new civilization, which is reorganizing society after the pattern of a loftier ideal than entered into the minds of the Greeks or the Romans to conceive, and the grand truth is coming to be ever more clearly apprehended that all men are equals in their common dependence upon the one great Ruler above.

In early ages men, by observation, gained a fragmentary knowledge concerning the relation of the stars in their courses, but without the unifying truth of the sun as the centre of a system of worlds, their knowledge remained crude and imperfect; so heathen religions

have embodied fragments of knowledge concerning the relations and the duties of men, but without the unifying truth of GOD as the centre of a great spiritual system, such knowledge has remained crude and admixed with error, powerless to organize itself into a consistent whole. LAO TSU, the founder of Taoism, apprehended the truth that there is a subtle, invisible law operating everywhere in nature, and that it is the duty of man to bring his life into harmony with this law; but in striving to attain this end through self-renunciation he cast off those obligations to society which nature has linked the life of every man to his fellow man. In the religion of India we read of the self-existent, eternal BRAHMA as the source of all being. But we look in vain for this shadow of truth to resolve itself into the clear substance of Christian revelation. The ultimate goal of a long and weary course of discipline is not conscious joy in the presence of the Ineffable One, but rather reabsorption into a vague, impersonal *That*. The being in whose face we had almost caught the lineaments of the Christian's GOD, vanishes in the popular worship into obscurity and forgetfulness, and the truth of the dignity of the soul of man in its origin is corrupted by human pride into the cruel and degrading system of caste.

III.—But let us further inquire what heathen systems of religion teach us concerning GOD, sin, holiness, redemption, immortality. Universal history unites in testifying with the Christian Scriptures, that mankind have never liked to retain GOD in their knowledge. But men cannot break loose from their environments, they cannot wholly stifle thought, or silence the warnings of conscience; and so there come to us ever and anon plaintive voices from out the midst of heathenism, as from lost children wretched in their wanderings from a father's home, and crying for guidance to a place of rest and peace. As human nature in its degeneracy yet retains many lineaments of character which point to the Divinity of its origin, so too the broken fragments of a Divine original reappear amid the corrupted forms of heathen worship. But like a beautiful picture reflected from the shattered surface of a mirror, we catch but glimpses of the original, and are ever baffled in our effort to discover the completed image. We learn by inquiry into the early history of the human race, that the first steps of apostasy from GOD were through the deification of those objects and powers in nature in which the Divine energy was most conspicuously manifested in the government and protection of men. JOB in his suffering urged his innocence of this form of creature worship which prevailed about him. "If I beheld the sun when it shined, or the moon walking in brightness, and my heart has been secretly enticed, or my mouth

hath kissed my hand: I should have denied the GOD that is above." SHUN, the sage emperor of China, presented a burnt offering to heaven, and sacrificed in order to the hills and rivers. He divided his empire into twelve provinces, appointing in each a central mountain as a guardian divinity over the surrounding country. And this nature worship which thus appears completely organized in the very dawn of Chinese history has been crystalized in the state religion, descending from generation to generation. It is an interesting discovery in philology that the JUPITER of the Romans, and the ZEUS of the Greeks were identical in origin with the DYAUS of the ancient hymns of the HINDU VEDA, and that their meaning was sky, or the shining one. But while the unimaginative mind of the Chinese has clung to the early conception of heaven as the exalted ruler, the shining one of the early Aryans was swiftly changed by their active imaginations into new and scarcely recognizable forms. In the further degeneracy of heathen worship we discover two tendencies, one scholastic, the other popular. To more reflective minds nature in all its rich variety of manifestations, has been bound together in the unity of an all-pervasive law, but in ignorance of the intelligent source of such directing, sustaining law, the universe has been thought to be self-evolved and self-sustained; and thus pantheism is the dreary, desert waste through which scholastic heathenism wanders in a vain search for the springs of the water of life. But to the popular mind each energy in nature has its presiding deity. The winds and the rain, growth and decay, famine and pestilence, peace and war, life and death, each and all are ruled by their respective gods, who are to be supplicated and propitiated by gifts and offerings. Thus the indictment of Scripture against the Gentile world is confirmed by the testimony of history that, "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible GOD into an image made like to corruptible man."

But if heathenism fails to teach us concerning the character of GOD, it necessarily fails to teach us concerning the nature of sin. There is an order of truth which we discern in the Biblical revelation. GOD must first be made known in the holiness of his character, in the just requirements of his law, before sin can stand revealed as exceedingly sinful. The Bible narrative is a record of human transgressions, not against conscience simply, or against the abstract law of right but against the living GOD, who cannot look upon iniquity with allowance. Thus the Biblical conception of sin is heart alienation from GOD. The sinful human heart is a deep fountain of bitter waters that sends forth a corrupting stream through all the

channels of life. But heathenism conceives of sin chiefly in its human relations, and even in these lower relations its guilt and defilement is but imperfectly apprehended. It is a desire—to be cured by self discipline; a debt—to be cancelled by meritorious acts; ignorance—to be removed by study and contemplation. CONFUCIUS was perpetually talking of the ease with which the doctrines of the Sages could transform the lives of men and the institutions of society; and this in strange blindness to all the lessons which the history of the past had taught, and which his own experience confirmed concerning the deep-seated virulence of sin; and these shallow sentiments were crystalized in Classic phrase, to be repeated from generation to generation by admiring disciples, while the power of sin was unbroken, and the institutions of society remained unreformed.

As heathenism fails in its conception of the guilt of sin, so does it fail in its ideal of a holy life. In its forgetfulness of GOD, and the perfections of his character, it forms for itself dwarfed and distorted models of virtue, the creations of darkened understandings and of diseased spiritual vision. The founders of religions have all been men who have embodied their doctrines in their lives, and thus their lives have become models for imitation by their followers. In LAO TSU we see a man earnest and contemplative, who with a philosophers's eye perceives that the end of worldly strife and ambition is vanity and emptiness, but who hides himself from those evils which he cannot remedy, seeking to subdue his earthly appetites by a life of apathy and inaction, and the goal of all this self-discipline is not transformation into the image of the living GOD, but assimilation to a blind, unconscious power in nature.

To the followers of CONFUCIUS the character of their great master is complete in every human virtue; and a just estimation of his life must give him a high place among the distinguished names of the heathen world. He saw with clearness and stated with accuracy many important truths concerning the relations and duties of men. He was pure in life, earnest and sincere in his convictions, and anxious to correct the evils of his times. But his thoughts were wholly centered in this present life. He describes himself as one who in his eager pursuit of knowledge forgets his food, and in the joy of its attainment forgets his sorrows, and who does not perceive that old age is coming on. He dismisses his disciple's inquiry concerning death as involving mysteries that he cannot explain. In his sickness he displays no sense of the need of prayer. He commends the formal worship of the gods, but warns

that they should be kept at a distance. Thus the horizon of CONFUCIUS' thoughts was bounded by the present life, and the impress of his teachings is abundantly manifested in the worldly character of this people.

BUDDHA is represented to us as one having the profoundest sympathy with the misery of humanity. But to him there is no Heavenly Father to whom the earthly child can look for guidance; there is no light of hope to allure the soul to the joys of a brighter world; existence is misery, and the only escape is in the dark, silent vacuity of Nirvana. With what relief do we turn from these heathen conceptions of a holy life to the life which CHRIST lived among men. Who so humble as He? Who so pure and true? Who so full of sympathy and compassion? Who so unselfish in his suffering love? Though for a little time a dweller in the world, His life was above the world, centered in GOD. In Him the image of GOD lost in Eden was restored again to men, and the curse of death was swallowed up in the blessed hope of immortal life.

As heathenism hides from itself its deep heart alienation from GOD, and deceives itself with false patterns of virtue, so it has no clear conception of the true means of redemption from the dominion of sin. Instances may indeed be multiplied of attempts to expiate the guilt of sin, and thus avert the wrath of the gods. The blood-offering for sin, so prominent in the Jewish worship, has reappeared in many of the heathen systems of religion; and in this ceremony we read the more serious confession of heathen consciousness that a reparation is needed to avert the punishment of sin. But while in the Jewish religion the thought of expiation grew ever clearer, until it culminated in the atoning sacrifice of CHRIST, in heathen religions it has grown ever more vague and shadowy, hidden under less serious forms of worship, consisting of gifts and offerings, of feasts and processions, of penances and purifications. The gods of the Greeks were as full of moral obliquity as men, and hence the end of worship was rarely to appease offended justice, but chiefly to win the favor of the gods, and secure their protection and help. The gods of the Romans were beings of official rank and dignity, to be approached with punctilious ceremonies, and from these forms of worship the proud Roman turned away with the comfortable thought that his accounts for the present were balanced with the gods. We have in the early history of China the beautiful incident of the Emperor T'ANG offering himself in a form of sacrifice to SHANG TI as a substitute for the people, to arrest the miseries of protracted famine. But the history of Confucianism reveals no growing need of a sacrifice for sin, or of a mediator to restore the broken relation

between GOD and man. Self-culture in imitation of the Ancient Sages is an all-sufficient power to eliminate the last vestiges of evil from the human heart. In Buddhism and Taoism there is no offended GOD to be propitiated, and self renunciation, which is but another form of self-culture, is the one road of escape from the evils of life. We learn that the fall of man, as recorded in Genesis, was a revolt from subjection to the will of GOD; and the self will of an apostate race has driven forward the different nations of men, under the ineradicable religious instinct, each in its own peculiar line of self-purification. And this self-discipline, apart from dependence on help from GOD, tends to pride and self-complacency. It is the work-righteousness which the Apostle PAUL condemns. And precisely here is the root of the deep antagonism which heathenism has ever shown toward Christianity. The doctrines of Christianity centre in the cross of CHRIST, and to every phase of heathenism the cross of CHRIST is a stumbling-block and an offense. It condemns the world as guilty before GOD and powerless for self-deliverance: and to this sentence the human heart cries out in rebellion, until touched by the spirit of GOD, and taught to utter the publican's prayer: "GOD be merciful to me a sinner."

Belief in a future life of some form is common to the various heathen religions; but to them all the world beyond the grave is a vague and shadowy region. It is often a matter of wonder to the Christian scholar, that the doctrine of immortality, so prominent and vital in his own religious thoughts, was so slow in emerging into light in the ancient Scriptures. But the history of heathenism testifies that the thought of immortality, apart from the knowledge of the just and holy GOD who inhabits eternity, has no necessarily ennobling influence upon the lives of men, but rather that it constantly lends itself as a ready element in those superstitions which darken and degrade the lives of men. And thus we recognize the wisdom of that progress of doctrine which first teaches man his duty towards GOD, and upon this sure foundation builds the hope of a blessed immortality. The Apostle PAUL describes the heathen as "Having no hope, and without GOD in the world," and while the voices that come to us from heathenism concerning the future life are confused and discordant, the prevailing undertone is that of sadness and despair. Life is seen to be ebbing swiftly to a close. Like a shadow, like a dream men pass away. Writes TACITUS: "If there is a place for the spirits of the pious, if, as the wise suppose, great souls do not become extinct with their bodies." "If!" says Dr. UHLHORN, "in that *if* lies the whole torturing uncertainty of

heathenism." We meet another phase of heathen hopelessness in the attempt of some to smile on death as a welcome oblivion, into which the soul escapes from the miseries of life. CAESAR announced before an approving auditory in the Roman Senate that: "Beyond this life there is no place for trouble or joy;" and SENECA consoles himself with the thought that suicide is an ever-open door out of a miserable world,—a door through which many noble Romans passed into eternity. Thus heathenism like a broken vessel driven with fierce winds and scourged with wild waves, drifts on towards the dark unknown, without chart or compass.

IV.—The question as to the origin of the more spiritual truths which lie imbedded in heathen systems of religion is one which has justly occupied the attention of Christian scholars. To this question the answer is often given that they are but broken fragments of the primitive Divine revelation, which has been preserved among the different races of men. MÜLLER, in his lecture on Missions, tells us that: "The earliest beginnings of all religions withdraw themselves by necessity from the eyes of the historian." The primeval history of man is separated from the early history of the ethnic races by a broad belt of fable and uncertainty. It follows that the greatest modesty and care should be exercised in tracing truths that appear in different religious systems to a common origin. A dozen springs scattered over the surface of a plain, though they send forth waters alike pure and sweet, do not necessarily have their common source in the distant mountain lake. But if they are all characterized by some peculiar flavor identical with the waters of the lake we are forced to the conclusion that they have a common source. Thus we are not justified in tracing to a primitive revelation those truths and ceremonies of worship, the origin of which can be fully accounted for by the religious nature of man. It is only when we meet with peculiar truths or institutions of worship analogous to those of which record is made in the Hebrew Scriptures that we are justified in claiming identity of origin.

The Persian doctrines concerning AHRIMAN, the personal principle of evil, and of the fall of man, are clearly reflections of the Biblical narrative of the temptation and fall of ADAM. The widespread institution of sacrifice among ancient nations is a rite of worship so peculiar in its nature that its traditional origin seems to admit of little question. Amid the nature-worship and polythiesm into which we find the gentile nations sunk at the very dawn of history, many scholars believe that they recognize the fading knowledge of the living GOD, and trace its origin to the pure Theism of prime-

val relation.* But there are many important truths concerning the relations and obligations of man that are woven like threads of gold into the texture of heathen religions, that bear no trace of a foreign origin, and give abundant evidence of an indigenous birth and an independant growth. Heathen ethical and religious teachers have not been wholly blind to the hand-writing of God in nature and providence, and upon the tablet of the human heart; and without a revelation LAO TZU could describe the grace of humility, BUDDAH of compassion, and CONFUCIUS of reciprocal kindness. There is a second explanation of the origin of those higher conceptions of truth that are found in heathen religions—that they are Divine revelation, that heathen teachers were inspired oracles of GOD. We are not surprised that writers should hold such language who deny the peculiar supernatural origin of Christianity, and in spite of their borrowed Christian terminology mean only that all religions are creations of the human heart, and that all truth is a Divine revelation; but such language is occasionally heard from the lips of Christian scholars, and we can but enquire into its significance. The Biblical doctrine of inspiration is that of Divine, supernatural direction and illumination in the enunciation of truth, and we search in vain for any Scriptural testimony to the proposition that such Divine direction and illumination is given to the founders of heathen systems of religion. Throughout the Bible the heathen are described as wandering in their own vain imaginations. ISAIAH prophesies of the time when God shall destroy "the face of the covering cast over all people, and the vail that is spread over all nations." PAUL restrains the idolatrous citizens of Lystra from their intended worship of himself and BARNABAS as gods, by urging them to turn from these vanities unto the living GOD, "Who in time past suffered all nations to walk in their own ways, nevertheless He left not himself without a witness,"—not an internal revelation in the hearts of Sages and religious teachers, but external in nature,—"in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." The prophets and apostles spake as men sent from God, conscious that they were entrusted with a Divine message to their fellow men. Their language was: "Thus saith the LORD,"—"The LORD saith unto me,"—"The LORD spake thus to me,"—"Then the word of the LORD came unto me." Their testimony was urgent and authoritative, stamped with

* This view is opposed by other scholars of equal candor and erudition. It is urged that in the religions of India, of Persia and of Greece monotheistic ideas do not grow clearer as we ascend the stream of early history, but rather that they are of subsequent growth, the results of philosophical thought.

the assurance that their words were the words of GOD. But we discover no such lofty consciousness of being the bearers of a Divine message among the founders of heathen systems of philosophy and religion. SOCRATES did indeed feel himself urged by the voice of an accompanying *deamon* to undertake the work of renovating society, and CONFUCIUS regarded himself as appointed of heaven to correct the evils of his times. But such convictions of heathen reformers were dim and intangible as compared with the clear consciousness of prophets and apostles that GOD was speaking through them to His people. Again there is a unity and progress of doctrine in the Christian Scriptures, culminating in the completed revelation of the kingdom of GOD among men, while in heathenism there is confusion and retrogression,—men thinking themselves wise only to sink into deeper and darker depths of folly and hopelessness. Above all in Jewish history while on the human side there is a persistant tendency to corruption and apostasy, the Jewish religion is not developed from within, but is imposed from without, and refuses to attach to itself distorted views of duty and of destiny, and in its symmetry of doctrine and perfection of adaptation to the wants of men, testifies with ever clearer emphasis that its origin is Divine; while the mingling of truth and falsehood in heathen religions testifies with equal emphasis that their origin is in the human heart, unilluminated by the sun-light of Divine revelation.

V.—The relations between Christianity and heathenism in the past teach us important lessons with regard to those relations in the present and the future. If Christianity is a new wine that could not be poured into the old bottles of Judaism, much less can it be poured into the broken bottles of heathenism. The early growth of the Christian Church was seriously embarrassed by two forms of heathen thought which strove to blend themselves with the doctrines of Christianity. The first was Gnosticism which cast the teachings of CHRIST into an alembic along with those of PLATO and ZOROASTER, and sought to produce from these heterogenious elements an elixir of life. The second was Manichaeism, which in a similar manner, mingled a mutilated Christianity with Persian dualism and pantheistic Buddhism. The result of this compromise with heathen speculation so far as it was successful, was the utter loss of the vital truths in the Christian scheme of religion. The doctrines of human guilt and a Divine atonement were buried from sight under false views of the nature of sin, and fanciful conceptions of the person and work of CHRIST. The Christian Church came forth from its long con-

troversy with these subtle forms of error, with the deepened conviction that the truths received from CHRIST and the Apostles were not detached and fragmentary, to be blended at the caprice of men with human speculations, but rather that they were organic and complete in themselves, and adapted to the deepest wants of man. The causes of the degeneracy of the Christian Church in the middle ages can be traced partly to contact with heathenism from without, but chiefly to the development of the spirit of heathenism from within. The growth of a Christian hierarchy, culminating in the extravagant and unchristian pretensions of the Papacy, was in imitation of Roman Imperialism. Unscriptural doctrines concerning purgatory, the worship of saints and angels, works of supererogation, indulgences, transubstantiation, baptismal regeneration, priestly absolution, along with ever-increasing ostentation in the ceremonies of worship, and ever-deepening poverty of spiritual life, mark the sure drift of the Roman church back again into the darkness of heathenism; and only GOD who had given birth to his church in the beginning could deliver her from the power of paganism through the severe convulsion of the Protestant Reformation. The Christian church is doubtless no longer in danger of corruption from the crude superstitions of heathenism, but there is a not less serious source of danger in the disposition of many western scholars professedly Christian, to degrade Christianity from its supreme place among the religions of the world, and to give to the Son of GOD only a seat of honor among the illustrious sons of men. The ancient prophet saw in a vision holy water issuing forth from the temple of GOD, and flowing onward into the desert country, and on the sides of the river sprang up beautiful trees whose leaves did not fade, and whose fruit was not consumed. Thus the river of life that issues forth from the throne of GOD flows on with an ever-deepening current through the desert of a sin-ruined world, giving beauty and gladness to all along its borders. Christianity is a temple of God, not built with human hands, resting upon inspired prophets and apostles as its foundation, JESUS CHRIST himself being the chief corner stone. We bring to the heathen a *new* religion,—GOD, new to their thoughts; life, new in its destiny; love, new in its compassion; sin, new in its guilt; holiness, new in its perfection; and redemption, new in its power.

THE OPIUM QUESTION.—A REVIEW.

By Dr. J. Dudgeon.

ARGUMENT has lately been raging round the question of the innocuousness of opium. "Our own authorities," says the *Times* "on *materia medica* are by no means convinced that opium is always and necessarily injurious even in this country. The practice of some hundreds of millions (sic !) of the human race prove opium to be adapted to satisfy some human want. Opium is to the Chinese what beer, spirits, tobacco, tea, coffee, etc., are to others of the human races. In the controvessy about the Indian export of opium to China, the inherent and unmitigated perniciousness of the drug has usually been taken for granted. Timidity is not a failing of the non-scientific mind, and it is not surprising that the dogmas held in respect of opium eating in this country are unhesitatingly extended to cover every method of consuming every kind of opium everywhere by all races of men." Dr. Sir George Birdwood, a presumed scientific authority, formerly a Professor of Materia Medica at Bombay and holding an appointment in the India office, comes forward in the columns of the *Times* (December 26, 1881 and January 20, 1882) (and which letters are published as an appendex with note in Mr. Brereton's work on *The Truth About Opium*, issued by the publishers to the India office,) as the champion of opium, and proclaims its absolutely harmless character and therefore the absurdity of all this outcry on behalf of poor Chinese. He does not even place it in the same category with tobacco,-smoking, which may in itself, if carried to excess, be injurious, particularly to young people under twenty-five, but he means that opium-smoking, of itself, is as harmless as smoking willow bark, or inhaling the smoke of a peat fire, or vapour of boiling water. He goes on to quote his authorities stating, That Medhurst (China) is the weightiest lay authority against it, and Marsden (Sumatra) in its defence. A number of Indian professional authorities are quoted who protest against the indiscriminate condemnation directed by prejudiced or malicious writers against it. The only China professional authority quoted is Dr. Ayres, of Hongkong, who says: "*No* China resident believes in the terrible frequency of the dull, sodden-witted, debilitated opium-smoker met with in print." He justly places great weight on professional evidence, but nevertheless he fails to quote a single medical man in China, the published views of a score of them since 1838 being quite well-known. It is very remarkable that nearly all the professional evidence collected in India is in favour of opium, and what is recorded

against it applies only to the abuse of the practice. On the other hand almost all the professional evidence presented by the profession in China, where the drug is smoked, is against opium. The lay element generally, in other words the merchant class in both countries, is in favour of the drug. There are some notable lay examples in China to the contrary, and, although unknown to me, doubtless also in India. The missionary and religious and philanthropic element has not been expressed in India with half the force with which it has been proclaimed in China. Although Sir GEORGE has thus thrown himself into the breach and, in my opinion, thus committed a species of professional suicide, it is to be feared that his advocacy of its utter harmlessness may have precipitated the question and expedited the catastrophe which, in the interests of his patrons, he has sought to delay if not altogether avert. The only test he asks is for each person to try it experimentally, and he feels satisfied that the more thoroughly persons test it, the more strongly will they be convinced with him that the smoking of opium is, of itself, a perfectly innocuous indulgence. The evil effects he has witnessed have always been in cases of moral imbeciles who were addicted to other forms of depravity, and the opium pipe, so absolutely harmless, was merely the last straw laid on their inherently enervated and overstrained backs. These are the cases of desperate suffering, resulting apparently from excess in opium-smoking, which unscientific observers hold up *in terrorem* before the British public. He insists on the downright innocency in itself of opium smoking; that there is no more harm in it than smoking the mildest cigarettes and that its narcotic effect can be but infinitesimal, if indeed anything measurable, and therefore he feels bound to publicly express these convictions which can easily be put to the test of experiment at the present moment. The great confusion set up here by such a fallacious test, which has not only led Sir GEORGE himself but the public astray, is easily exposed. In the sense in which the test is to be applied, he is doubtless correct, but the public have taken it up in the sense of the continual addiction to the habit. By what test does he then seek to decide the harmlessness or otherwise of opium smoking? Why the best of all—personal trial. It can be easily done. You will find it quite unlike a poisonous dose of opium, strychnia, arsenic, or corrosive sublimate, or even nicotine taken by the mouth. This is the sure and infallible test of an article being poisonous or not. Apply the same test to a glass of any intoxicant and see whether the absurd denunciations against drink are not absurd. I declare it to be downright innocency. In like manner try a whiff of tobacco and is there any rhyme or reason in the counterblasts,

royal or otherwise, against this narcotic? So with opium. The worst that is experienced is a little nausea and head ache which soon pass off; but does that warrant the indiscriminating agitation which is being manufactured against the Indian revenue on the ground of its falsely-imputed immorality and of the destructive effects of the drug based on the unscientific observations of others? The above is the line of argument pursued for the most part. It is a fallacious test. Opium-smoking is not a deadly poison in the sense in which a tonic dose of the same substance taken into the stomach; but the habit grows by what it feeds on. Let the condition of the smoker be described after a few years of indulgence, stripped of all concomitant vices, and let us have the result. Let it be shown that it is a most fascinating vice—to the Chinese system at least, a people with leisure, and little or nothing to occupy body or mind—that its hold over its victims is more tenacious than drink, and that once the habit is formed and confirmed, it is with difficulty abandoned and then we shall be prepared to discuss the physical, mental and financial injury which it inflicts. Several foreigners have tried the effect of the pipe upon themselves and have published their experiences and they do not materially differ from those advanced by Dr. BIRDWOOD. But this is altogether a false issue. It is not one experiment nor a series of tests thus made, by which the evils of opium are to be demonstrated. We admit that, at first, there is some pleasure, after the initiatory stage of discomfort is passed, just as there is pleasure connected in most cases with smoking a cigar. It looks manly and respectable, makes the smoker appear to be in easy circumstances, it whiles away time that hangs heavily on his hands; it is social; it produces a certain amount of exhiliaration of spirits; increases mental and physical energy for a time; it provides something to look at and to be amused with, and takes some little art to do it well. This period is, however, short-lived; after the habit is confirmed, the drug is had recourse to, not for the pleasure or benefit that accrued formerly from it, but to remove the unpleasantness and injury attending the non-gratification of the imperious necessity. Or as COLERIDGE put it "My sole sensuality was *not* to be in pain."

Sir GEORGE limits his sweeping assertion in so far as to say that the experiment must be made under proper precautions against the risk of using imperfectly prepared extract. The position here assumed is in itself so absurd, that it carries its own refutation. No wonder that he was suspected of having private purposes to serve by such an advocacy of the question. The evil does not lie in the quality of the prepared extract

but is inherent in the drug, however prepared. Not even the strongest pro-opium advocate who has ever been in China, we venture to say, could endorse such extreme views. It is perhaps not to be wondered at that the Hongkong solicitor, who has padded his superficial work with such appendices, should have put himself under so distinguished an authority. He also adopts similar views and seeks to support them by strong declamation, but hardly an iota of fact or sound argument. It is useless to try and combat such views by a recital of all the evils of opium-smoking. Suffice it here to say that although alcohol and tobacco have their numerous defenders and users both East and West; among the three or four hundred millions of Chinese, not one can be found to defend the use of opium, whether among the smokers or non-smokers. And this is no blind prejudice or hypocrisy. After twenty years extensive medical practice among them, seeing and questioning thousands of smokers and tens of thousands of non-smokers, I have not yet found one who had a good word to say of it. Foreigners there are, but no Chinese, who seek to defend it. Sir RUTHERFORD ALCOCK, himself now apparently a pro-opium advocate, gave evidence before the E. I. Finance committee that the smokers looked upon themselves as morally criminal, and that his experience bore out the opinion expressed by a former witness that the Chinese universally admit that the effects of opium-smoking are bad. No doubt with opium as with drink there is much profligacy connected with it, the one leads to the other; but it would be a grievous error to suppose that the opium shops serve merely for the old Roman label "Hic habitat felicitas." The great body of the smokers now indulge at home, and although even there it may be resorted to with aphrodisiac motives, still there stands out clear and palpable the enormous evils of addiction to the drug. In neither of Sir GEORGE's letters is there a word about the awful force of the habit formed and the difficulty of breaking it off. It is the strength and imperiousness of this habit that has riveted this form of slavery and produces the evil. One, two, or a dozen whiffs are no test of its innocuousness, but let the drug be taken regularly twice daily for a month or two, until the habit is formed and confirmed, then a different result will be arrived at. During the formation of the habit the result produced will be neutral or favourable. Sir GEORGE makes the wild statement that "opium has been smoked for generations in China, even within the precincts of the Imperial Palace at Pekin," but for this sweeping assertion not a particle of proof is adduced. He asserts that the Arabs first carried opium to China in the ninth century and that up to the sixteenth century the Chinese themselves continued to import

it in their junks. Some Arab travellers certainly came to China at that time and the inference follows that they must have carried opium. Here also not a particle of proof is vouchsafed. Upon such slender basis are such statements made. Elsewhere he says, "The wide diffusion throughout the east of the use of opium as distinguished from that of a decoction of poppy heads and of the price of the entire plant, is particularly connected with the spread of Mahommedanism and its temperance ordinance against ardent spirits." This is doubtless correct, but it does not prove his contention in regard to China. The early use in China was confined to the seeds and a gruel formed from them and the capsules. The inspissated juice *i.e.* opium, was entirely unknown in their books before the sixteenth century, and came into general use only in this century. He thinks the practise of opium-smoking was probably introduced from western China into eastern China about 1650, but he no where indicates where the habit in western China was derived from, or how long it had there previously existed, or whether the vice was indigenous. These same Arabs to which he refers, moreover, came to Canton, which is on the eastern sea-board, how then did the habit require to be introduced from remote western China? Was the habit then introduced from India? Further on he traces its origin to north-eastern India among the tribes inhabiting the highlands between Assam and the Chinese frontier. He judges of the immemorial practice of opium-smoking by the highly local character of the decoration of the opium pipes, and in a note he remarks that he was struck with the close resemblance between the Chinese pipe and the calumet of the Red Indians, the parent of the various forms of European tobacco pipes. The readers of the *Illustrated London News*, where drawings of the pipes of all nations appeared last year, copied from an exhibition of the same held in London, must also have been somewhat struck with the resemblance here noticed; but mark Sir GEORGE's conclusion—"so that it would seem as if the Chinese pipe was indeed the forefather of all pipes." How and where did the Red Indians borrow their pipe from the Chinese? A writer who reasons in this way knows nothing of the subject. The Chinese opium pipe is of quite recent origin and so also is tobacco smoking. The latter preceded the former too, a fact of which Sir GEORGE is entirely ignorant. The first opium pipe used was a plain tube of bamboo without any head. It was first smoked with tobacco, and then alone.

Another unfounded statement follows, viz.: "That before the East India Company's ships carried their first cargo of opuim to Canton, the practice had spread all over the empire." No one

acquainted with his subject or China could have made such an absurd statement. Even now it is not universally smoked. The native growth is but as it were of yesterday, and the Indian drug, according to the Inspector General of Customs, only reaches one-third of 1 p.c. of the population, and the import from India is now one hundred times greater than what it was one hundred years ago when the East India Company began their trade. How then did the thousand chests of that period satisfy the universal craving! The native drug is now supposed by some equal to the Indian import; by others double; and others make the production in one or two of the south-western provinces to be about twice or thrice that of India. How then can Sir GEORGE reconcile these statements with those advanced by him? In one of their first ventures, the E.I. Company had to sell the drug at a ruinously low price—some $200, instead of three or four times this amount, and even then the article proved unsaleable in the hands of the Chinese and was shipped to the Archipelago. How is this to be accounted for with the universal prevalence of the habit? Moreover opium was brought by various European nations, English among the rest, before the Company began their venture. The futility of the edict of 1796 is referred to shewing that already the people were deeply devoted to the habit. That edict was directed against the foreign import at the southern ports. The native growth and the extension of the habit beyond the two southern sea-board provinces was not then known. Absurd statements follow absurd statements until it becomes a painful task to refute and expose them. To those acquainted with the subject, these statements are their own best refutation, but having an air of fact and authority, they are misleading to the home public. "The determined, obstinate instinct of the Chinese people in its favour paralysed even the despotic endeavours of the Chinese Government to suppress it; and long before we became entangled in the quarrel between the Chinese and their government on the subject, the Financial Board at Peking had advised the recognition of the national habit by the imposition of a tax on opium, on the ground that the increased rigour of the laws enforced against its use since the beginning of the century had only tended to increase the bribes offered to officials for their connivance in it." If we substitute "English or foreign traders" (on account of the profits accruing from it) for "Chinese people" in the first clause, the sentence will read correctly; and the memorial to the Throne, advising the imposition of a tax on opium was made by Heu Naitse (Hsü Nai An in mandarin) Vice President of the Sacrificial court in 1835, only three years before the first opium war. "This judicious (sic?) proposal was however rejected and when victory

crowned their efforts, it served gradually to entice the people away from the use of their native ardent spirits." But if this national and universal habit has been indulged in for generations—even in the Imperial Palace, how is the Chinese crusade in these days against opium to be accounted for? The thing is so absurd on the very face of it as not to need discussion. From an array of facts like these he asserts his belief that opium-smoking is not necessarily injurious to the Chinese and that therefore the Indian opium revenue is not immoral. The harmless opium thus becomes the antidote to the baneful ardent spirits, and opium thus becomes the greatest temperance triumph of any age or country; for Sir GEORGE repeats once and again "that of itself opium-smoking is almost as harmless an indulgence as twiddling the thumbs and other silly-looking methods for concentrating the mind in a momentary nirvana." Entertaining such views it is not surprising that Sir WILFRED LAWSON twitted him with not establishing an opium den in London and inviting the Archbishop of Canterbury to open it. Sir GEORGE's only reply to this thrust is that here two perfectly distinct things—opium-smoking and opium dens—are confounded, and gives us to understand that the habit is only evil from being associated with immorality. The fault of the Chinese Government is stated to be "their failing to distinguish between the accidental concomitants of a debauched life and the antecedent inducement to it. The official ideas of morality are utterly at variance with the universal practice of the people; the Chinese official ideas of morality being founded on an artificial religious system and not in the natural habits of the masses of Chinamen." This is a strange and serious statement which is not borne out by the facts of the case. At present the case looks quite reversed in China—the ideas of morality of the people being in advance of the practice, I will not say theory, of the officials. "But," adds Sir GEORGE, "be that as it may, all I insist upon is the downright innocency, in itself, of opium-smoking and therefore its morality, and our freedom to raise a revenue from it in India."

The habitual eating and drinking of opium and opium-smoking are, according to him, altogether different things. Opium is and has been immemorially used throughout vast regions of the East, its use having been fostered by the religious ban imposed in Asiatic countries on the use of alcohol. Any one knowing the history of the use of opium in the East could not write in this vague manner. Sir GEORGE then proceeds to speak of the innocuousness of the habit among the people of India who indulge in the most alarming excess with impunity. Of the Rajpoots he says, in opposition to TOD, where opium he says is based simply on their inordinate indulgence in it,

"That although they are all from their youth upward, literally saturated with opium, they are one of the finest, most truthful, and bravest people in the world." Are these Rajpoots then quite free from all the other concomitant vices which are said to characterise the Asiatic, and particularly the opium-smoker, that they should be such fine athlete fellows? How different is his description from the official report of Sir CHARLES AITCHESON of the condition of the people addicted to the habit in British Burmah, and the action tending towards the restriction of the opium shops, so lately resolved upon and now being carried out by our Governments. Does opium alters it inherent properties only when consumed by Burmese and Chinese? Of itself is it absolutely harmless in India and of itself absolutely evil in Burmah and China? We know nothing of its usefulness in allaying the pangs of hunger during long religious fasts, although as a stimulant it must of course be useful in such circumstances; nor have we much experience of its preventive character against malarious fevers. The latter point needs further investigation. If it possesses any efficacy in this direction, it may be due to its being a stimulant, the small amount of narcotine which it contains, and upon which its anti-periodic nature is said to depend, being asserted by Dr. THUDICUM to be left behind in the insoluble refuse. In many cases the assertion of addiction to the drug to ward off malaria has been merely a sop to the conscience and to throw off the immorality or blame attaching to it, and so to make it appear as medicinal and necessary. Medical reports in the South, where malarial fevers prevail, hardly I think, bear out its prophylactic character in this respect. In India the eating and drinking of opium seemed so little harmful to BIRDWOOD that he was an advocate of the use of all stimulants in moderation. He accepts, adopts and urges the theory of the universal craving of man for some kind of stimulant. The Chinese have gone on adding to their lists of stimulants; tea, betel nut, wine, spirits, tobacco (almost universally indulged in) and lastly opium, and not one has supplanted the other. They all exist in one and the same individual, so that the argument that as the Englishman has his beer so the Chinese have their opium, falls to the ground. Sir GEORGE holds that opium is used in Asia in a similar way to alcohol in Europe and that considering the natural craving and popular inclination for and the ecclesiastical toleration of it, and its general beneficial effects, and the absence of any resulting evil, there is just as much justification for the habitual use of opium in moderation as for the moderate use of alcohol, and indeed far more. He here forgets that instead of opium having weaned the Chinese from one vice to enslave them to

another, a double tyranny has been established, and yet drunkenness as a vice has never been known in China.

The pleasure derived from an opium pipe is chiefly, according to our author, from the opportunity it affords for abandoning oneself for a few moments (hours and even days?) to idleness with the pretence of occupation and passing smoke in and out of the mucous passages. This then is certainly a sufficiently childish practice according to Sir GEORGE. What did the world do without all this pleasure before the age of tobacco and opium habits of comparatively recent growth? The sucking of chandoo-smokeable extract of opium is no more ethereal enjoyment than blowing soap bubbles. A whiff of the opium pipe will settle this important point. Such a smoker will rise from the couch with no sensation of pleasure but merely headache. Such is the conclusion reached in the first letter.

In the second letter, he inclines to place opium and alcohol in the same category as dietetical corroborants, and "because opium is naturally adapted for the daily use of the Chinese, Englishmen will trouble themselves as little about supplying them with opium as about forcing the purchase of Manchester goods." This is a new phrase, about forcing the purchase of cotton goods. We have never believed even in the forcing of the purchase of opium as if the sale of opium resembled the operation of holding a child's nose in the administration of some nauseous medicine. The Chinese are free to buy and sell opium. It is only forced on the market, and its increased taxation at the port of import refused by a foreign power, notwithstanding China's sovereign right. Sir GEORGE considers the whole weight of trustworthy evidence, which probably is alone trustworthy in such a matter, to be in favour of the use of a contro-stimulant, as opium, by the inhabitants of tropical countries, more particularly by those who live in malarious regions and feed chiefly on a vegetable diet. Alas! for our ancestors! In a note he admits that the Bishop of Manchester rightly took him to task for not quoting the report of the Commissioner in British Burmah, already referred to, as to the evil effects of the use of opium on the Burmese, and his only escape from the dilemma is by admitting the injury caused, but that it is more expedient to leave the monopoly of the opium trade of India in the hands of a beneficent (sic?) Government which stops its sale, as in Burmah, whenever it is found to be doing harm, rather than leave it, like alcohol at home, to almost unrestricted enterprise. Evil or no evil the India revenue from opium must not be touched. Whathas this beneficent Government done to stop the opium trade with China, although the evils have been over and over again pointed out and are patent and in fact *a priori* and from

analogy might be taken for granted. Sir GEORGE takes occasion to twit the supporters of the anti-opium agitation in their advocacy of the abolition of opium in India, while at home they advocate the Gothenburg system in relation to the liquor traffic, which resembles the Indian monopoly of opium. I presume the anti-opiumists or at all events the United Kingdom Alliance would prefer the entire abolition of drink to the Gothenburg system—but as this is at present impossible, they are in favour of such restrictions as are feasible. It is a mistake which is invariably made of supposing our home drink question—of which we reap the advantages in taxation and the disadvantages in crime poverty and misery—and the opium question in China, where India reaps all the advantage and poor China nearly all the misery, to be identical.

Sir GEORGE refers also to the question of opium shortening life and quotes Sir R. CHRISTIAN and Dr. PEREIRA as favourable to the habitual use of opium-eating as producing no evil effects and as shewing no tendency to shortening human life. This point was fought years ago by an Insurance office over the death of the Earl of Mar. Opium-eating and smoking are not inconsistent with a measure of health and even long life; but such cases are the exception. The practice enfeebles the physical powers and exposes to attacks of certain diseases from which recovery is almost if not entirely hopeless, as for example opium dysentery and diarrhœa. The universal Chinese opinion is that it does shorten life and in their illustrations of the opium debauchee, they paint a tiger turning away in disgust from a repast on a smoker's body, thus shewing the physical degeneration that takes place. Sir GEORGE again refers to the use of opium in the case of the Hindoos, who have, for at least 1000 years, adopted an exclusively vegetable diet, unsuited to the human constitution and consequently after weaning, they suffer more or less from immoderate indigestion excepting those of them who moderately indulge in the habitual use of opium. The explanation given is that it delays the progress of digestion and has in fact the effect of artificially prolonging the human intestine and thus promoting the more complete digestion and assimilation of vegetable food. The supposition here is that the human intestines are too short for a purely vegetable diet. Man being by nature both carnivorous and graminivorous, his intestines are of intermediate length between the extremes adapted to an exclusively animal and an exclusively vegetable diet. This explanation hardly tallies with what appears to be nature's arrangement—a vegetable diet in the tropics, an animal diet in the Arctic regions and a mixed diet in the temperate zones. Moreover among

the Chinese, at least, there are numerous other causes at work promoting indigestion, which is the most common of all their ailments, whether opium smokers or not. Chinese opium smokers have hardly any appetite for food and only for dainty knick knacks and at the oddest times. The habit returns in great force after eating, and this is the usual period when the desire is gratified. Warm tea, betel nut, excessive use of tobacco, vegetable diet, the frequent use of a coarse native spirit containing much fusel oil, the lymphatic nature of the Chinese constitution, prevalence of parasites in the intestines, the nature of their cooking, the food receiving neither much nor minute mastication, these and other circumstances lie at the bottom of their dyspeptic symptoms. It is not necessary to have recourse to opium to restrain the peristaltic action of the bowels, as constipation is their normal condition and this too is an important factor in indigestion. Tea is said to have been taken by the Buddhists from Assam, where it is native along with their religion, to China. The tea plant is indigenous to China and grows wild on the mountains of several of the provinces.

He again asserts, as he does so frequently, the immemorial use of opium in the East and thinks possibly that it suggested to the Buddhists their idea of *nirvana*. There is no connection between the nirvana and opium. The former existed previous to the advent of opium into India. Under the the influence of opium it may be supposed to resemble nirvana. Consul Giles is quoted as referring to the universal drinking habits of the Chinese before the introduction of opium among them, notwithstanding the use of alcohol is opposed to the cardinal precepts of Buddhism. Now here it is taken for granted that the whole Chinese people are Buddhist, which is very far from being the case, and with those who profess this form of religion and even among the priests themselves Buddhism has very little influence on their moral character. Moreover whatever may have been the quantity of spirits drunk before the introduction of opium, no small quantity is still consumed by this people among whom opium is said to be universally used. And if the Chinese have smoked for generations, when was it they were addicted to drinking spirits, for the introduction of the latter does not go further back than the 13th century when distillation first became known and yet the time immemorial when opium was used must surely have preceded this period. Mr. Giles could make no such mistake. He doubtless, knows more about the time of the introduction of opium into China than his quoter seems to do. Sir George says Dr. Moore confirms his own statement of the Chinese having been

great drinkers of alcohol before they took to opium smoking. But is Dr. Moore an authority on such a subject?

Spirits are largely used by the opium smoker. Sometimes he takes it as a substitute when he is obliged to give up or cannot get the pipe; at other times he takes it to remove the disagreeableness set up by the astringency of the opium, and a certain painful tingling sensation produced in the skin; sometimes he takes it to remove the depression produced after the first or stimulating effect of the narcotic has passed; sometimes his craving cannot be satisfied by opium alone and he has recourse to the spirits; frequently he cannot afford the time to wait for the ordinary effect of the opium and he hastens its effect by drink; the opium astringes, the spirits disperse; in this respect therefore they are antagonistic; sometimes it is taken beforehand to enable the smoker to increase with impunity his ordinary opium dose. A man who drinks requires a larger quantity of opium to satisfy his habit. It is mixed with spirit when swallowed by the suicide to hasten solution, absorption and death. The great body of the people all over the empire among the middle and lower classes take samshoo, a coarse spirit distilled from millet and containing fusel oil, at their morning and evening meals, and the upper classes drink freely of a hot fermented beer like very poor sherry. The smoker who wishes to avoid excess in opium and to ward off it bad effects will eschew drink, but the members of this class are not very numerous. To Coleridge's opium habit a frightful consumption of spirits was added, on his own testimony

We are told, what is certainly new to us, that Chinese converts to Christianity suffer greatly from consumption and that they are not allowed to marry young and therefore fall into those depraved, filthy habits of which consumption is everywhere the inexorable witness and scourge. In regard to opium being the sole alleviation of spitting of blood, I do not differ widely from Sir George. I have found opium stop hæmoptysis and I have also found with the abandonment of the pipe, the return of the old affection. In bronchial and thoracic diseases, the pyrolitic vapour of opium is certainly very beneficial, besides other good therapeutic uses to which it can be put.

Sir George very rightly refers to the diminution of its narcotic power by the various admixtures to which it is exposed in retailing it (and he might have added also in its manufacture, for the Indian Government seem to be great adulterators, presumably to suit the Chinese palate) and in its preparation in the form of smokeable extract. He finally enters into the question of the volatilization of the active principles of opium, which is the pivot upon which turns his assertion of its absolute harmlessness. We shall discuss this

point in a separate paper. What he says of the use of aphrodisiac remedies in the East and the evils consequent upon them I can most fully endorse. He was charged with having a private purpose to serve by the argument he has taken in this controversy but this he fairly rebuts and therefore he deserves credit for his sincerity and desire to arrive at the truth. His public retractation of that part, at least, of his views depending upon his belief in the non-volatilizability of morphia, which is the foundation upon which he has based his novel opinion of the innocuousness of the habit, does him credit. He concludes his two letters where he began with an assertion of its strictly harmless indulgence, the pleasure not being in the opium itself, so much as in the smoking it. Anything else would gradually become just as popular, although it might not incidentally prove so beneficial. It was in this way he tells us "that the Red Indians took to smoking willow bark in place of tobacco which was too costly for them. He has no hope of opium ever being relinquished by any people who have once taken to it." To put it down in China it may be granted that forcible and energetic measures will require to be adopted.

THE POPULATION OF CHINA.

By Rev. A. P. Happer. D.D.

IN the number of the *Chinese Recorder* for September-October 1880 I published a short paper on the population of Chinese at this present time. In that paper I expressed the opinion that the population of this empire was not as great as it was commonly stated to be, nor so great as it was fifty years ago. I stated that in my opinion the present population could not be more than three hundred millions; and gave as the reasons for that opinion, that the destruction of life had been so great by the wars connected with the T'ai-p'ing rebellion in fifteen of the provinces; by the Mohammedan rebellions in the South West and North Western Provinces, and the famines in the large and populous provinces of Shantung, Shansi, Chihli, and Shensi and parts of the adjacent provinces that after a careful consideration of the subject this was the largest estimate that could be accepted for the present population. The extra copies of that paper, which were printed in separate sheets were soon exhausted, so that there were no copies to supply the applications for it. Several European authorities have recently corrected their estimates of the population of Chinese. Their present estimates will interest the readers of the *Recorder* who have

not yet seen them. Drs. Behm and Wagner in the recent edition of their well known collection of statistics, "Die Bevolkerung der Erde" give the population of China including Corea as 379, 500,000, which number is 55,000,000 less than they formerly gave as the population. Petersen's Meittheolungen, which is published biennially, has reduced the estimate of the population of China proper from 425 millions to 350 millions, a lessening of 75 millions. It gives the reasons for this reduction in some five pages. It estimates the population of the outlying territories at 21 millions which makes the population of the empire to be 371 millions. These numbers I think can very safely be reduced some 50 millions more and get give the whole number of present population. As helping to confirm my own estimate I have pleasure in republishing a statement of Mr. H. A. Hippisley, Acting Commissioner of Customs. To his Report of the port of Wenchow in Cheh-kiang Province Mr. Hippisley appends some remarks on the population of China. It will be noticed by those who will compare these statements with those made by me in the paper published in September 1880—that Mr. Hippisley gives the very same reasons for the diminution of the population that I have given. But he estimates the destruction of life by the rebellions and famines to have been greater than I estimated it. The report of the results of a census of the Cheh-kiang Province in 1879 appears to bear out the estimate of Mr. Hippisley. But it appears to me that this reported census gives just grounds for regarding its results as unreliable. It was taken in 1879, fifteen years after peace and quiet had been restored in the province. Of course during this time all the inhabitants that had been scattered into the adjoining provinces by the incursion of the insurgents had returned to their former homes, some settlers had come in from adjoining provinces to occupy the vacant lands, and with the return of quiet and order the natural increase of population would be noticed in that time. If then at the end of fifteen years there was still a decrease of the population from what it was previously, to the extent of 60 per cent, as stated in this census, what must it have been when the insurgents withdrew from that Province?

From the sources which I have indicated there must have been a large accession to the population in fifteen years of peace and prosperity. It is quite incredible that the population should have diminished so much that after such an increase there was still only 40 per cent of the former population. Besides in 1879 it was reported from the same Provincial authorities that taxes were paid

on 7/10 of the former quantity of titled lands. The two statements do not appear congruous. For it is not probable that 4/10 of the same population would pay taxes on 7/10 of the same quantity of land. The quantity of land paying taxes would be easier to get at than the population. I consider Mr. Hippisley's estimate of the population of Cheh-kiang province a more probable estimate than the number given by the reported census. It will be noticed that as Mr. Hippisley estimates the whole population of China at 250 million while the two German authorities both place it above 359 millions, there is a difference of more than 100 millions in their estimates. It shows at once that the data which we have for arriving at a knowledge of the population of China are very unreliable, when such a wide discrepancy exists in the results arrived at. It also appears that the estimate of 300 millions, which I have given as the most probable is about half way between the others. I am sure that the data which I presented in my former paper on this subject, would justify placing the number of the population of China rather below than above 300 millions. I am therefore more inclined to agree with Mr. Hippisley rather than with the German statisticians. I think that perhaps the number 280 millions would more nearly express the number of the population than any number which has hitherto been published. For in forming the estimate of the number of people which had perished in the various rebellions and famines, I accepted the *lowest* estimate that could be accepted in consistency with the facts then presented. The number which perished in these several calamitous visitations might very easily be counted as 20 millions more than I estimated it to be, and that would have made the population to be 280 millions. But I must present my readers with the statements of Mr. Hippisley. He writes thus; Mr. Rhys Davids, in his work on "Buddhism," states on the authority of Schopenhauer ("Parerga et Paralipomena") that, "according to the *Moniteur de la Flotte*, May, 1857, the allied armies found, on taking Nanking, 1842, returns which gave the population of China at 396,000,000, and that the *Post Zeitung* of 1858 contains a report from the Russian Mission at Peking giving the numbers, on authority of state papers, at 414,687,000." I have not seen Schopenhauer's work and know not, therefore, whether detailed statistics for each province are given in these returns. The latest census of which I am aware containing this information is that of 1812, which gives the population as 362,447,183 souls. The areas of the several provinces are given by Dr. Williams in his "Middle Kingdom," but there is reason to think his estimate is, in some cases at least, an excessive

one, for Baron von Richthofen computes the area of the Cheh-kiang province at 36,000 square miles, while Dr. Williams gives it as 39,150 square miles. Accepting, however, Dr. Williams's statement, the population returned in the census of 1812 for the provinces of Kiang-su, Gan-hwuy, and Cheh-kiang would give an average to the square mile in them of 850,705 and 671 respectively. In Belgium, the most densely-populated country in Europe, the present average is 469; and in Oudh, the most densely-populated portion of India, the average is, according to the census of 1881, but 476. It seems almost incredible that any portion of CHINA could at any time have possessed a population 50 to 75 per cent denser than these countries. But, however that may be, I have long been of opinion that the present population of CHINA falls far short of the number given by the census of 1812. In the Taip'ing rebellion, which was characterised by ruthless destruction and slaughter, sixteen provinces were desolated. It was followed by the Nienfei and Mussulman rebellions, and by the terrible famine of 1876-78. In these successive calamities vast tracts of country were depopulated, and as is evidenced by the memorials regarding the grain tribute published in the *Peking Gazette*, no small portion of them remains to this day unreclaimed. For these reasons I have considered that the population of China at the present day does not exceed 250,000,000. This estimate has, I am aware, been generally considered too small. It was, therefore with no slight interest that I read in the *Peking Gazette* of the 17th March, 1880, a postscript memorial from the Governor of this province reporting the result of a general census held in the autumn of the fifth year of the present reign (1879). The population of Cheh-kiang, which I had estimated as slightly over 15,000,000, is given according to this census as 11,541,054. This census of 1812 having stated the then population as 26,256,784, the present returns show a reduction of 14,700,000 souls, or nearly 60 per cent, and an average to the square mile of 295, instead of 671.

Through the courtesy of the Taotai, I am able to give particulars of the population of this prefecture. The returns forwarded from Ping-yang Hsien are less detailed than those from some of the other districts, and those from Tai-shun Hsien give only the number of habitations, omitting the number of inhabitants. But to have obtained further particulars might have delayed the despatch of this report beyond the date fixed by you, and I have calculated the population of the last-named district by estimating five persons to each habitation, a number slightly below the average of the other

districts. The area of this prefecture is about 3,380 geographical square miles, or 4,500 statute square miles. The average population would therefore seem to be about 409 to the square mile in this prefecture, and thus largely in excess of the general average of the province. The adjoining prefecture of Ch'u-chau, to the west, is, however, nearly twice as large as this prefecture, with a population of probably scarcely more than half the above number. The average of the two prefectures would thus be considerably below that of the whole province.—*The Shanghai Courier*.

As the extra copies of my former paper on this subject were long ago exhausted and none are on hand to meet the application for copies, in order to give completeness to this paper I reprint a few pages of that article in this connection for the facts referred to therein.

"We are glad to put this opinion of Dr. Williams' on record on our pages, for we agree in opinion of the reliability of the census of 1812; and consider the statement that the population of China in 1812 was 363,000,000 quite credible. But we think that Dr. Williams has *underestimated* the destruction which has happened to the population, during the last forty years, from wars, famines and pestilences, when he expresses the opinion that the population is still 340,000,000.

We will proceed to examine those sad items in the history of this country in order to arrive at some opinion as to the diminution of the population. Dr. Williams estimates the loss of life during the Taiping rebellion at *twenty millions*. This is a very great number of human lives to be lost in a rebellion. But great as the number is in itself, we think the number is too few by one half; and that the loss of life during these eighteen years of war was at least *forty millions*. Dr. Williams notices the fact that *fifteen* out of the eighteen provinces had been reached by the insurgents and were more or less ravaged by them. All who know the history of that rebellion, at the time, will remember the terrible slaughter inflicted on the cities and populous towns of Wuchang, Hanyang, Hankow, Kiukiang, Wuhu and Nganking, on their way down the Yangtsze river till they took Nanking; also the destructive and bloody raids, which they made frequently into the provinces of Honan, Shantung, Chihli, Shansi, Shensi and Szechuen. But their most terrible visitations were in Kwangsi, where it originated and where for four years it gathered and organized its forces at the expense of the lives and property of many of the inhabitants of that province; and in the four provinces of Kiangsu, Chehkiang, Kiangsi and Nganhwui. These four provinces are all in

the vicinity of Nanking which the insurgents made their head-quarters for *some eleven years;* and these rich and populous provinces were the forage ground from which nearly all their supplies of men, and means, and food were gathered. These provinces have all been visited and travelled over in various directions by missionaries and others since quiet was restored. And though we have not any reliable census to show with certainty the full loss of population during the eleven years of merciless execution and murder, yet, we have various facts which will enable us to form some approximate-estimate thereof. Some of those who travelled over Chehkiang province, soon after it was recovered by the Imperial government, estimated the loss of population at one-half. After these sixteen years of quiet and the resumption of peaceful pursuits, in the begining of this year one of the provincial officers of the province stated that 3/10 of *the arable land* still paid no taxes. Every one who has passed along the canal from Hangchow to Soochow and thence either to Chinkiang, or Nanking, has noticed the large districts of very good land that is still uncultivated. It is noticeable in the large cities and towns and villages within this same region, how much of these places remain unbuilt. Those who have frequently travelled through Nganhwui, both north and south of the river, have written of the extensive desolation that prevails—whole cities yet in ruins—and towns and villages depopulated, and whole districts uncultivated. Some have estimated that one half the population in Nganhwui had perished. This opinion was further supported by the fact that many of the present inhabitants have come in from the adjacent provinces since quiet was restored. Less has been written of the condition of Kiangsi since the restoration of order than of the other provinces adjoining Nanking. But as it was equally open to the marauding excursions of the insurgents, we may suppose that it suffered nearly to the same degree. Those who have, within the last few years, passed through Kwangsi state that large tracts of the country are still desolate, and that cities and towns are still in ruins. During a part of the time the insurgent chief was in Kwangsi it was a war of extermination. If the chief had been taken he and his followers would have been massacred, hence the war was very destructive of life. The aggregate population of these five povinces, before the outbreak of the insurrection, according to the census of 1812, as given by Dr. Williams in "The Middle Kingdom," was 128,629,276. If we estimate the loss of life in these five provinces, during this long continuous butchery of the peaceful inhabitants by the insurgents, at 4/10 of the population it will make the number thus perishing to

have been 51,451,080. If we fix on 3/10 as the probable proportion that perished, (and no one who will consider all the facts in the case will consider 3/10 as a high estimate of those who perished) it will make the numbers to have been 38,588,771. If to this last number, we add the lowest possible estimate for the numbers that perished in the other fifteen provinces, that suffered from the incursions of the insurgent forces, it will make the numbers that were destroyed by the Tai-p'ing rebellion to have been over 40,000,000.

But besides this rebellion which caused the destruction of population, there have been other causes, within the last thirty years, that Dr. Williams does not refer to. The most destructive have been the Mohammedan rebellions in the South-west and North-west and the recent famine in the North-east. Those travellers who have passed through the provinces of Yunnan and Kwei-chow within the last few years all write of the depopulated state of the country. A gentleman, who is in the employ of the Chinese Government and who has *resided* in Kwei-chow province for several years, said to the writer, in answer to inquiries on this point, that in some places 4/10 of the population had disappeared, in some places 6/10 were gone. The statements made by other writers as to the exterminating character of the war to subdue of this Mohammedan rebellion would lead us to expect to hear of such distruction of the population. The French Consul-General M. Theirsant, in his book in "Le Mahometisme en Chine" as quoted in the *Edinburgh Review*, for April 1880, says "The most deplorable conflict between the Muslims and their neighbors in Yunnan was that which begun in a quarrel between some miners in 1855, and only ended in 1874, in well-nigh *the extermination* of the Muslim population of the province." The same article at p. 374, quotes another writer, describing the terrible nature of the war as stating, "that Seventy-seven towns were taken by assault, and forty of them absolutely destroyed, whilst the villages and hamlets burnt and pillaged defy calculation." We have no detailed statements as to the extent of the depopulation of the country in Kansuh province, by European travellers. But the population of these three provinces, before the rebellions in them, according to the census of 1812, aggregated 25,932,644. The war in Yunnan continued nineteen years, in Kansuh for a shorter period. It will be a low estimate to suppose that 8,000,000 of the population perished during these destructive war, in those three provinces of the empire.

The other terrible calamity, which has in recent years come upon China, attended with great distruction of life, is the recent famine in the five adjacent provinces of Chihli, Shantung, Shansi, Shensi and Honan. The aggregate population of these five provinces according to the census of 1812 was 104,803416. The famine did not extend over all the provinces, but from the statements of those who engaged in the relief work the calamity must have involved nearly *one-half* of the whole population. The Committee at Shanghai gave as an estimate, that the loss of life from famine and the attending diseases was 13,000,000. This is probably an *under-estimate*. It has been stated that the Chinese officers reported the loss of population as 20,000,000. But taking the estimates, as given above, of the loss of population by those appalling calamities; viz: the Taiping rebellion at 40,000,000; in the three provinces of the S.W. and N.W. at 8,000,000; and by the famine in the five N.E. provinces at 13,000,000 and it makes an aggregate number of 61,000,000.

Besides these great calamities resulting in such a fearful loss of life, there have been other causes which lessen, the general tendency to the recuperation of the population. Some of these are as follow:— The continued stream of emigration of young and able-bodied men to all the countries of the Eastern archipelago, to Siam, to Australia and to the United States of America. There have been some limited regions of China that have suffered from floods and the dear prices for food. The first war with England from 1839-42 was attended with very considerable loss of life, at some points; and the local rebellions which occuried in the Canton and Fukien provinces, in 1854-5, soon after the fall of Nanking, were only suppressed after a considerable loss of life. All will recall the number of executions at Canton city by the then Governor-General Yeh. But the most wide spread cause, which has prevented recuperation of the number of the population, is the use of opium by such a large number of the adult males. The habitual use of opium, as is known to all, has spread rapidly among the middle classes during the last forty years.

After considering these causes which affect the population of China, we think that most of our readers will agree with us in the opinion, that taking the census of 1812 as a ground of estimate, 300,000,000 is a probable estimate for the *present population* of the empire of China. If we accept the number which is given by Dr. Peterson's Mitthellunger as the probable population of the globe,

viz: 1,429,145,000 to be correct, then China contains a little more than *one fifth* of the population of the globe."

It will be evident to all my readers when they examine the details of the sad calamities affecting the population of China that if we increase the estimated number of those who perished during the T'ai-p'ing rebellion by 10 millions, making the estimated number to be 50 millions instead of 40 millions it will be fully justified by the facts presented. So if we add 6 millions to the number as formerly given of those who perished in the Mohammedan rebellions in the South West and North West provinces, and again add 4 millions to the number formerly given as the number perishing through the famines in the populous provinces of Chihli, Shantung, Shansi, Shensi and Honan the estimates as thus increased will be sustained by the facts above presented. These several items make an aggregate of 20 millions. In my former paper as will be seen from the quotation above given I presented 61 millions as the lowest estimate of the numbers of lives that were destroyed and that this number substracted from the number given in the census of 1812 made the present population to be in round numbers 300 millions. If now we estimate the loss of life by these various calamities to have been 20 millions more than the estimate then given, it will make the number to have been 81 millions. This number taken from the number as given in the census of 1812 will leave the population at 280,000,000. If any are inclined to accept Mr. Hippisley's estimate of 250 millions I consider it to be much better supported than the higher estimate of 350 millions. I present the facts and leave my readers to form their own opinion. It is worth noticing in this connection that the recent census in India gives the population of that populous country to be 250 millions. The population of India is therefore very nearly equal to that of China—according to these latter estimates—But if the rapid increase of the growth and consumption of opium in China cannot be arrested, there is reason to believe that the population of India, under the beneficent rule of the British govenment will soon exceed that of China and China will then cease to be, what it has so long been, the most populous country on the globe.

NOTES ON THE HISTORY OF SUCHOW.

By Rev. A. P. Parker.

V.

THE KINGDOM OF WU 吳國

THE "Kingdom of Wu" was the name of the state of which Suchow was the capital, when the city was founded. It embraced all of that part of the present province of Kiangsu, south of the Yang Tz river, and a part of Chehkiang and Anhwei provinces. And while it has not for many centuries been an independent state, the name Wu still clings to the country, and Suchow and the region around is quite commonly called "the Country of Wu," [吳地 or 吳]. Its history embraces the period from about B.C. 1260 to 475. But little, however, of importance is recorded of its history during the greater part of these 800 years. From the time of Yü the Great to B.C. 1260, the country of Wu was included in the district of Yangchow, and was inhabited by barbarians. These barbarians were wholly uncivilised—living on the natural products of the land, tattooing their bodies, and knowing nothing of letters. Where they originally came from there are no means of knowing.

The kingdom of Wu was founded by the descendants of Tan Fu 亶父, the progentor of Wu Wang 武王 the founder of the Cheu dynasty. Tan Fu had three sons, the youngest of whom Ki Lih 季歷, was regarded by his father as the most worthy to be made his successor to the government of the principality of Cheu.

The two oldest sons, T'ai Peh and Ch'ung Yung, on learning their father's purpose concerning the succession, determined to avoid any possibility of trouble, by leaving the country so as to allow the youngest brother to succeed to the dominion without opposition. Hence, on one occasion, when the "Old Duke" (古公) was sick and the two brothers went to the hills to hunt some medicinal herbs for their father, they availed themselves of the opportunity to steal away unawares, and taking their journey to the southward, they travelled a distance of several hundred *li* to a region south of the Yang Tz river, called King Man 荆蠻 and there settled, somewhere in the region of the present city of Chang Cheu.

The influence of their example on the natives seems to have been very salutary. In a few years many of them learned of the two brothers some of the arts of civilized life,—agriculture, house-building, making clothes, &c. &c.—and subsequently the inhabitants of quite a large region of country, including more than 1000 families, agreed to make T'ai Peh their ruler, and the kingdom or principality thus founded was called Keu Wu 句吳, a name which was probably

derived from sounds in the aboriginal tongue. T'ai Peh made his capital at a place called Mei Li 梅里, which, though it was never a walled city, was strongly fortified. The ruins of this fortification were still to be seen, it is said, at the time the History was written, 60 years ago. T'ai Peh ruled with such justice and probity that his sway over his adopted country soon became firmly established.

When Tan Fu came to die, he expressed a wish that T'ai Peh might still become his successor, notwithstanding his former purpose to leave the kingdom to Ki Lih. He had long mourned over the loss of his two sons, and promised the kingdom to T'ai Peh if he would return to his father's house. Accordingly when T'ai Peh learned of his father's death, and returned home to assist in the performance of the funeral rites, Ki Lih offered him the kingdom, but he would not accept it. The offer was twice repeated, and as often rejected. Hence it is said that "T'ai Peh thrice declined the kingdom" 泰伯以天下三讓. His magnanimity in thus relinquishing his rights in favor of his youngest brother, is regarded by the Chinese as worthy of very high praise.

He ruled the kingdom of Wu some 49 years and at his death was succeeded by his brother Ch'ung Yung. The son of the latter succeeded him at his death. Thus the government was handed down from father to son for 19 successive generations till it reached Sheu Mung 壽夢. He had four sons, of whom he regarded the youngest, Ki Chah, 季札, as the best qualified to succeed to the rule of the state. But Ki Chah refused to acquiesce in his father's plans, and the succession therefore devolved on the oldest son, who, on his death, was succeeded by the second son. He ruled only a short time, and dying, was succeeded by the third son. Strange to say the third son only lived a few years after his accession to the kingdom, and on his death, it was the general desire that Ki Chah should succeed him. Ki Chah had by this time reached a good old age having outlived his three elder brothers, and by his faithfulness in the official positions that he had held during the three successive reigns, had confirmed the good judgment of his father as to his fitness to rule the kingdom. But he cared not for kingly power and glory, and to avoid further importunity, he left the court and, retiring to a secluded spot, spent his time in the quiet of agricultural pursuits. On this account he has a place in the History among the noted sages, 名賢, that the country of Wu has produced.

On Ki Chah's positive refusal to be king, Wang Liao, 王僚, the son of Yü Chai, 餘祭, Sheu Mung's third son wasm ade king, about B.C. 535. Up to this date very little is recorded of the progress of

the country of Wu in the arts of civilized life. T'ai Peh seems to have built up a considerable town called Mei Li, and to have fortified it with a mud wall. Sheu Mung is also said to have founded the city of Kwên-shan 崑山, although there was no brick wall built around it till the time of the Sung dynasty. There is no record of the productions and manufactures of the country, nor of the number of its inhabitants. The absence of such records is attributed to the "Burning of the Books" by T'sin Sz Hwang Ti, the first emperor of the T'sin, by whose order all the books in the empire of every description were destroyed. Only the "Book of Changes" was spared and a few other books including some of the Classics were successfully hidden and escaped destruction. This calamity fell upon the literature of the country A.D. 212. Hence it is said that the records of the Kingdom of Wu were destroyed at that time, and its early history is therefore enveloped in some obscurity.

To return from this digression. Wang Liao had a dangerous and resolute rival in the person of Kung Tz Kwang, 公子光, his cousin. This cousin was the son of Sheu Mung's first son, Chu Fan, 諸樊, and considered that as his uncle Ki Chah had refused the throne, the succession rightly belonged to him as the eldest son. Hence, when Wang Liao was made king, Kung Tz Kwang resolved on his destruction. He was enabled to accomplish his purpose thirteen years after Wang Liao's accession, by the assistance of Wu Tz-sü, 伍子胥, son of Wu Shieh, 伍奢, Prime minister of the state of T'su. Wu Shieh together with his elder son Wu Shang, 伍尚, were put to death at the instigation of a rival statesman, and Tz-sü, took to flight to save his life. The eldest son of the king of T'su also fled with him, and the two found refuge at the court of C'hen 陳. Subsequently the son of the king of T'su was found engaged in a plot to seize the government of Ch'en, and had to flee again for his life. Tz-sü, though having no part in this plot, was suspected by the king of Ch'ên, and had to flee also. This time he came to the court of Wu and offered his services to Wang Liao. The latter was at first inclined to accept him, but was dissuaded from doing so by Kung Tz Kwang, who represented to him that as Tz-sü had been twice accused of treachery and had fled for his life, he could not be a trustworthy servant of the king of Wu. Kung Tz Kwang's real purpose was to secure the services of Wu Tz-sü for himself. He saw in Tz-sü a man of unusual ability, and he determined, if possible, to secure his assistance in carrying out his plan of wresting the throne from Wang Liao. Wang Liao listened to the advice of his treacherous cousin, and thus unwittingly hastened his own downfall.

On Liao's refusal to employ Tz-sü, the latter was secretly taken into the service of Kung Tz Kwang who, by reason of his near relationship to the king, occupied a commanding position at the court of Wu. In order to cover up his schemes, Kung Tz Kwang caused Tz-sü to retire from the court to some secluded place where he could better assist in perfecting a plan to put down Wang Liao and secure the throne to Kung Tz Kwang. Tz-sü was not long in devising a plan and securing a man to execute it. Wang Liao was very fond of broiled fish, and Wu Tz-sü's plan was to take advantage of this fact to compass his destruction. In his rambles through the country he found a man of great strength and courage named Chan Chu 專諸, whom he took into his employ, and sent him to the shores of the Great Lake to study the art of broiling fish according to Wang Liao's favorite method. After three year's practice he was introduced to Wang Liao and employed by him, and the latter soon became so pleased with him that he would eat no fish except such as had been prepared by Chan Chu.

Having succeeded so far in his plot, Kung Tz Kwang determined to bring matters to a crisis. He accordingly invited Wang Liao to a feast, the principal article of which was to be broiled fish prepared by Chan Chu. Liao came to the house of Kung Tz Kwang on the day appointed, well protected by his own trusty body-guard, having had his suspicions aroused as to the sincerity of his cousin in inviting him to this feast. Meantime Kung Tz Kwang had placed a company of his minions in ambush in an adjoining room, and ordered Chan Chu to hide a short sword of a peculiar make in one of the broiled fish that he was to bring in for the king's feast. On ariving, Liao took his place at the feast, with his body-guard drawn up in order on either side. Chan Chu, while in the act of setting the dish of broiled fish before the king, opened it and seizing the knife concealed therein, stabbed the king. Wang Liao's body-guard immediately fell upon Chan Chu and struck him down. But rising with one tremendous effort, he again struck his sword into the body of Wang Liao who immediately fell dead. Liao's soldiers made short work with Chan Chu, but they were soon overpowered and nearly all massacred by Kung Tz Kwang's followers who had been placed in ambush for the occasion.

On the death of Wang Liao, Kung Tz Kwang proclaimed himself king of Wu with the title of Hoh Lü 闔閭. This is the famous Hoh Lü that founded the city of Suchow.

(To be continued)

WHAT SHALL BE DONE WITH CONVERTS WHO HAVE MORE THAN ONE WIFE?

IT is a long time since anything has appeared in the *Chinese Recorder* in regard to what shall be done with those in China who happen to have two or more wives, where they give evidence of having been converted by the Spirit of God and apply to be received into the Christian Church. I fancy that the number of such applicants will be more numerous each successive year. A greater number has come under my own observation the last year than any previous one. The practice of different missionaries in regard to them is still different. While some receive them allowing them to continue in the relation which had been formed before hearing the gospel, others require them to put away all but one before admitting them into the church. One who pursues the latter plan has given a statement of his experience which is well worth putting on record. I have met with it as referred to in an American newspaper. I send it to the *Recorder* for republication with some remarks on the subject.

"Among the difficult questions which missionaries in pagan lands are compelled to consider, none is more perplexing than that of polyagmy. The rule of most Societies is that a man, before he can be admitted to membership, must put away all his wives but one; and such evils are involved in this act, that often natives of strong moral feelings will revolt from it. Dr. Ashmore of the Swatow (China) Baptist mission is fortunate in that only one such case has fallen to his lot in his long missionary service; but it is a very striking one, as he tells it in *The Baptist Missionary Magazine*. A applicant had two wives, and was told that he must put one of them away. Which one? The one he married last. But the first wife had no children, while the second had several. Was the mother to be separated from her children? Hear what the discarded wife said to the missionary: —

"But, teacher, he is my husband, and I am his wife. You say that he ought not to have taken me; but he did take me before he knew your new religion. He is the father of my children. I have a right to look to him for companionship and for protection. You make my children illegitimate. You should not do that; you have no right to injure my children that way. You have no right to put me in the position of a disreputable woman, for he lawfully married me according to the usage of China. I had a husband; now I have no husband. I had a home, now I have no home. If I go and

marry another man, I shall break the law. I had one to whom I could go as the father of my children; now I can go to my children's father no longer, nor may I dare to speak to him."

"We do not wonder that this made Dr. Ashmore feel like studying anew the New Testament teaching on the subject. When a man marries a second wife after he becomes a church member, the course of the missionary is plain. But where Christianity finds a man living according to the custom of the country and the sanction of its laws, with two or more wives, cannot he be accepted under protest rather than do irremediable injustice and injury to the innocent?"

This is the most heart-rending appeal I ever read. It is very similar to one published some time ago from a woman in South Africa who had suffered from the same experience, but much more affecting. I hope Dr. Ashmore's studying anew the New Testament teaching on the subject, may lead to the adoption of a different course. Under similar circumstances I am free to say that after a long study of the subject and the reading of every thing I could find in relation to this perplexing subject I would not have inflicted such a trial upon that poor woman as to deprive her of her husband, her home and her children in the name of the merciful Redeemer whose gospel is best portrayed by his own words "come unto me all ye that labor and are heavy laden and I will give you rest."

It is known to all who have studied the subject that we have no explicit teaching in the S.S. either from our Lord or his Apostles, in regard to this point. So we have to be guided in regard thereto by general considerations and by inferences. Some persons who are not much acquainted with the history of missions suppose that it is not a matter that needs much consideration to decide. They have all their lives been accustomed to consider polygamy as a great sin. No one who has more than one wife can possibly be the member of a church in Christian lands. Any one found guilty of bigamy there is condemned to the penitentiary as a felon. The polygamy of the Mormons has justly been held up as the monster evil of their wicked system. The natural feeling, therefore, of many by reason of these influences is, can any person think of receiving one in a heathen land who has more than one wife to the church with out requiring him to put these wives away? These persons forget the common adage, that "circumstances alter cases." Let us consider for a moment that Abraham was in the very same circumstances as this man was of whom Dr. Ashmore writes. Abraham, having no child, took Hagar to be his concubine at the wish of his wife Sarah, as this man did at the

prompting, very probably, of his wife who had no child. Who was Abraham? Is he not the Father of the faithful, the man whom God had selected to be the commencement of his chosen seed? Though polygamy is now forbidden both by the law of the Church and of the State in Christian lands, it was not forbidden by the law of God as given by Moses, nor by human laws among Eastern nations. Up to the time of Christ it was tolerated by the law of God among the Jews; and much more was it tolerated among the Gentiles. It was not therefore sinful in itself in Abraham to have a concubine. For that which is tolerated of God is not sinful in his sight. As polygamy thus existed in the time of Abraham, we suppose that it also existed among other Eastern people; and that it existed among them, as it did with Abraham, by the toleration of God. Hence the present practise of polygamy among the eastern nations nations has come down from the days of Abraham. The monogamy which now prevails in Christian lands comes from the teachings of our Lord. All those who know his teachings are under the highest obligation to follow them, and to obey the laws of the land in which they live. But this man, of whom Dr. Ashmore writes, when he took the second wife was living under the law as made known at the time of Abraham and which had come down in China by tradition to this time. As he had not heard of the law of marriage as given by our Lord, for it had not yet been made known to him, he violated no known law when he took the concubine, any more than Abraham did when he took Hagar. "For where there is no law there is no transgression." How did God do with Abraham when he took Hagar to be his concubine at the request of Sarah? Did he refuse to number him among his chosen people? No, not at all. He allowed him to suffer the *natural* evils which follow such marriages; but Abraham and the son of that concubine received the rite of circumcision on the same day, which was the seal of the covenant with God's chosen people. Abraham was not required by God to send away Hagar, and when she fled from what she regarded the harsh rule of Sarah, God sent her back to her mistress and also to her master. There was her home. There was the father of her child and there she was in duty bound to stay. By many, Christian baptism is considered to have come in the Christian church in the place of circumcision under the Old Testament. It would appear, then, to require a very clear and explicit command on the subject to justify any missionary saying to a man, who is in the very same circumstances that Abraham was in when he had Hagar as his concubine; who gives evidence of having received the renewing of the Holy Ghost and who applies to be received into the number of the chosen

people; you must send away the mother of your children; you must turn her out of her home; you must make her children illegitimate; you must make the woman who has been your wife a disreputable woman before I can baptize you. I unhesitatingly say our Lord has given no command that requires a missionary to say thus to a man in these circumstances. Is not the fact that the Holy Spirit has converted him the evidence that he is one of God's chosen ones? And can it be that one who is accepted of God, can not be received into His visible church?

But it is answered that Christ, by the law of marriage which declares it to be between *one* man and *one* woman, forbids a man having more wives than one. We admit it; but the rule does not apply to these cases. If any one who has known the law violates it and takes a second wife while the first is still living, though it may be still the usage of the people around him, we cut him off from the church. But when one who was living under the law as it existed at the time of Abraham and as it was tolerated by God in the Jewish church, and who had, in accordance with that toleration, married a second wife, and has lived with her and has children, and then comes to the knowledge of the Gospel and accepts Jesus as his Saviour, I hold that he may be received into the church as he was when the Gospel came him, with out putting away his wives, he promising obedience to the law of Christ and that he will not marry any other woman till all that he now may have shall be separated from him by death.

While it is true that there is no passage in the New Testament that gives explicit instruction on this point, yet there are some passages that help us to see what is right—and proper to be done in relation to it. The Apostle Paul gives it as the law of the kingdom that "marriage is honorable in all" and that all Christians, whether men or women, may marry if they wish to—"*but only in the Lord.*" Does this law of the kingdom render void the marriage relation which has already been contracted with unbelievers, when one of the parties becomes a Christian? By no means. The Apostle says expressly "If any brother hath a wife that believeth not, and she be pleased to dwell with him *let him not put her away.* And the woman which hath a husband that believeth not, and if he be pleased to dwell with her let her not leave him." I Cor. VII: 12, 13. Here is Apostolic direction in a case where conversion to Christ brings the member into contrariety with the law of the kingdom of Christ. There are two laws in regard to marriage, one is that a church member may "only marry in the Lord." The other is that marriage is only between one man and one woman. In the one case

the Apostle teaches us that where a man or woman, who is already married according to the usage of the country in which he lives, is converted and becomes a Christian and his companion remains unconverted—the law which requires a Christian "only to marry in the Lord" does not set aside that marriage contracted before he was converted; he is not required to put her away. I have shown above that in these Eastern lands, where polygamy has existed from the earliest ages, in accordance with the usage which prevailed at the time of Abraham and with the toleration given to it by God among the Jews, the taking of a concubine is not a violation of the law which our Lord has established for his church. Is it not a fair and legitimate induction that, if the law of the kingdom requiring a Christian "to marry only in the Lord" does not require a converted man to send away the wife that believes not, neither does our Lord's, Law of marriage as existing "between one man and one woman" require a man, who, in the days of his heathenism had married a concubine, to put her away before he can be received into the Christian church and be baptized? But there are two passages in the New Testament which I think make known to us what was the usage of the Apostles in this matter. One is the passage in I Tim. III: 2 in which Paul gives his directions for the choice of ministers for ordination. "A bishop then must be blameless, the husband of one wife," and again v. 12 "Let the deacons be the husbands of one wife." The most obvious meaning of these passages is this—that persons with more than one wife might be admitted to the membership of the church, but they could not be set apart as officers in the church. On this interpretation of the passages there is, of course, the Apostles example in the matter, and that should settle the question. But all who have studied the question know that these passages have three explanations. One of these is advocated principally by the Roman Catholic commentators, which is that a Bishop or Deacon should only be married once; that if his wife dies he may not marry a second time. The Roman church has narrowed this supposed direction of St. Paul to mean that the clergy should not marry *at all*. The rule that if the wife of a Bishop or Deacon die he may not marry again is so contrary to all the teaching of the Apostle in regard to marriage that it is accepted only by a few Protestant commentators. II. Some hold that it may have been directed against the common practice of *divorce*, and that it was designed to exclude from the offices of the church those who had put away their wives without a justifiable cause and taken another. It may include these also, but this explanation would imply that such persons were received into the membership of the church, and that they could not be set apart

as officers in the church. This class of persons would be as clearly excluded from the membership of the church by our Lord's law of marriage, as those who had a plurality of wives, for it was in reference to persons who had loosely divorced their wives that our Lord declared the law of marriage. If, then, according to this interpretation this class of persons were admitted to membership in the church, then also might polygamists be admitted. But thirdly, most Protestant writers understand this passage to mean that Bishops and Deacons could not have more than one wife *at the same time.* Among commentators who hold this view we may refer to Whitly, J. Wesley, Scott, Macknight, Calvin, Peter Martyr and Barnes.

Whitly, in explaining the passage "the husband of one wife" writes, "For the Jews and Greeks" says Theodoret, "were wont to be married to two or three wives together. I approve of the interpretation of some of the ancients, which is also mentioned by Jerome and by Chrysostom, declaring that the Apostle does not here *oblige* the Bishop to be married, but only corrects the immoderateness of some, and because, among the Jews, it was lawful both to marry twice and to have two wives together, and it was common with them to divorce one and take another." Comm. on I Tim. III: 2.

Rev. John Wesley on the same passage of Scripture writes, "This neither means that a Bishop *must* be married, nor that he *may not* marry a second wife, which last it is just as lawful for him to do as to marry the first, and may, in some cases, be his bounden duty. But whereas *polygamy,* and divorce on slight occasions, were common, both among the Jews and heathens, it teaches us that ministers, of all others, ought to stand clear of these sins."

Rev. Thomas Scott writes as follows on I Tim. III; 2. "Some have endeavored to infer a part of that (Roman Catholic) system from this clause, and have supposed that the Apostle meant to prohibit second marriages to the clergy. But this is contrary to the whole tenor of Scripture. It is by no means contained in the words, and would certainly bring in a part of those evils, which long experience has found inseparable from the general prohibition. For as good reasons may often be given for marrying a second wife as for marrying at all. * * * He (a Bishop) ought also to be the "husband of one wife." Christ and his apostles expressly condemned *polygamy,* as well as divorce, except for adultery. *Yet there was no direct command for a man, who had previously taken more wives than one, to put the others away when he embraced the Gospel.* But the rule that no man, however qualified in other respects, should be admitted to the Pastoral office, who had more than one wife, or who had put

away one to take another, tended to show the unlawfulness of *polygamy* and divorces on frivolous pretences, and their inconsistency with the Christian dispensation; and concurred, with other things, to bring them into total disuse in the Christian Church yet with out violence and confusion." Comm. on I Tim. III: 2.

Dr. James Macknight writes on the passage. "The husband of one wife. That the Gospel allows women to marry a second time, is evident from I Cor. VII. 9,39. By a parity of reasoning it allows men to marry a second time also. Wherefore, when it is said here that "a Bishop must be the husband of one wife" the apostle *could not* mean that persons, who have married a second time, are thereby disqualified for sacred offices. His meaning, therefore, in these canons is, that such persons only are to be entrusted with sacred offices, who, in their married state, have contented themselves with one wife at a time. As the Asiatic nations universally practise *polygamy*, the Apostle, to bring back mankind to use marriage according to the primitive institution, which enjoined one man to one woman only at a time, ordered, by divine inspiration, that none should be made Bishops but those who showed themselves temperate by avoiding *polygamy*.

It may be objected, perhaps, that the gospel ought to have prohibited *the people* as well as the *Ministers* of *Religion*, from *polygamy* and divorce, if these things were morally evil. As to *divorce*, the answer is, that by the precept of Christ, all, both clergy and people, were restrained from unjust divorce. And with respect to *polygamy*, being an offence against prudence rather than against morality, it had been permitted to the Jews by Moses, Deut. XXI, 15, on account of the hardness of their hearts, and it was generally practiced by the eastern nations as a matter of indifference. It was, therefore, to be corrected mildly and gradually, by example, rather than express precept. And seeing reformation must begin somewhere it was fit to begin with the Ministers of Religion; that through the influence of their example, the evil might be remedied by degrees, without occasioning those *domestic troubles* and *causeless divorces*, which must necessarily have ensued, if, by an express injunction of the apostles, husbands, immediately on their becoming Christians, had been obliged to put away all their wives except one. Accordingly, the example of the clergy, and of such of the brothers as were not married at their conversion, or who were married to only one woman, supported by the precepts of the gospel, had so effectually rooted out *polygamy* that the Emperor Valentinian, to give countenance to his marrying Justinia, during the life of his wife Severa,

whom he would not divorce, published a law, permitting his subject to have two wives at a time."

John Calvin writes on this passage "the husband of one wife" thus; "The only true exposition of these words is that of Chrysostom, that *polygamy* is here expressly forbidden in a Bishop, which, at that time, had almost become a law among the Jews. And so it is not without reason that Paul forbids this stain from the character of a Bishop. Here, however, it is objected that what is vicious in all, ought not to have been condemned or prohibited in Bishops only. The answer is easy, that *license* is not, on this account, given to *others* because this is expressly *forbidden* in Bishops. Nor can we have any doubt that Paul condemned generally what was repugnant with the eternal law of God. For the decree is fixed and sure. "They two shall be one flesh." But he might, however, endure in others what, in a Bishop, would have been too disgraceful and intolerable: but Paul repels all from the Episcopal order, who have committed such an offence. And so, compelled by necessity, he bears with that, which, being already done, could not be corrected but only in the common laity. For what remedy was there? Should those have put away their second and third wives who had entered into a state of *polygamy* under the Jewish dispensation? But such a repudiation would not have been *without wrong and injustice.* He left untouched, therefore, what was not new and entirely in his own power, and only provided that no Bishop should be soiled with such a stain."

Peter Martyr, in his *Loci Communes*, asks "If a pagan were in our day converted to Christ, having two wives, could such *polygamy* be endured under the Christiam dispensation?" His answer, is "Certainly *for the time.* For they contracted with each other in good faith. Nor must a wrong be done to the wives, for each of them has a claim upon her husband. The law, which Christ gave, ought, however, to hold for the future. But what has been done, and done with good faith, probably in ignorance, *cannot be rescinded.*"

The Rev. Albert Barnes, on I Tim. III: 2 writes, "'the husband of one wife' need not be understood as requiring that a bishop *should be* a married man, as Vigilantius, a Presbyter in the church at Barcelona in the fourth century, supposed. But, while this interpretation is to be excluded as false, there has been much difference of opinion on the question whether the passage means that a minister should not have more than one wife at the same time, or whether it prohibits the marriage of a second wife after the death of the first. On this the notes of Bloomfield, Doddridge and Macknight may be consulted. That the former is the correct

opinion seems to me to be evident from the following considerations: (1) It is the *most obvious meaning* of the language, and it would doubtless *so be understood by those to whom it was addressed.* At a time when polygamy was not uncommon to say that a man should have but *one wife* would be naturally understood as prohibiting polygamy. (2) There was a *special propriety* in the prohibition of polygamy. It is known that it was extensively praticed and was not regarded as unlawful." We might multiply quotations from commentaries showing that in the opinion of many Protestant writers, this passages in I Tim. III 2; and 12 prohibits those who had more than one wife being received into the office either of Bishop or Deacon.

The reasons which are given by these several writers whose words have been quoted commend themselves as words of "truth and soberness;" especially the first reason given by Mr. Barnes that this meaning "is the most obvious meaning of the words and that it would be thus understood by those to whom it was addressed." These considerations are *in all* matters of interpretation the most reliable ones for the right understanding of any passage. It is right to understand a passage in the most obvious meaning of the words and as those to whom it was addressed would understand it.

If it is accepted that these passages of St. Paul's direction to Timothy forbid him to induct any one into the office of Bishop or Deacon, who had more than one wife, then it *necessarily* follows by implication that there were those in the church who had more than one wife. That this follows as a necessary implication is clear from the following considerations. The officers of the church were selected only from those who were members of the church. If then, there were *no members* of the church who had more than one wife it would be entirely superfluous to forbid Timothy to induct any one into any office of the church who had more wives than one—for as there were no such persons among the members, then no one with more than one wife *could possibly* be presented for the office of Bishop or Deacon. On the supposition that there were among the members of the church those who had more than one wife, then the Apostolic injunction that such could not be ordained either as Bishop or Deacon is *pertinent* and *necessary*. But on the supposition that there were no members in the church who had more than one wife the injunction was entirely superfluous and unnecessary. As Prof. Goodrich in his letter to the American Board has expressed it, "We know that polygamy was a prevailing custom among the Greeks, as well as oriental nations, in the Apostolic times. As Timothy and Titus were sent to churches conposed chiefly of Jews

and Greeks, it would seem hardly possible but that some of the members of those churches had become converts to Christianity while living in a state of polygamy. If, then, there was a rule in operation at that time, requiring that all such persons should cease to be polygamists on their admission to the church; that every married Christian man should be "the husband of one wife;" it would *seem unnecessary* at least to add such an injunction in respect to the clergy. It would be like soberly requiring that the Jewish Priests should be *circumcised* men, when without being circumcised they could not be Jews at all. It does, then, seem to be a legitimate inference, that if the rule given to Timothy was really directed against polygamy in the highest church officers, there *could not have been* another and broader rule in operation excluding polygamists from all access into the church." In other words we are warranted in drawing the inference that persons who gave evidence of conversion to Christ and who had more than one wife were admitted into the early Christian church without being required to put away the other wife. This being the usage in the early Christian church under Apostolic sanction, it is an authoritative rule for the guidance of missionaries, under similar circumstances in these eastern lands, as China and India. I hold, then, that the action taken by the missionaries of various denominations in Calcutta in 1834 was entirely in accordance with Apostolic usage. The Denominations represented at this Conference were these, viz; the English Baptist, the London, and the Church Missionary Societies, the Church of Scotland and the American Presbyterian Church.

It is stated that in this Conference after having had the whole subject frequently under discussion, and after much and serious deliberation, they *unanimously* agreed on the following proposition, though there had previously been much diversity of opinion among them on various points. "If a convert before becoming a Christian has married more wives than one, in accordance with the practice of the Jewish and early Christian churches, he shall be permitted to keep them all; but such a person is not eligible to any office in the church. In no other case is *polygamy* to be tolerated among Christians." (Brown, Hist. of Missions, III, 365,366).

I designedly limit the proposition to these eastern or Asiatic countries, excepting therefrom the Polynesian Islands and parts of Africa. Our knowledge of their matrimonial usages is not sufficient to justify us in expressing any opinion in regard to them. From some statements we have seen of the *polygamy* which prevails among them, it would appear that it is rather low and pernicious and temporary. If their marriage relations are not permanent and well

defined, then an entirely different action is required in regard to it from that taken by the missionaries in India in 1834. It would require that the marriage relation should be fixed *de novo* as all the institutions in Church and State have to be arranged anew. As it was among peoples in the condition of these uncivilized tribes that some of the missionary Societies, who have adopted "the rule that a man, before he can be admitted to membership, must put away all his wives but one" as stated in the quotation from the American paper, commenced their evangelizing labours, it was in view, perhaps, of the state of the marriage relation existing among these tribes that they were led to adopt this rule. And they have yet seen occasion to modify it to suit the different state of things in other lands. It is to be hoped that the wail of this distressed woman at Swatow, and the most heart-rending statement of her wrongs as written out by Dr. Ashmore, will lead every missionary and every missionary Society to study anew the teaching of the New Testament on this subject.

I hold (1) that the principles of the divorce rule in the old Testament church which recognized those who had a plurality of wives as members of that church, warrants the admission of converts who have more than one wife into the Christian church as a temporary measure without requiring them to put all away but one. (2) That as the rule of the Kingdom which requires a Christiam "only to marry in the Lord," does not nullify the marriage between the convert and his unbelieving wife, and that he may be received into the church without putting away his unbelieving wife, so, by a parity of reasoning the law of the Kingdom, which declares "that marriage is between one man and one woman" does not affect the relation which a man may have contracted with a second wife before his conversion, and so he may be received into the church without putting away any of his wives. (3) I think, that, having the general consent of many learned and godly men of various ages from the fourth century to the present time, that the passage in the Epistle to Timothy, "the husband of one wife," in its most *obvious* sense means to prohibit any one who has more than one wife from being ordained as a Bishop, it follows as the obvious and necessary inference, that persons with more than one wife were received into the early Christian church under apostolic sanction. And hence we have the most certain warrant for receiving converts, in these Asiatic countries where *polygamy* prevails, who have more wives than one, into the church without requiring them to put away all of them but one. I hold therefore, that this woman was greatly wronged in the name of the Gospel of Christ; that the Gospel does not require the second wife to be torn away from her husband; to be driven

away from her home; to have her good name destroyed; her children declared illegitimate and deprived of her loving care and instruction. But, on the contrary, she has the right to continue in the enjoyment of the love and protection of her husband; to continue in the position and honor of a woman who has a husband; (which in China is no small blessing) to have the comfort and support of a home with children in it to honor her. That she has a right to all these now that they are purified and blessed to her and her husband by the Gospel of Jesus Christ, the influence of which is to bless and purify all the relations of life.

It was the wail of the slaves of America as voiced by Mrs. Stowe in Uncle Tom's Cabin that did much to attract the attention of mankind to the wrongs of the slaves. It may be that it is the purpose of God, in his good providence, to make the wail of this Chinese woman of Swatow as voiced by Rev. Dr. Ashmore awaken the missionaries and the missionary Societies to the wrong done to the innocent by requiring as a requirement to admission to the church what the Head of the church has not enjoined, and thus lead them to change the rule on this point for Asiatic converts; for this result I shall continually pray and most earnestly hope.

EVANGELIST.

Correspondence.

An Open Letter to Dr. Dudgeon.

SIR,

In an article published in the May-June number of the *Chinese Recorder*, headed Opium and Truth, and bearing your name the following passages appear:—

"Error and wrong, not truth, will suffer from agitating this dirty pool. Foreigners in China, living in concessions apart by themselves, including our Ministers, Consuls, and Merchants, see but comparatively little of Chinese private life and *of the result of Opium smoking. The latter have their trade interests at stake, and self interest is a wonderful blind to the evils of Opium.* It is after all medical men, missionaries, and travellers, who are most competent to pronounce decidedly regarding many important points involved in the discussion of such a subject, either as the result of their own observations, or as the expression, from long intimacy with them and a thorough acquaintance with their language, manners, customs and modes of thought, of the Chinese view, notwithstanding the charge to the contrary of their statements being loose."—(*The italics are my own*).

It is scarcely surprising that statements such as those contained in the foregoing extracts should be considered by foreigners resident in China as somewhat "loose." If, as you assert in a later part of your article, "the result of opium smoking is inevitably the same, physical, moral and financial ruin," affecting a large portion of the population, it would be interesting to learn how it is possible that foreign merchants, brought by the necessity of their avocatious into constant intercourse with some class or other of the adult male part of the population, see, as you say they do, but little of the effects of opium smoking. In this Colony at all events, the head quarters of the opium trade, in which there is no prohibition against the practice of opium smoking, where there are naturally fewer restraints than elsewhere imposed upon the habit by Chinese public opinion and where, if anywhere, the vice, if vice it necessaril must be, prevails to excess—foreigners do not live in a concession apart, and their observation, as a body, of the effects of opium smoking is likely to be at least as accurate as that of any special class of foreigners upon the mainland. The particular allegation, however, in your article which I desire to call in question and with regard to which, as a merchant, I have a right to ask an explanation, is the one that foreign merchants in China are blind to the evils of opium smoking in consequence of the interest they have in perpetuating the trade in opium. I agree with you that foreign mercantile men in China, as a body, do not consider that the accounts, highly coloured and sensational as they regard them, of opium smoking put forward by the Anti-Opium Society, are a correct representation of fact. They do not believe that "the inevitable result is physical, moral, and financial ruin," but it is not the less certain that their opinions in that respect are not biased by considerations of self interest. You can hardly fail to be aware, and if you are not, you must permit me to say that the inaccuracy of your observation in respect of a notorious fact hardly justifies the confidence with which you appeal to the testimony of medical men and missionaries with regard to other alleged facts not quite so obvious, that the interests of the large majority, probably more than 9/10ths, of the foreign merchants in China are not concerned directly or indirectly in the perpetuation of the opium trade. On the contrary it may be stated positively that were the opium trade to cease the pecuniary interests of the meacantile body generally not only would not suffer, but would be directly benefitted. In that case (the cessation of the trade) produce exported from China, which is now paid for to the extent of £10,000,000, sterling by opium, the traffic in which is controlled and monopolized by a few British-Indian firms, would have to be paid for by increased quantities of other descriptions of imports which form the business of the bulk of the foreign community.

To avoid any misconstruction of my own motives for addressing you on the subject of your article I think it right to say that I, many years ago, came to the conclusion that it would be sound policy on the part of the British-Indian Government to renounce its direct connection with the cultivation of the Poppy plant and sale

of opium and to consent, under certain guarantees, to the abolition or modification of the clauses in the Treaty of Tientsin which include opium in the general category of goods which are subject to a fixed tariff of duty.

I disagreed with the policy which framed the opium clauses in the Chefoo Convention, because that Convention proposed to settle nothing. If ratified it would have failed to relieve the British Government from the responsibility for the traffic or to do anything to check the consumption of opium. On the other hand, its operation would have been to transfer revenue from the British-Indian Government into the pockets of Chinese Officials and to greatly encourage the growth of the Poppy throughout China.

I am of opinion that when indulged to excess opium smoking is productive of great individual misery and when practised in moderation that the apologies for its use are probably less effective than those which can be offered on behalf of most kinds of alcoholic stimulants. I am certain that the cost of it imposes a great pecuniary burthen upon the industrious classes throughout the Empire which every reasonable man would desire to see lightened and removed.

My experience, however, in this country extending over a period of more than 30 years, during which I have been brought into contact with almost all classes of the population, prevent me from acquiescing in the sweeping conclusion expressed in the paragraph of your article which I have quoted. Knowing as I do, not exceptional but numerous cases of natives who were contemporaries of my own when I arrived in this country, who are my contemporaries now, who have been regular opium smokers, some of them consuming as much as 5 mace to 7 mace per day, and who are still not only well-to-do men and good citizens, but are apparently in the possession of all their faculties mental and physical, and being aware that 4/10ths at the least of the adult male population of this Colony indulge in the habit, I cannot bring myself to believe that "the inevitable result of Opium smoking is physical, moral and financial rain."

In conclusion I cannot refrain from expressing regret that a public question involving issues which, so far as the English nation is concerned, are almost exclusively national and political and affect the pecuniary interest of a very limited number of individuals whose voices, to do them justice, are seldom heard in the controversy, cannot be discussed without passion, and that passion, as it appears to me, entirely one-sided.

The cause of truth and justice in any controversy, I venture to remind you, is not promoted by an advocacy which seeks to discredit the testimony of opponents by the imputation of base motives and I claim for the foreign merchant in Chiaa qualifications for an examination into the conditions of the opium question as honest and independent as those which you put forward as being the almost exclusive possession of medical men, missionaries and travellers.

I am, Sir,

Your most obedient servant,

F. BULKELEY JOHNSON.

Number of Opium Smokers in China.

MR. EDITOR:—

Since my letter to the *Chinese Recorder*, a year ago, many facts have been made public which change the estimates then made as to the number of opium smokers in China, as well as in regard to other points of the opium discussion. The estimate made by the Inspector General, Sir Robert Hart, of the amount of native grown opium was 100,000 chests. The statements which have been published since that estimate was made, make it evident that the quantity of native opium grown during the last year must be nearly, if not quite, 300,000 chests.—And the statements as to the number of the population in the opium producing provinces who smoke the drug is perfectly appalling. The number has been stated as high as sixty out of every hundred of the *whole population* in some provinces. Mr. Spence of H. B. M. Consular service reports the production of Szech'uen, Kweichow and Yunnan provinces to be 224,000 chests annually. The number of 76000 chests, in view of the statement of of the extent of its cultivation, would appear to be a moderate estimate for the quantity produced in Shansi, Shensi and Kansuh provinces and in Manchuria. In my former letter I gave as a probable estimate of the smokers of 100,000 chests of imported and 100,000 chests of native drug, as *ten millions*. But in view of the statement that the quantity of the native drug is three times as much as it was then estimated to be, that number is entirely too few to consume such a quantity and the statements of those who are residents in these opium producing provinces as to the proportion of the population who use the seductive poison make it evident that the number of smokers is vastly beyond any number which has been hitherto surmised.

In view of the quantity of the drug which is now produced, and the statements of the residents in, and the travellers through these six provinces in which it is grown, a moderate estimate will make the number of smokers to be nearly thirty millions, or one tenth of the whole population of the Empire, estimating it at three hundred millions. As many of the smokers are youth and women they will not use as much as older smokers. This is a most appalling view of the condition of vast portions of this populous country. It looks as if the country was indeed going to ruin. If it is to be saved from this blighting influence, it behoves the friends of China, both foreign and native, to bestir themselves with an earnestness which has never yet been manifested by them.

The Rev. C. A. Stanley in a letter published in the *Missionary Herald* of Boston for February 1883, says "The use of opium extends to *all* classes. Its use is far more common among the poorer classes [in Shanse] than on the Chili plain. I was told that women use it quite extensively as well as men. Also by Chinese it is estimated that near, or quite *eight-tenths* of the entire population use the drug." A correspondent of one of the Shanghai

papers stated that the officials of Shansi had stated that 60 per cent of the country people is Shansi used opium and 80 per cent of the entire population of the cities used it. These statements will certainly refer only to the adult population for it is incredible that eight-tenths of the entire population including men, women and children should use the drug. But the statement shows how almost universal is the use among the adult population including women as well as men. The aggregate population of the six provinces in which opium is largely produced is 71,684,500. If we take the estimate that *eight-tenths* of the whole population smoke, which is evidently a low estimate, the number of smokers in these six provinces would be over 20 millions, leaving only 10 millons in the other twelve provinces at the estimate of 30 millions of smokers in the Empire.

Another point which claims attention is this—the *rapid increase* of the growth over large and extensive districts of country. Hitherto the attention has been more directed to seeking to arrest the importation of the *foreign drug*. It was supposed that the native drug was not much in quantity, that it was grown in some measure clandestinely and that its growth could be easily suppressed at any time by the enforcement of the laws which forbid the growth of the poppy. But we are awakened from these delusive surmises by the astounding fact that *three times* as much drug is *produced* as is *imported:* that the poppy is openly grown over extensive districts in these six large provinces; and that during the last fifteen years the laws againts its growth have been in abeyance: and now the last statement reaches us from Shensi "that proclamations have been issued from the highest officials legalizing the traffic in opium and imposing a regular tax on each catty." In view of this state of things the foreign import sinks into comparative unimportance. It drains money out of the country, it is true—but its comparative high price limits it to the supply of the wealthy, and it is used largely to supply the cravings of those who have already formed the habit. But this native growth is so cheap that it is within the reach of all classes and it is extending the use of the poison into districts and provinces, which, till within a few years, had but few smokers because of their distance from the seaboard and the dearness of the foreign drug. The habit is thus being formed by the cultivators of the ground; and the ground hitherto used for the growth of the grains needed to support the population is being largely used to grow a noxious drug. The rapidity of the increase of the production of the drug and of the number of those who use it within the last ten years is most alarming. And if nothing is done to stay the progress thereof it is impossible to foresee what will be the extent of the increase.

But what can be done by the friends of China who would save its people from this blighting curse? Our hope and trust first must be in God. It is important to consider that just in this extremity the Anti-opium Prayer Union has been formed in London. Let all the missionaries in China join this Union and cry mightily to God

that he would arrest the progress of this desolating evil. Let them seek to arouse the Chinese Christians everywhere to consider the extent of the evil that they may join in this concert of prayer for its removal. And then let all who are interested in the matter do what they can to arouse the people and goverment of China to the fearful evil of the present policy of the goverment; and use all possible means to lead the Chinese Government to enforce the laws of the country against those who are engaged in the growth of the poppy. Nothing but the most *prompt* and *energetic* action of the Government can stay the increase of this production or diminish its present expansion.

In the hopes that by the growth of the native drug they would shut out the foreign, the goverment has winked at the violation of its own laws till the evil has become almost, if not entirely, beyond its control. The plan has entirely failed in effecting the desired object, as the foreign article has continued to come in un diminished quantity, year after year and to sell after the former prices. And this native production has led untold multitudes, in districts which were not reached by the foreign drug to form the habit of using the seductive poison until now the number of the consumers of the native drug is probably six-fold greater than the number of those who use the foreign drug. Let the Government be warned and urged to give up this futile and most mischieveous effort to shut out the foreign drug by providing a supply of the native article. Let it be urged to stop at once this tacit permission to grow the poppy before these unnumbered millions who are not yet confirmed in an inveterate habit are hopelessly enslaved by it. Return to a rigid enforcement of the laws against this injurious product till its growth is every where stopped. Let the missionaries every where warn and exhort the people against the use of the poison and form societies to help the present victims to escape from its toils and thus seek to do away the evil of its use. The British Government has been forced to withdraw the licenses which had been given for the sale of opium in Burmah because of the report of its own Commissioner of the evil the use of the drug was bringing upon the population. It is to be hoped when British Statesmen come to realize the terrible evils which the growth and use of opium are bringing upon China they will yield to China's entreaty and help to arrest the desolating curse. If something is not done then the hope for any increase of trade in China for foreign importations is at end. If this present increase of the growth and consumption continues the country is hopelessly ruined.

Yours truly,

OBSERVER.

Missionary News.

We are dependent upon our Correspondents for items for this department of the Recorder. Will you not make greater use of our columns to give information to your fellow missionaries?

Birth, and Death.

BIRTH.

At Soochow, on April 19th the wife of Rev. J. N. Hayes American Presbyterian Mission, North, of a son.

DEATH.

At Boston, Massachusetts, U. S. A. on January 16th, the wife of Rev. W. Dean D.D. American Baptist Mission Bangkok.

Arrivals.—On November 5th, at Shauwu, Rev. and Mrs. J.E.Walker and child of the A.B.C.F. Mission, on their return.

On April 5th, per s.s. "City of Tokio" and "*Hiroshima Maru*" Rev. and Mrs. G. H. Appleton and child to join the American Episcopal Mission at Shanghai.

On April 18th, per s.s. *Brindisi* Mrs. J. E. Cardwell and daughter, of the C. I. Mission on their return. Rev. F. A. Steven to join the C. I. Mission at Yangchow.

***

Departures.—On March 27th, per s.s. "Coptic" Mrs. A. P. Happer, Canton, for the United States.

From Hongkong on April 18th, per s.s. *Hecter*. Mr. J. Thorne, of the American Bible Society, for U.S.A.

From Shanghai April 12th, Mr. and Mrs. A. Gordon, for Australia.

From Shanghai April 25th, per s.s. *Tokio Maru* Rev. W. H. Shaw A. B. C. F. Mission Pao-ting-fu, for U. S. A.

From Foochow Rev. S. F. Woodin, A. B. C. F. Mission for U. S. A. Mrs. Wolfe, A.M.S., for England.

Peking.—The petition to the British House of Commons against the opium trade from the Protestant missionaries in China was dispatched from Peking on the 23rd March. It was sent to the "Society for the Suppression of the Opium Trade" with the request that they would arrange for its presentation to the House. The petition is over twelve feet long and contains 239 signatures. Four English missionaries declined to sign it; one because he disagreed with the object of the petition, two because they objected to its form and one for reasons not stated. Two American missionaries, while expressing hearty sympathy with the aim of the petition, thought they could not, as American citizens, sign a document addressed to the British House of Commons. The German missionaries seem all to have signed it. Absence in the country and elsewhere when the petition was circulated prevented many from signing, so that the number of signatures is not so complete as we could wish, though it is, perhaps, as great as, under the circumstances, we could expect.

***

Tientsin.—Rev. C. A. Stanley has recently returned from a 27 day's trip in the interior He baptized 5 converts. He found that the Roman Catholics had been trying to draw away the converts at one village, but had not succeeded. It seems as though there is enough to do in converting heathen without attempting to pervert Christians. The attempt is reported to have

been made by a foreign priest. Two native nuns have gone to the same village and for the same purpose.

Dr. Howard expects to return to U.S.A. soon for a vacation which she richly deserves. It is to be hoped she will return soon and bring help with her of her own sex and profession. Dr. B. C. Atterbury of the Presbyterian Mission, Peking, has accepted an invitation to take charge of Dr. Mackenzie's Hospital during his enforced absence.

***

CHEFOO.—Rev. J. L. Nevius, D.D., of the American Presbyterian Mission has recently returned from his winter tour. Others of the same Mission are expected soon, and we hope to send some account of the results of these evangelistic tours for the next *Recorder*.

***

WEIHIEN.—Some difficulties have been met by Revs. Laughlin and R. M. Mateer in their efforts to locate at this new station of the American Presbyterian Mission. Nothing serious is apprehended. It is expected that the medical practice of Dr. H. R. Smith will go far toward allaying any misgivings which may trouble the native mind.

***

SHANGHAI.—Since our last issue the Venerable Archdeacon Moule and family, of the English Church Mission, have removed from Hangchow to this place. Mr. Moule takes up the the duties of Secretary of the Mission.

At the March meeting of the Shanghai Conference a resolution was adopted which may interest others. It was decided *unanimously* that no missionary would, hereafter, employ the native converts of another Mission than his own, without first obtaining the permission of the foreign missionaries in charge. We believe this is a wise measure, and it will prevent the running about of those restless spirits, found everywhere, who are fond of change at any cost. Another measure proposed was to consider the feasability of a standard of wages to be paid to native agents, for the sake of preventing what otherwise might *appear* to be an overbidding for native help. This matter was entrusted to a representative committee, to be reported on at some future time.

There is some prospect that Shanghai will soon have a Hospital for women. There are three Hospitals here in the charge of male physicians, and they are visited principally by Chinamen. There is a rumor that steps have been taken toward the opening of a Woman's Hospital, under the direction of a female physician. We are not at liberty to say more than that the matter is in good hands.

Some thing new and adapted to attract the attention of the Chinese has been prepared by Rev. W. S. Holt, in the shape of placards printed on white paper in colored ink. These placards are intended to be posted on the walls of Chinese cities, at the gateways or street corners. They have a single sentence "Come to Jesus." or "Trust in Jesus for Salvation" in large, bold Chinese type, while in smaller type is found an invitation to come and hear the Gospel at the Chapel in—street. These posters can be supplied at $2.00 per 100 upon application to Mr. Holt.

***

NINGPO.—The American Presbyterian Mission has opened a hospital and Dispensary here, under the direction of Dr. J. E. Stubbert. The prospects for its usefulness are encouraging, Dr. Stubbert has five young Chinamen with him as medical students. In connection with the same Mission is a Theological class of seven young men. Of these five are graduates from the Boarding school in Hangchow, and are now under the instruction of Revs. Butler and McKee, preparing for the Gospel ministry. Beside their professional studies several of the

students from the Hospital and the Theological class are studying English, an almost indispensable branch for those who are to be progressive, well-furnished clergymen or physicians.

The Presbyterial Academy has begun its second year. The superindendent is Rev. Mr. Yang, one of the best scholars in the Ningpo Presbytery. There are some 30 pupils in the school. One of the medical students, Wu Kwei-săng, comes from Rev. Dr. Farnham's school in Shanghai. While there he learned enough English to enable him to teach it. He has a class of 20 boys in the school, whom he is introducing to the "red-haired language."

A location for a Sanatarium easy of access, has been found. It is at Ta-li-shan (大利山) about 15 miles from the city. The altitude of the hill is such as to secure pure air and coolness two essentials for the dwellers in this malarial plain. Dr. Lord of the Baptist Mission has begun a simple summer residence; the Presbyterian Mission has a lot and hopes to build before the summer, and we hear that the Customs Officials are looking that way if nothing more.

***

CANTON.—Mr. J. Thorne who has been acting as Colporter of the American Bible Society at this port has been obliged to give up his work owing to ill health. He has left for the United States via Europe.

***

BANGKOK.—The sad news has reached us of the death of Mrs. Dean, wife of the veteran Dr. Dean of the American Baptist Mission here. She was at Boston preparing to sail for Bangkok, when she was taken ill and died. Mrs. Dean first came to Siam as a Missionary in 1839. She was 64 years old at the time of her death.

Notices of Recent Publications.

Aids to the Understanding of the Bible in the Chinese Written Language.

THIS work has been recently issued from the press in two editions. The smaller-paged book has 650 pages, counting each folded leaf as two pages. The work consists of a series of nineteen articles, by eight different authors, on various subjects, and is published "by the London Religious Tract Society in one volume, or in a form suitable to accompany any edition of the Chinese Scriptures and in the same case. (*T'ao*)" The scope of the work is indicated by the titles here given. (1) A General Introduction to the Old and New Testaments. (2) Introductions to the Five Books of Moses. (3–5) Introductions to the remaining Books of the Old Testament. (5) The Interval between the Old and New Testaments, with Jewish Sects and Orders. (6) Introductions to the Books of the New Testament. (7) Harmony of the Gospels. (8) Notices of places in the Bible also found mentioned in the Books of the Han Dynasty, B.C. 206 to A.D. 220. (9) Jewish weights, measures and money. (10) The Jewish Calendar and Feasts. (11) Comparative Chronological Tables of the Old and New Testaments with synchronous events in China, Japan, Corea, Annam, Siam, etc. (12) Plants and Animals Mentioned in the Bible. (13) Ethnology of the Bible. (14) Intercourse of the Jews with other nations. (15) Miracles of the Old Testament. (16) Parables of the Old Testament. (17)

Miracles of the New Testament. (18) Bible Synopsis and Glossary of Phrases. (10) Five maps, viz., (1) The World as known to the ancients. (2) The Holy Land as divided among the Twelve Tribes. (3) The Holy Land at and posterior to the time of David. (4) Palestine in the time of Christ. (5) The Journeys of St. Paul and countries mentioned in the Acts of the Apostles.

The history of the Bible in China, with the various Translations, Commentaries and Explanatory Notes, is an instructive one. The translation of the Bible has encountered many difficulties in its struggle toward perfection, and the goal is scarcely yet reached. The history thereof begins with the publication of the "Acts of the Apostles," as revised from an old Ms. brought from England and printed in the year 1810. This has been followed by *seven* versions and revisions of the whole Bible in the written or classic language and the Mandarin, and by *nine* versions of the New Testament in various dialects. In the effort to attain a literal, instead of a somewhat paraphrastic, rendering of the originals, translators have been unable to avoid much obscurity in the text. Perhaps not a single chapter presents, throughout, the inspired thought fully and clearly to the Chinese reader. The sources of obscurity are well-known, as being due to the great difference between the original languages of the Scriptures and the Chinese language and to the new ideas, customs and observances to be expressed in the new idiom. Our work in the dialects is easier and more hopeful. These are living tongues, more flexible and filled with common phrases, level to the average intelligence of the people. This is an advantage, not possessed by the written language, especially in its higher classic forms. Instances, illustrating the obscurity spoken of, readily occur to us. Take the single one of festival or feasts, and contrast the Jewish Yü-yüeh 逾越, Chang-mo 帳幕, Wu-shün 五旬, with the Chinese Yüan-hsiao 元宵, Ch'ing-ming 清明, Chung-ch'iu 中秋. The names, significations, forms of observance and designs of the two classes of observances are as wide asunder as can well be imagined. This serves as a sample of the difficulty to be overcome in attemping to make a foreign matter plain to the native mind. But when it is required to convey the sense of the inner, vital truth of the Word, the labor is much increased. We are confronted with new difficulties in native modes of thought, the peculiar moral ideas of duty to Heaven and man, and the rigid, primary meaning of Chinese characters, which too often resist adaptation to Scripture uses.

In this respect the "Aids to the understanding of the Bible" are at once welcomed as a valuable addition to our Sacred Literature. Like other treatises which appear from time to time, they will help to tide the Chinese reader over many an obscurity in his Bible, and show him that it holds a much fuller, richer thought than an unaided perusal would lead him to expect. Time will not admit of an exhaustive analysis of these valuable "aids" now under review. We cannot even mention all the important points in them, as that would involve a very lengthy statement. We only aim to give within a modest space such a view of their main features as may serve to show their wide range and their importance to native students and readers.

1. *General Introduction to the Old and New Testaments in three parts*, pp. 70.—These bear the apt title, Su-yüan 溯原. Each of the three parts is divided into chapters, but neither the parts nor chapters have distinct titles. A supply of these seems to us desirable. They would be

of use to the uninitiated Chinese reader, as finger-posts are to the traveler, when he reaches the borders of an unknown land and looks anxiously about for some certain guide to his journey. We trust that the author of these General Introductions may insert suitable headings in future editions of the work. He prefaces his treatise with a list of the books of the S.S. and their abbreviated names.

The *First Part*, including some topics common to both Testaments, relates mainly to the Old Testament Books. It treats of the eight modes of divine revelation; the name of the Word, as given in the Bible itself; of the the dates of Old Testament books with synchronous years in Chinese reigns; of the unity of design and meaning in all the Books, though written in different times and places by authors of different character, tastes, attainments and social position; of the central position of Judea, as favorable to the spread of the Truth; of the Septuagint and the Nestorian Tablet; of the design and advantages of patriarchal longevity as a sure means of oral transmission of the facts of revelation; of the leading subjects of the Old Testament writings and the adaptation of S. S. to popular language, while still true to scientific facts in Astronomy and Geology; a most emphatic belief in their divine origin; of the Chaldee Paraphrase, Talmud, etc; of the Jews' very minute numerical estimate of the wonderful agreement of their Scriptures; of the Samaritan Pentateuch; of the wonderful agreement of inscriptions on the Babylonian and Egyptian monuments and ruins with the Scripture records, proving or illustrating, (1) the ancient worship of God, (2) that Adam was made perfect, (3) the fact of the Temptation and Fall of man, (4) the fact, as evidenced by pictures, of the Tree of Life and and the Tree of Good and Evil in the Garden of Eden, (5) the General Expectation of a Saviour, (6) the Sabbath, (7) the Longevity of the Ancients, (8) the Deluge, (9) the many names of places in Palestine agreeing with the names in the Books of Samuel and the Kings. It also treats of the dispersion of the Jews by Roman power and of the textual agreement of the many copies of the Old Testament, found in various places. This first part closes appropriately with some account of the Apocrypha.

The *Second Part* relates mainly to the New Testament. It notices the four classes or divisons of its books, and speaks of the promise and gift of the Holy Spirit, and of the authors and the genuineness of the books; it alludes to the question whether the Apostle Thomas visited China; it treats of the exact agreement between the two Testaments, as a key fitting its lock; of the Church's reverence for the Bible, as a revelation from God and necessary to man's salvation; of the various translations, the Syriac, Vulgate etc.; of the remarkable preservation of the Bible; its 14 great leading doctrines, and its translation into 408 languages; also of the difficulty of translating it into the Chinese on account of the difference between it and the original Hebrew and Greek. This part of the Introduction closes with a notice of the 13 uninspired books.

The *Third Part* is longer than either of the others and, treats of the divine inspiration and moral power of the Bible. The following summary must suffice, but is much too fragmentary to do the subject full justice:—The Sacred Books are in different styles, but all inspired and following a certain order of development, as seen in eleven particulars drawn from the first three chapters of Genesis in which is shown God's love to man, advancing to the Revelation of His purpose to send a Saviour to deliver man from sin. After the fall the personal presence ceased, and there

succeeded various modes of divine manifestation, as shown in *eighteen particulars*, from Sacrifices on to the fulfillment of the purpose in and through Christ. The divine Word has depths of meaning and is from God, as is the material universe. The truths of the Word nourish the soul to salvation and eternal life, though it has depths of mysteries. It is comprehensive and yields unspeakable blessings. As long intervals often elapsed between appearances of sages and patriarchs in our world, so we perceive that Christ, analogously, did not appear till Four Hundred years after the Prophets. While Scripture passages are often brief, as the first chapter of Genesis, we still find them very comprehensive and perspicuous, in striking contrast to the redundancies of human productions. This is a mark of the divine inspiration of the Word of God. Observe, also, the great honesty of the sacred writers, not glossing over, but insisting on, the fact of man's sinfulness, and the consequent necessity of repentance. The great wickedness of the Jewish kings and people is faithfully delineated, yet see how jealously the Jews themselves guard the integrity of the Old Testament Books, and even to their utmost jot and tittle. Note that the sacred writers are very different in character, mind, occupation. Thus they suit and influence different classes of people. For a like reason there were inspired women, as Miriam, Hannah, Mary. Observe, again, how the Scriptures differ from human biographies. In the latter the personal appearance of the subject is delineated, but not so in Bible narratives. The thought of God in this was to avoid the risk of men making likenesses of Scripture worthies and worshiping them. From such considerations we learn the divine origin of the Bible. It clearly discloses the mind of God and the duty of man. It shows the value of the soul and is therefore indispensable to us. It is the regulator of the human mind and enlightens the conscience, when misled by false doctrines and sinful passions. The books of men are defective. For example, they treat of the five constant virtues, but omit that of Reverence for God. They treat of the five social relations, but lack the relation between Heaven and man, for God is the Source of all relations. Again, sages speak now of *this*, and now of *that*, as "the important thing," but the Bible comprehends all under the rule of love to God and to one's neighbor. This third part contains a citation of sixteen particulars which show a close correspondence between the doctrine and facts of the Bible and the facts under God's government in the natural world: and it has a final chapter illustrating, in twelve particulars, certain analogies between the deep things of the Word and the mysteries which we meet in the world about us. On this is founded an argument that the Scriptures are also from the same divine source. The analogical argument is complete and should be convincing.

This imperfect resumè of leading thoughts in the General Introduction shows its range. The seventy pages are stored with historical facts and evidences, and with valuable suggestions which cannot fail to inform and stimulate the mind of the reader. They will answer a two-fold purpose, of aiding him in a clearer understanding of what the Bible is, and of abating any unfortunate prejudice he may have that it is a dry antiquated book quite withdrawn from the sphere of common life and human sympathies.

2. *Introductions to the Five Books of Moses*, pp. 30:—3 *and* 4, *Introductions to the remaining books of the Old Testament*, pp. 54.—These Introductions are of various lengths, proportioned to the requirements of the different books. Those to Genesis, Exodus, and Daniel

occupy much more space than others. We need not undertake an examination *seriatim*. The merest outline of some of the leading ideas of the first—that to the Book of Genesis—must suffice. "From one learn all." The Introduction to Genesis begins with the statement that Moses wrote the Book. This is followed by a concise sketch of his life in 31 particulars with the proof-references. As to priority of dates of ancient books, it is claimed that the first eleven chapters of Genesis stand first. Then come an Accadite, an Egyptian, the Chinese T'ang-yü books, the Persian, the Phenician, the Indian. The contents of Genesis are under 24 heads from the Creation to Joseph. Different systems of Cosmogony are stated as destitute of proof. The account in Genesis is the true one, that of the Creation of all things by One Eternal God. It is maintained that scientific investigation proves the truth of the Mosaic record, and that the accounts of the earth and the stellar heavens agree with the deductions of true science. And so also in regard to the results of man's Fall. God was known in ancient times under different names in different countries, as seen from inscriptions on ancient ruins. Inscriptions on Babylonian bricks, like printing blocks, make up a complete volume. There are also found delineations, Assyrian and Indian, of the Serpent and his doom. The Sabbath, too, is indicated by certain four characters in Chinese constellations and calendars. There are thus many corroborative proofs of the truth of Genesis. There was a sure oral transmission of its facts through the longevity of the patriarchs. Notice also how the Sabbatic division of time is made prominent in the record of the Deluge. There is contained in the 10th and 11th chapters of the Book a plain, simple account of the ancestry and rise of the various tribes of the earth and of the posterity of Shem, followed in chapters 12-50 by the history of the ancestors of the chosen people. Note, further, the faithful record of the sins, as well as the virtues, of the ancients—a strong presumptive proof of the genuineness of the whole record. As, in a photograph, if you add anything after the impression is taken, you so far detract from the truth of the likeness, so in the Scripture portraitures, the sacred writer is the artist, the patriarch's character is the picture taken, the Scripture is the camera, the Holy Spirit is the sun, on which all depends. Hence it is that good and bad alike stand out. This is a mark of the genuine truth of the Bible.

5. *Interval between the Old and New Testaments with Jewish Sects and Orders*, pp. 28.—A very important treatise, in its right place between the Old and New Testament Introductions. It is neatly divided into two parts or volumes, with sub-divisions into chapters, each of which has its appropriate title. The *First Part, chapter 1st*; treats of the dynastic changes and revolutions during this interval of over 400 years. It is shown, in evidence of the truth of the sacred records, that these secular histories exhibit the fulfillment of prophecy, as in regard to Babylon, Tyre and Egypt. The author then gives a running history, in distinct outline, of the various returns of the Jews from their dispersions; of Judea under Persian rule, as attached to the Province of Syria; of the venality and worldliness of the Jewish High Priests; of Alexander's conquests and his being informed about the prophecy of Daniel regarding the overthrow of Persia and of his consequent favor to the Jews; of the building of Alexandria and the removing of many Jews to that city; of the division of the empire of Persia into four kingdoms, of which the Syrian and the Egyptian intimately concerned Judea, as, from its geograph-

ical position, it became the constant theatre of conflict between these rival kingdoms; of the sad degeneracy of the Jewish priests and people; of the wicked carreer of Antiochus Epiphanes; of the rise and victories of the Asmonean princes; of Judea under Roman rule and of the capture of Jerusalem A. D. 63. The *2nd chapter* treats of the rise and decay of Jewish Sects and Orders. The Jews in their dispersions carried their Sacred Books with them and retained their love for Jerusalem and the Temple. Hence the record as given in Acts II: 9–11. Under the severe discipline of their 70 years' captivity, they adhered to the worship of God and expected the Messiah. But the Old Testament doctrines and rites were gradually corrupted and tradition unduly exalted. Hence the rise of the Sects, as the Pharisees, Sadducees, and Essenes. The different tenets of these Sects are explained, and this part closes with a notice of Zealots, Herodians, Scribes, the Sanhedrin, Proselytes and Samaritans.

The *Second Part* treats of the connection between the Books of the Bible. In the *1st chapter* it is stated that the great idea of the Old Testament is that the Law cannot justify; that it foretells and prefigures salvation by Christ in its prophecies and sacrifices, and that it is invaluable for its teachings about God, as the Creator, and Governor of the World, and for its testimony against idolatry and corrupt doctrine. Two kinds of connection between the Old and New Testaments are stated—that the Old prefigures and foreshadows the New, and that the New Testament records the fulfillment of the Old Testament prophecies. The Old is the shadow, the New is the substance. There is a progressive develolpment of the truth from Genesis through to the Revelation—from the ancient reverence for God (Gen. I-XI and Job) to the heaven of the Book of Revelation, thus exhibiting the two Testaments as essentially one Book. The *2nd* chapter explains the connections between the Books of the New Testament. In the New Testament we have Christ presented as the embodiment of the Gospel and our Example, and see in him the Invisible God in regard to the Truth and the Divine Perfections. He witnesses to the Resurrection of the dead and to Heaven as a place. He came to fulfill the Law and establish the New Covenant. Notice the gradual progress in his teaching and, through the Holy Spirit, by His Apostles and followers, which shows the vital connection between the Books of the New Testament. The *3rd chapter* states the connection between the Four Gospels, which are all by one Divine Spirit, though written by different authors at different times. The Four are One Gospel from different points of view. "Matthew" for the Jews, gives the genealogy of Jesus, as descended from Abraham, to convince Jews that the Old Testament prophecies were fulfilled in Him. "Mark," for Roman converts, in a very concise style and containing only 24 verses not found in Matthew and Luke. "Luke," for the Gentiles, presents Christ under a different aspect from the other gospels, and gives his genealogy from Adam, as the progenitor of the whole human race; "John," deeper in thought, more refined and subtile, teaches the divinity of Christ and how those in communion with Him attain spirituality of mind. There are other ideas given in this admirable treatise, which could not be included in an outline aiming at brevity. The whole article presents in a clear light what we may call the secular and the spiritual connections of the two Testaments, through the medium of the interval which elapsed between the close of the one and the beginning of the other. The many side lights thus turned upon the Two Books, bring

them into more distinct view, much to the advantage of the earnest student.

6. *Introductions to the Books of the New Testament*, pp. 38.—In regard to these, as to those of the Old Testament, no lengthy notice is required. They are all very brief, in no case much exceeding two pages of the volume. A summary of the first in order, that to the Gospel of Matthew, will answer as a sample of all,—St. Matthew, one of the twelve apostles, was a Jew. At the call of Christ he left his employment of tax-gatherer, and waited in person on the Saviour's teaching. He was a witness of His life, miracles and crucifixion, and was with him after his resurrection. He thus knew the Saviour very intimately. He wrote this Gospel in the 24th year of the Advent, which was in the time of Kwang-wu of the Han dynasty. The order of events in this Gospel differs from that in the other three. The design is to witness to Jesus as sent from God, and as truly the Messiah expected by the Jews to fulfill the ancient prophecies. Hence it gives his genealogy from Abraham, as the one from whom he was to descend. The book also adduces Old Testament prophecies as to the place of his birth. The 28 chapters may be divided into 6 sections, (1) Chapter 1 and 2 records the birth and youth of Jesus, (2) Chapters 3 and 4; 1–11, his baptism and temptation, (3) Chapter 4 : 12—chapter 18, his teaching and healing in Galilee, (4) Chapters 19 and 20, his words and acts on his last journey to Jerusalem; (5) Chapters 11-25, his entry into Jerusalem and his teaching there, (6) Chapters 26-28, his sufferings death, resurrection and appearances to his disciples. All these sections show that Jesus was sent from God to be the Saviour of men.

7. *Harmony of the Gospels*, pp. 34. This is designed by a chronological arrangement to show in what Gospel or Gospels particular subjects are recorded. The Gospel of Mark is taken as the standard; for, unlike the other three Gospels, it follows a chronological or consecutive order of events. By this Harmony the Four Gospels are made to appear as one. The author divides his page horizontally into five parts. In the upper part is a division into "seven chapters" or main subjects of the Gospels, with sub-divisions into series of events and their places of occurrence added in small characters. There are also a few references to the Book of the Acts and to the First Epistle to Corinthians under later events. Below are the four remaining spaces, one for each Gospel, in which are the references by chapter and verse to places in the Gospels where the events are recorded. The "Seven Chapters" or leading Subjects, designed to cover the whole Gospel history, are (1) the advent and youth of Jesus, (2) John, His Forerunner and the commencement of Jesus' public ministry (3) His ministry from the first to the second Passover, (4) His ministry from the second to the third Passover, (5) His ministry from the the third Passover to the events in Bethany, (9) Jesus at the fourth Passover in Jerusalem, (7) His resurrection, appearances and ascension. The sub-divisions of the seven chapters number over 160, so that the columns of references under them are full and minute. The advantages of the tables to the Chinese student or ordinary reader are evident. They present to his view an account of the Saviour's whole life in the regular sequence of its events. The result of diligence in constant study will be a very clear, intelligent conception of the worderful life of Jesus.

8. *Notices of Bible places, also found mentioned in Books of the Han dynasty*, B.C. 206.—A.D. 220. pp 8. The author doubtless encountered some difficulty in getting up this very terse article, on account of the

obscurity of references in the Books, and dissimilarity of names of places. His research into the musty tomes of the Han must often have been perplexing, and the application of philological rules somewhat uncertain. We have, however, much confidence that he would find solid ground, if it could be found at all. If others, who are competent for the task, should happen in following his track to question his conclusions at any point, both he and they may well be excused for any slight errors in their speculations on such a subject. We regard the author's contribution as a very curious stone in a mosaic of colors quite different from its own. It will be pleasing to the learned among our native preachers, while very instructive to every earnest Bible student. It is probably a genuine fragment on the sea of history, showing the contact of the Sacred Text with the books of an ancient dynasty at a few important points. The article is thus like unto a good Babylonian brick, fitly inscribed.

9. *Jewish weights, measures and money*, pp. 34.—This is a very elaborate article, in which the origin of terms, the capacities uses, values and circulation of various weights, measures, and money (coined and uncoined) among the Jews, are skilfully investigated. The work appears to be very comprehensive, relating not only to national, legal standards, but to those introduced from other countries, as Babylon, Egypt and Syria, with which the Jews were in close intercourse. The treatise covers the whole Bible, and its Scripture references seem ample enough to illustrate the subject. I could scarcely command the time requisite for a thorough review, but feel sure that no honest, painstaking effort has been spared to produce a reliable work. It will be valuable, (1) to all particularly interested in the study of numismatics and kindred branches, (2) to the constantly increasing class of native preachers, and others, who wish to understand the dress in which the inspired text appears, and to gain distinct ideas on certain important points, not a few, where even such incidentals as money and measures, shed light on its real meaning.

10. *The Jewish Calendar and Feasts*, pp. 5.—These are given in the form of a table or catalogue, prefaced by a brief, explanatory note in regard to the way in which the priests settled the Calendar, the time of Passover, and the triennial intercalation of a month. The Table is arranged with the Chinese months at the top of the page, beginning with the Eleventh, under which the space is divided into five parts, (1) the corresponding Jewish months, (2) the feasts (3) the seasons, (4) the weather or thermometrical changes. (5) agricultural operations. At the end of the Table, another short note explains the difference between the Jewish and Chinese Calendars. In the Jewish the intercalated month is invariably placed after the first, while in the Chinese it is inserted as the times and seasons require. From this it results that there is an entire want of correspondence in the numerical order of the Calendars.

11. *Comparative Chronological Tables of the Old and New Testaments, giving synchronous events in China and other Eastern countries*, pp. 50. The two systems of Usher and Hale are mentioned, and the dates of important events, from the Creation to the death of Joseph are given according to each system. The compiler states the difficulty of deciding which system is correct, but adds that the dates of over one thousand years from the Exodus to the Advent are certain. In the upper space of the Tables are the dates "Before Christ." Under these are arranged important events in Four distinct spaces, (1) Jewish

events, (2) Synchronous events in the near and some Western lands, (3) Synchronous events in China, (4) Synchronous events in other Eastern lands. Following the Old Testament tables, and prefacing the New Testament tables, are notes explaining the error of *four years* in the chronology of the common era. In the upper space of the New Testament tables we have, arranged in order, the dates, beginning four years before the Common Era. Under these are the tables of events in Five distinct spaces, (1) Scripture events, (2) Synchronous Jewish events, (3) Synchronous "western" events, as the Roman reigns, (4) Synchronous Chinese events, (5) Synchronous events in other Eartern lands. We need only remark in a word on the value of these Tables in the Old and New Testament chronologies. They exhibit in a perfectly connected series the important eras and events from the Creation down to the Revelation of the Apostle John. The Tables of Synchronous events in China and the East add a feature which will be of interest to the Chinese. Biblo scenes and events are in a manner brought near, localized, and divested of a portion of their remoteness and strangeness.

12. *Plants and Animals Mentioned in the Bible*, pp. 50.—This article is in Two Parts, and, like that on weights, measures and money, is elaborately composed, as evident from the space occupied. The *First Part* treats of Plants, (1) Fragrant Shrubs, (2) Cereals and Vegetables, (3) Miscellaneous Grasses, etc., (4) Fruit Trees, (5) Fragrant Trees, (6) Miscellaneous Trees. The *Second Part* treats of Animals. (1) Birds, (2) Domestic Quadrupeds, (3) Wild Animals, Reptiles, Fishes, Insects. The work is replete with the necessary Scripture references. Whether or not a single shrub or insect has escaped scrutiny we are unable to say. The presumption is wholly in favor of the negative.

13. *Ethnology of the Bible*, pp. 16. In his Introduction the author states that his treatise refers to the ancient countries which had relations with the Jews, and that the Bible is the source of authority on the subject. Owning to its geographical position between three Continents, Judea, though so small, had wide international relations. The periods of intercourse were four, (1) the patriarchal, (2) the times of the Kings, (3) the period of the Captivity, (4) the New Testament period. The treatise is in Four Parts, of which the *first* and *third* are sub-divided into short chapters. Distinct reference is made to Genesis 10 and Ezekiel 27, as sources of ethnologic authority and investigation. The lands were divided between the sons of Noah—Shem in the centre, Ham in the South, and Japhet in the North. Beginning with Palestine, the author gives a historical sketch of the origin, etc., of the various tribes and peoples known to the Jews, and having a more or less intimate connection with them, as the Arabians, Syrians, Chaldeans, Elamites, Medes and Persians, people of the Caucasus and Asia Minor, Egyptians, Greeks and Romans. He distinguishes carefully between the Arab tribes descended by different lines from Abraham; and between the tribes of Upper and Lower Egypt. In the last chapter of Part Third is an interesting reference to the Jews' knowledge of India and China. Next to this treatise is Number Fourteen, a longer and equally valuable one by the same author.

14. *Intercourse of the Chosen People with other nations*, pp. 26.—The introduction states the geographical position of the Jews among the countries, on which, as a basis, an examination into the subject of their international relations may be undertaken, and the results seen in a wide corruption of morals and religion. All this, despite prophetic

admonition and warning. The treatise is in four parts, of which the first two are sub-divided into chapters. The following themes are dwelt upon. *Part first*, the rise and decline of those nations through constant wars. *Part second*, Jewish intercourse and consequent corruption in religion and worship. *Part third*, the commercial intercourse. *Part fourth*, the intercourse and community of interest in learning and the arts. The author considers, in these relations with the Jewish nation, the Egyptians, Assyrians, Babylonians, Persians, Phenicians, etc etc. In the third part, particular mention is made of the four highways of commerce, two by land and two by water (1) the highway from Egypt through western Canaan to Lebanon and the Euphrates at Carchemish and the Tigris at Nineveh, thence to Babylon and the Persian Gulf. (2) the highway from S. W. Arabia to Mecca, Jordan, Canaan, thence turning to N. Egypt. (3) the way by water from Phenicia to Cyprus, Greece, the South isles to South Italy, North Africa and Spain, (4) the way by water from North East arm of Red Sea to South West Arabia and the mouth of the Indus and Ophir. The whole treatise is very full in its geographical notes and Scripture references.

15, 16, 17. *The Old Testament miracles, the OldTestament parables, and the New Testament miracles*, pp. 10. These sections are, of course, very brief, being simply three lists of the miracles and parables. The places of occurrence of the miracles are noted at the top of the page, and Scripture references are placed below in small type. To make this section complete, a List of New Testament *Parables* should be added. This list numbers 64 in the Student's Edition of the Bible, issued by the American Tract Society.

18. *Bible Index and Glossary of Scripture Phrases*, pp. 192.—This forms a separate volume, convenient for use, in the small-paged Edition of the "Aids." We have first a short Introduction, stating that the Inspired Word is scattered through many volumes, like the myriad things in the material world, and not given to us in a systematic form, as a theological treatise. From this arises the necessity of diligent examination to ascertain its precious truths and to present them in a connected form. While a systematic arrangement is a laborious task, its use when completed is manifold. Following the Introduction, is a list of the names (with their abbreviated forms) of the 66 Books of the Bible, and a Table of Contents in 12 sections, with the list of subjects to be treated of under each. The titles or headings of the 12 sections are, (1) Concerning God, (2) Concerning Christ, (3) Concerning the Holy Spirit, (4) the Sacred Scriptures, (5) Man, (6) the Gospel, (7) the Church, (8) Trials and afflictions, (9) Human Relations, (10) The Future World, (11) Miscellaneous subjects, (12) Explanation of Scripture names. Coming to the body of the work, we find in each of the 12 sections or volumes a numerous collection of explanatory phrases, grouped under the leading subject or theme, and illustrated, more or less copiously, by Scripture references in small type. As these phrases are not formally defined, the work is not strictly a Glossary, but a Collection, like Gaston's, in which a leading Subject has groups of related, explanatory terms, with appropriate Bible references. To get an idea of the range of the work, take the first section "Concerning God." It comprises 38 sub-divisions of themes, as to the nature, the glory, the patience, the love of God: and, under the first of the 38 (the nature) we count 35 descriptive phrases with their many texts. Taking a *page* at random, I count about 50 phrases. At that rate, the work contains over 9000 phrases.

The student has thus in convenient shape a Manual of Bible themes, whose signification is fully illustrated by an extensive collation of proof texts. The valuo of such a work is not easily overestimated.

19. *Five Maps (These have not been received.*—It seems quite unnecessary to add much to this very cursory review. If my memory is not at fault, I met with an occasional want of uniformity in names of persons or places, as of Alexander, Antioch. The authors themselves will, however, be able to detect such slight errors or slips of the pen, and introduce any changes that may be desirable in future editions of the book. The volume is exceedingly valuable, for purposes of reference, to the Chinese student, as similar works in the English language are to us. By such reference facts of many kinds are at once settled, so far as the best critical authority can settle them. The manual will be very useful to all classes in the native church: and some of the Articles, as the general and particular "Introductions," the "Interval between the Old and New Testaments," and the "Intercourse of the Jews with other nations" may be profitably introduced into schools and Seminaries, as Primary Text books; The "Glossary of Scripture Phrases" stands by itself, as a very convenient help to preachers and teachers in their weekly preparations for the pulpit, the Sunday School and the Bible Class. We shall be very glad to see this whole volume extensively introduced.

C.C.B.

Corea, The Hermit Nation.—I. Ancient and Mediaeval History.—II. Political and Social History.—III. Modern and Recent History. By William Elliot Griffis. Late of Imperial University, Tokio, Japan. Author of the "Mikado's Empire. New York, Charles Scribner's Sons, 1882.

THIS is a book of very great interest. It appears at a time when Corea is attracting great attention and very many will be glad to get a reliable and readable history of the country with some account of its manners and customs. The work is written in a very readable style. It is brought out in the best type of the New York Press.—We commend it to all our readers as a most interesting account of a peculiar people.—It is an 8vo. vol. of 450 pages. The modern and recent History, which occupies a little over one hundred pages, is the most interesting and important part of the book. All residents in the East will at once turn to them and devour them with the greatest interest. Some readers will differ from the writer on some points but most readers will accept his statements as, in the main, correct and well supported.

The Beginnings of History according to the Bible and the traditions of Oriental Peoples From the Creation of man to the deluge. By Francois Lenormant, Professor of Archaeology at the National Library of France, &c. &c. New York; Charles Scribner's Sons 1882.

WE have given this full statement of the title because it states fully what is contained in the Book. Those who are interested to compare the Bible account of the creation of man; the first sin; the Cherubim and the revolving sword; the murder of Abel and the founding of the first city; the Sethites and Canaantes, the ten Antediluvian Patriacchs the children of God and the Daughters of men and the Deluge will find these several matters very fully considered. The author says, "I am a Christian, and just now, when my belief may be a cause of reprobation, I am more than ever desirous to proclaim it emphatically. But at the same time, I am a scholar, and as such I do not recognize both a Christian science and a science of free

thought. I acknowledge one science only, needing no qualifying epithet, which leaves theological questions on one side, as foreign to its domain, and accepts all investigators, working in good faith, whatever their religious convictions, as equally its servants * * * But I must add, in all sincerity, that never yet, in the course of a career extending over a quarter of a century given to study, have I come face to face with a genuine conflict between science and religion." The full collection of the traditions and the ancient notions which Prof. Lenormant has collected from many recent authorities shows how widely extended was the knowledge of the early history of the race. He says, at page XVI of the preface, "The first chapters of Genesis constitute a "Book of the beginnings," in accordance with the stories handed down in Israel from generation to generation, ever since the time of the Patriarchs, which, in all its essential affirmations, is parallel with the statements of the books from the banks of the Euphrates and Tigris." We commend the book to those who are interested in such studies.

The Chrysanthemum and Phoenix. January 1883.—Yokohama, Japan.

THIS is the first number of Vol. 3, of this monthly. It is the first of a new series under a New Editor, with a new style and appearance. We confess we prefer the old right and cheerful dress rather than this new one. But this new form may suit better its enlargement which has occurred with this new departure. The number is, however, destitute of any statement of the plans or purposes connected with the enlargement, or of the terms of publication and various other matters which the public generally wish to know about periodicals. This first number presents a various Table of Contents from which its readers may select according to their different tastes.—I. The House of Kuroda. Chap. 1. The Rival Fiefs, By Capt, Brinkley, R.A.—II. Darwin's Theory of Evolution applied to Sandwich Island Mollusks, By John T. Gulick.—III. Higher Education in Japan, Translated from the German of Dr. Adolph Groth by C.S.Eby.—IV. A History of Japanese Keramics, Chapter 1. By Captain Brinkley, R.A.—V. Koeckerbacker and the Arima Rebellion. By Dr. Geerts.—VI. Ornithological Notes. By T. W. Blakeston.—VII. The Old Year, By Captain Brinkley, R.A.—VIII. Recent Literature, By J. M. Dixon. Our space will not admit of noticing each article. The one which will attract most readers is Dr. Groth's Report on Higher Education in Japan. Dr. G. first refers to the effect that the Chinese Language and Literature have had upon the Japanese people in the past centuries. In the second part he refers to the present effort to introduce European Learning into Japan. The Report will be continued.

The History of Japanese Keramics commenced in this number promises to be very interesting and complete. The article on the Arima Rebellion brings before the readers a most interesting incident in the history of Western intercourse with Japan. Altogether the number is one of varied and very great interest. We congratulate our Cotemporary on its enlargement and the excellence of this first number.

The China Review. January-February, 1883.

THE 4th No., of the 11th Vol., of this well established Review comes to us with full pages of able articles. Mr. J. Dyer Ball continues the Scraps from Chinese Mythology, from the notes left by his revered Father. These serve to show how dark the human mind is in feeling after God without the light of the Christian Scriptures. Rev. Ch., Piton

continues the History of the Fall of the Ts'in Dynasty and the rise of that of Han. The next article furnishes evidence of the different places in which Chinese is studied. The Sin-nen variations of Cantonese is furnished by Mr. A. Don, who is laboring among the Chinese Immegrants in New Zealand. The object is to show the variation of the language spoken in the Districts of Sin Whui and Sin Hung from what is spoken in the Department city. Rev. Dr. Edkins furnishes a paper on some Chinese words. The remainder of the number has Notices of New Books and Notes and Queries. We are gratified to notice the very complimentary manner in which the last volume of the *Recorder* is spoken of. We quote the passage that contributors to the *Recorder* may see how their papers are regarded, and that others may be stimulated to help to make it even still more valuable. The writer of the notice says: "Before concluding this notice we would congratulate our contemporary on the completion of one of the most valuable volumes ever issued from the Mission Press."

猶太地理擇要 *The Geography of Judea.* By Rev. R. H. Graves, M.D., second notice.

As a typographical error made us say that it was a Geography of India we repeat the notice. From the author we learn that it has been prepared from the "Sacred Geography published by the American Tract Society. The larger work has illustrations on foreign paper while the Compendium is intended more especially for schools. Both books are illustrated with colored maps."

The American Antiquarium and Oriental Journal. Edited by Rev. S. T. Peet. Jameson and Morse, Chicago, U.S.A. $3,00 per year.

This Journal is in the 5th year of publication and every year with an enlarged circulation. It has eight departments with an Editor for each department as follows; American Archaeology and Ethnology, The Editor-in-chief. 2 Oriental Literature, and Archaeology, Prof. John Averys. 3 European and Classical Art and Language, Dr. J. D. Butler. 4 Indian Linguistics, A. S. Gatschet. 5 Indian (American) Mythology and Folk-lore, Rev. J. D. Dorsey. 6 Biblical Archaeology, Rev. S. Merrill D.D. 7 Assyriology, Rev. D. D. Miller, D.D., 8 Geological Evidences, Prof. J. S. Newberry.

Its especial work is to furnish information on all archaelogical researches, explorations and discoveries, whether in American, European or Oriental countries. It is now well established, numbering among its contributors some of the best scholars in the world, and it has already assumed a great prominence in literary and scientific circles both in America and Europe.

The number for January 1883 has a varied Table of Contents as follows; Frontispiece.—I. The Mexican Goddess of Death.—II. On the Interpretation of the early Mythologies of Greece and India.—III. Indian Migrations as evidenced by language.—IV. Native races of Colombia, South America.—V. Ancient Village Architecture in America.—VI. Description of an ancient Aztec Village in New Mexico.—VII. Specimen of the Churnets language.—VIII. Mound Joliet. Editorial. Recent Intelligence, Linguistic Notes. Muller on American Language, Comanche nouns, Iroquois, Revue de Linguistique, &c., &c. Ethnographic Notes, Notesfrom Oriental Periodicals, Book Reviews. It will be seen that the Journal has a wide range of subjects. Those who are interested in such researches will find it an interesting and valuable periodical.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. XIV. MAY-JUNE, 1883. No. 3.

GLIMPSES OF HAINAN.

BY REV. B. C. HENRY, M.A.

FIRST PAPER.

Until very recent years the great Island of Hainan, lying just within the tropics, was an almost unknown land to the world outside; and the reputation it bore as the haunt of pirates and desperate characters did not encourage investigation. The streams of commerce swept past it, ships touching only when necessary at some of the better harbors, without coming into any direct relations with its people. When the opening of Hoi-how, the chief town on the Island, as a treaty-port, was under discussion some ten years or more ago, public attention was for the first time directed toward it, and several gentlemen connected with the Chinese Customs and the English Consular service, made the circuit of the Island in gun-boats, landing at several places and penetrating a few miles inland. One of them, the late Mr. Swinhoe, made a journey of several days into the interior to the town of Ling-mun (嶺門). The information collected by these gentlemen gave many important facts in regard to the facilities for commerce along the coast, but contained nothing definite as to the natives of the country, the character, customs and disposition of the people in the broad and as yet unexplored interior. Within the last few years, Capt. J. Calder, of the s.s. Sui-tsing, has improved the exceptional opportunities afforded him of mingling with and observing the life and character of the aboriginal people on the south of the Island. Not being able to penetrate more than a few miles from the sea shore, however, the extent of the observations has of course been limited. It was not until last year that the outside shell was really broken and the interior laid open. This was done in the first instance by Mr. C. C. Jeremiassen, a Danish gentleman, who is now devoting

himself unaided to missionary work for the people of the Island. In the months of April and May 1882, he made the circuit of the Island on foot, testing the practicability of traveling unmolested through every district and proving the friendliness of the people. The detailed account of this first extensive journey made by a foreigner inland is replete with interest. In October and November of last year it was my good fortune to make extensive journeys through the interior of the Island, in company with this gentleman, of which an account is subjoined.

The journey from Hongkong to Hoi-how was made in a wretched little steamer, with the cabin immediately above the boilers. All the arrangements of the ship were admirably fitted to produce discomfort and disgust, which were intensified by the slowness of speed, two days and the intervening night being consumed in traversing the two hundred and ninety miles between the two ports. We kept out to sea far enough to escape any view of the coast. The first land to greet the eye as we approached Hainan, were seven small, rocky islands, one of them perforated in a peculiar way by a great tunnel. Mu-fu point, Po-tsin pagoda and Hainan Head, appear successively as we enter the Straits. The latter is the most dangerous point on the route; the rocks and currents are so treacherous and the channel so intricate, that no ship will go through in the night. These difficulties of the passage are increased by the state of the tides which ebb and flow through the straits but once in twenty-four hours. Long lines of white spray showed where the breakers were dashing on the sandy beach of the peninsula jutting out from the mainland opposite. Late in the afternoon we dropped anchor in the open roadstead. The disadvantages of the harbor were at once apparent. The town lies three miles distant across a shallow bay, the inner portion showing only a broad stretch of slimy mud at low tide. Access to the town by boat is only possible when the tide is well up. The inconvenience of such a state of things in the event of the frequent arrival of steamers or the shipment of large cargoes is easily imagined. Our slow passage brought us there just in time to receive all the discomforts of low water. A fleet of small boats that had been lying in wait around a point hoisted sail as soon as the harbor master's boat pulled alongside of us, which was to them the signal that the passengers were free to land. We took passage in one of these boats, but did not land until nearly midnight, five hours after leaving the ship. The cleanliness and quiet of my friend's cosy quarters were a great relief after the discomfort of the voyage.

Hoi-how has one principal street along which most of the business is done. The town is rather straggling, having no good centre about which to cluster; a part is enclosed by a wall and branches extend along the streams. The ten or twelve Europeans who compose the foreign community are stowed away in Chinese houses and are only found after persistent search. The trade of the port has hardly realized the expectations awakened at its opening. Sugar, oil, and live pigs are the chief exports. Cocoanut ware, rattan, leather and other articles are shipped in smaller quantities. The junk trade, long established at other ports along the coast as well as here, still draws the main bulk of traffic in cocoanut, betelnuts, salt, salt fish, hides, and tallow. The principal import trade is done in opium, which comes in legitimately through the European houses, illegitimately through Chinese under foreign names, and by the usual methods of smuggling. The country is flooded with it and its baneful effects are seen far and wide. All the officials use the drug and in some places almost the whole male population is addicted to the opium pipe. The people as we first meet them seem darker than those about Canton and are not burdened with much surplus energy. The Hainanese dialect is here spoken in its purity, and those desirous of acquiring it are advised to secure teachers with a good King-shan, 琼山, accent. This dialect which is spoken over the greater part of the Island is known among the natives as the K'e-wa, 客話, the language of the strangers. It is not, however, allied to the Hak-ka of the main land. It nearest affinity seems to be to the dialects of Amoy, or of the southern part of Formosa. We have in its native designation a constant reminder that the early settlers were exiles, banished from their home lands to which they ever hoped to return. They were not voluntary colonists, nor were they all criminals and outlaws, but the vassals of a despotic government who, obeying the orders of their emperor, left their homes in the more congenial region about Fuk-kien perhaps, to occupy and develop the sparsely peopled territory south of the sea.

The surroundings of Hoi-how are far from being unattractive. Fine walks on either side of the bay reward the pedestrian. Old monuments of various kinds attract the antiquarian. Game abounds within easy distance; snipe and teal in abundance along the beach, deer, woodcock and jungle fowl a few miles inland. Toward the west rise the high grounds of Ta-ying-shan, 大英山, covered with groves of trees, abounding in fresh, spring water, and open to the sea breeze throughout the year. This is the prospective location of the residences of the European community, when negociations

for land are brought to a successful issue: and a pleasant and healthy situation it will be. The vegetation is not specially tropical. Bamboo hedges with the thorny rattan intertwined, line the roads; luxuriant creepers, with large, attractive flowers abound; a magnificent species of Tenninalia called by the natives the p'i-p'a, or guitar tree, so designated from the resemblance in shape of its leaves to the half-pear shaped guitar which in its turn resembles the harp of Pythagoras, from which we deduce the more euphonious name of harp tree, is found in limited numbers. Its large, glistening leaves and wide spread, finely proportioned branches are very ornamental. A few cocoanut palms lift their corrugated columns crowned with broad, stiff leaves, and clusters of green and yellow fruit, above the lower shrubs, one group of five near the shore being especially conspicuous.

Chief among the objects of interest in this direction is the old Romanist cemetery which covers a large part of the most attractive and valuable space on the hill. Hundreds of monuments over the graves have the cross plainly cut upon them, and the names of Chinese converts with all the particulars of age, residence and position given. The inscriptions on several of the Chinese tombs as well as the size and shape of the monuments, show them to have been men of high position in the church. Conspicuous among the others are the tombs of three Europeans. One of these was a German, as the Latin inscription shows, who died October 9th, A.D. 1686, after being in Hainan eight years. He was evidently a man of unusual importance, his tomb being much more elaborate than the others. The other two seem to have been Portuguese who died in 1681. Many of the Chinese tombs bear nearly the same date; and the annals of the Prefecture record a plague of unusual fatality that swept over the Island about that time. The existence of such a cemetery, so finely located, with such numbers of tombs of respectable people, certainly indicates that at one time the Romanists had a large following in Hainan. The Chinese records give little or no information in the matter, but tradition says they were high in the favor not only of the people but of the mandarins as well, a Tao-tai being among their converts. It is also claimed that they had a church in the city of King-chow-fu, which has been converted into the present temple of longevity where the officials now worship on new year's morn and the Emperor's birthday. Still another place of worship is spoken of called the Temple of the Cross, which is now used as a heathen temple. The Mission of the Jesuits is said to have been opened in 1630, and to have been

superintended by a succession of foreign priests for half a century or more. Their flourishing work was probably overthrown at the time when the Jesuits were suppressed. It is strange however that from being so numerous they should have almost wholly disappeared. The number of Romanists now on the north of the Island is very small, and of those who now adhere to the faith of Rome, few, if any, are descendants of those who two centuries ago were so numerous; nor have they any very definite knowledge of their predecessors whose tombs are so conspicuous. The present head of the Romish Mission is trying to obtain possession of the tract of land covered by these tombs, but the Chinese officials are not willing to yield up so fine a possession even with such self-evident proofs of former right as these monuments show. Could the history of this old Church in Hainan be written, it would be one of deep interest to us who, in these later times, are seeking to lay the foundations of that universal Church and Kingdom that shall never end. Who will unfold the tale of their coming, their rise, their ascendancy, their day of power and prosperity, their decline, their fall, their disappearance? These mute stones with their significant emblems and meager inscriptions, giving hardly more than the bare facts of the existence of those whose remains they cover, tell only too little of the movement of which they are the only visible monuments that remain. No doubt proper records have been kept somewhere, which, if available, would furnish us many facts of great interest. The Modern Mission, intended no doubt as a re-opening of the old, was begun by French Missionaries in 1849. Their reception was not friendly, the first who arrived being so badly beaten by the people that he died from the wounds received. A few years ago a change was made by which Hainan was connected, ecclesiastically, with Macao and the work there committed to the supervision of one Portuguese and two Chinese priests. The devoted and self denying priest whom Mr. Swinhoe visited has been sent to Lui-Chow (雷州).

Three miles west of Hoi-how is the city of King-chow-fu, 琼州府, where the Chief officials of the Island reside. To reach it is a pleasant walk in the afternoon of an autumn day. Part of the way lies over grave-covered, barren hills, and part between evergreen hedges. Men and women are seen riding on wheel-barrows whose wooden wheels squeak outrageously. Many monumental arches or rather square gateways are met with, most of them commemorative of the virtuous lives of ladies, who, through many years of widow-hood, remained faithful to the memory of their betrothed or espoused husbands. These structures are conspicuous for their ugliness; no

grace or beauty is suggested. They consist of cumbrous stone slabs and pillars set up in the stiffest manner possible. The wall of King-chow-fu as we approach it from the north has a picturesque effect covered as it is with a mass of ferns, figs and various creepers. The *ficus Hanceana* spread in a most prolific growth over the buttresses, the pale green fruit hanging like numberless pendants over the side. Beside the government buildings, there is not much to note within the wall. Many open spaces covered with ponds, gardens and groves of bamboo show that the population is not pressed for room. Outside the West gate is a busy mart where most of the business is done. Here the trade in cocoanut ware centres. The manufacture of cups, bowls, tea services and other articles from the shell of the cocoanut is an industry peculiar to this part of the Island. Some of the more delicate specimens show great skill in carving and silvering. The shops and houses are all very low, it being necessary even for a short man to stoop under the eaves as he enters the door. Protection against the typhoons, for which the Island is noted, is one reason given for this mode of construction. In the city and along the road thither are many indications of a past prosperity which the present does not equal. There is a woful lack of enterprise apparent; a stupor caused by opium, perhaps, which paralyses all their energies.

Our preparations for an extended journey through the interior being completed, we set out with our little caravan toward the east. Sedan chairs are dispensed with as an expensive luxury and an impediment to the proper study of the country. A few minutes after starting we pass some curious salt works where troughs of sand receive the sea-water from which the salt is made. After successive strainings through the sand it is boiled in sheds erected for the purpose and salt of a good color and saline quality produced. We cross a little high-tide bay in a ferry boat. Flocks of snipe fly up as we approach the shore and four or five cranes of great size and attractive plumage rise over our heads. A grove of cacti on the farther side affords a fair protection from the sun to people waiting for the boat. The banks and road-side fields are quite aglow with the reddish-purple periwinkle which seems indigenous here. Ascending to a higher level we catch the fine sea breeze and proceed with comfort to the first halting place in front of a temple with two grand trees of the genus Tenninalia in the foreground. The road thence leads for a time in a winding course through straggling villages with bamboo groves about them which shut out all views of the surrounding country. At one of these villages we

stop for tiffin and in the dingy little room where the table is set with refreshments, we prepare to make the best of it. When all is ready for us to partake, a sedan chair coming from the opposite direction stops in front of the inn; a well dressed Chinaman gets out, enters the room where we are sitting, takes his position on the couch at one side and without a word of apology prepares to smoke his opium. A farmer on the opposite side who had been deterred by our presence, encouraged by the man in the long tunic, prepares his pipe and before we are aware of it the sickening fumes of opium are poured upon us from either side. We retreat to the open air and finish our tiffin under a wretched straw awning, where the wind blows the black particles of decayed straw in showers upon us as we eat. We meet many coolies with salt fish, betelnuts, sucking pigs and other products of the Island; but are most interested in two men who have stopped on the outskirts of the village. They carry large round baskets with several sections one above the other each section divided into eight or ten small compartments, with little doors opening on the outside. The chirping of the captives tells us that a well stocked aviary is passing by. They are mostly brown birds, with a lively, pleasant note, which abound in the interior, and these men, after weeks of work among the hills and mountains inland, are bringing out their one or two hundred birds which find a ready market in Hoi-how. We cross a sandy plain with fields of sweet potatoes, peanuts and sugar cane on either side and come to a little gulch with peculiar clay sides, worn into odd shapes by the action of water at the time of heavy rains. A short distance thence we reach a rocky hill covered with great black boulders of volcanic origin, from which we descend into a swampy vale, crossed by a good stone bridge, which intersects a lotus pond of unusual dimensions. Mounting the low hill on the farther side we wind through masses of black, rough rocks like scoria, some of it built into walls to enclose the fields and gardens and some used as the material for constructing the low dungeon-like houses of the villages. Under some fine banyans we stop to rest and gather the villagers about us. Everybody is chewing sugar cane. The absence of tea, the usual beverage on the mainland, is quickly remarked and severely felt by our Canton coolies. Its substitutes are spring water, congee water and the juicy sugar cane. We choose the first being careful to filter it when any doubts of its purity arise. The Chinese choose the other two, usually beginning with the congee water and continuing indefinitely at the sugar cane. A few minutes conversation reveals the fact that the people of this and many of

the surrounding villages speak a peculiar Loi (Hainanese pronunciation) dialect. The origin of this patois is one of the interesting questions that will come up for solution as the history of the people is studied more thoroughly. The data at present possessed are too meagre to furnish any very definite theory; this much, however, is known, that it is the speech of a particular section of the people, who are evidently distinct from the Chinese and are also quite different from the aborigines in the centre and south of the Island. Their dress is somewhat like the Chinese, but in stature, features and speech they are very unlike them. They are full Chinese subjects, mingle freely in business, intermarry with the Hainanese, eat the same food, live in the same kind of houses, and seem identical with them in many respects yet they are certainly distinct. The persistence with which they hold to their peculiar dialect is remarkable. Surrounded on every side by Chinese, in constant intercourse with them in many ways, the great majority of them speak only their native Loi; while the tribes of aborigines in the interior, with much less reason we should think, speak the Hainanese to a great extent. The most plausible theory as to the origin of these people is that they are the descendants of the Miao-tsz, brought ages ago from the highlands of Kwangtung aud Kwangsi to act as mediators between the Chinese and the wild Les of the interior. A mixture of races has occurred, Chinese blood being added in some measure, and a people differing from others on the Island is the result. The name Loi, by which they are everywhere known, would indicate that they must have, in some way, come into very close union with the aborigines of the Island. They may have absorbed one tribe of the original Les, and adopted their language or the adoption of the language may have been a conciliatory measure. At present they are quite distinct in physique, language and customs from any of the Le tribes further south. These tribes, however, differ very much among themselves so that too much may be made of this dissimilarity. Whether they resemble sufficiently any of the tribes of the Miao-tsz on the main land to warrant the belief in a common origin or not, cannot now be determined. There is a colony of these Lois, in Ko-chow, (高州) in the district of Shek-shing (石城) who retain their peculiar speech, and, if report can be believed, are not on the most friendly terms with the surrounding population. They are probably an offshoot from these on the north of Hainan. Our interest had been awakened by previous accounts of these people and as they surrounded us I set to work to collect a vocabulary. The list of words and their approximate sounds secured, and

subsequently increased, may be the nucleus of something useful in the future but is too fragmentary as yet to serve any scientific purpose.

As to the physical features of the north of the Island the chief interest is in its geological formation. The rocks, which cover the surface so thickly are evidently of volcanic origin. They are hard and black, in many places filled with cavities caused by bubbles of air in the molten mass from which they came. The source of this volcanic matter was probably in the "Hummocks," two prominent hills to the left of us. Those who have visited them say there is evidence of their being the craters of extinct volcanoes, but the history of the Island records no eruption so that this immense supply of igneous rocks must have been thrown out from the bosom of these silent hills in prehistoric times. The people have recognized the generous provision of nature and used these rocks in the construction of their houses, which have a massive but not very cheerful aspect. The thick dark walls and low roofs may suggest much solid comfort, especially in the prospect of frequent typhoons, but are not very pleasing to the eye. As we continue our journey the road leads between large fields of sugar cane with peanuts interspersed. Everywhere the people are chewing sugar cane with the utmost energy, the roads, streets and inn yards being covered with the refuse. Bevies of women and girls are digging up peanuts in the fields and start like frightened birds at our appearance. As evening draws on they gather up their baskets and hooks and wend their way to the villages, their spirits unsubdued by the long day's work, if we may judge from the constant chatter and laughing they keep up, and the way they chase each other over the newly upturned fields. They seem a healthy, happy set which is more than can be said of the men, enchained as they are by the opium habit. Our first day's march, in which we travel seventeen miles, ends at the village of Lung-shan, beside which a little stream, spanned by a stone bridge, finds its way down to the sea. We are welcomed by the more respectable citizens among whom appears a venerable village elder, an octogenarian, who has never seen any of our kind before. The country we have traversed is well cultivated, the soil is good and the various crops yield a fair increase. The villages are numerous and substantial and the people most friendly and civil, none of the insulting epithets so common on the main land being heard. It is unnecessary to dwell upon the discomforts or otherwise of the dark and dingy inn where the first night was spent. It was neither better nor worse than many of its kind

which are the only accommodations afforded to travelers through the Island. Although an early hour was set for starting in the morning, a large proportion of the village gathered to see us off. Our attention was called to two oxen which they said had been slain for us. This was a compliment altogether too overwhelming. We had been previously informed of the beef-eating proclivities of the Hainanese and soon learned that to supply the wants of the market town and six adjacent villages several oxen were killed daily. A pleasant walk of two miles past several prosperous villages, brought us to an inlet from the sea running up to the district city of Ching-mai, 澄邁. The air was fresh and wholesome; flocks of birds darted in and out of the hedges; groups of large white storks were flying over the fields; scores of magpies stalked over the mounds so tame that they would not move until we were within a few feet of them. Taking passage in a small boat we sailed comfortably up the stream for three miles to our destination. On our right a salt marsh stretched for some distance toward a line of low bluffs, where villages were set with groups of palm trees about them. A bridal procession was crossing the inlet to one of these villages; as they landed the high tide made it necessary for them to wade several rods along the submerged path; the bride's chair, swaying uncomfortably as the coolies slipped on the uncertain way, threatened the fair one so carefully concealed behind the curtains with an involuntary bath. Landing at the stone jetty we look in vain for the town or any sign of traffic. Ascending the bluff by the path which is almost choked in places by the profusion of vines and shrubs, we come to a square tower and soon after enter the west gate of this quaint, little, old city. It is scarcely a mile in circumference, oval in shape, with a most dilapidated wall, pierced by three gates east, west and south. Not more than half the space inside is occupied by the houses, some of the open portions being covered with a perfect jungle. Nature has trimuphed over man and uses the broken walls and ruined houses to support her luxuriant flora; and as if grateful for the help which these ruins give to the innumerable vines that need support, she has covered the whole mass with a wonderful garment of flowering vines some robust, with large, gorgeous flowers, others of finer texture with delicate blossoms to correspond. Along the north wall is a long barrier of thorny shrubs, more difficult to pass than the best laid brick and mortar. Toward the east a variety of Thunbergias and Convolvuli cover the wall near the examination hall. One section is completely concealed for several rods by glistening Rhaphidopheras whose strong and

sinuous growth extends over supports of lower shrubs as well as the battlements of the wall and whose broad and deeply pinnate leaves, spread out like a great cool awning. Not far from these the Night-blooming Cereus spreads its stiff joints in all the glory of its hundreds of gergeous flowers, some half decayed, others in bud ready to burst in the evening, while clematis, rattan and a vine with a bright fruit, in color and shape like an orange, covered with thorns hang thickly over the wall and town above the east gate a weed-like creeper with yellow flowers covers the whole eastern section of the southern wall. Inside and out the town is a wilderness of luxuriant vegetation. Palms and papayas rise conspicuously above the vines and red peppers growing wild in great abundance, vigorous plants six and eight feet high, fill the open spaces among the trees to the east. On the northern wall is a small structure called the "New Sea-view Tower," from which the surrounding country may be seen to great advantage; a few miles distant to the north stretches the sea; to the south-east rise the Hummocks, and four miles south-west lies a line of low hills called the "Variegated Spring Ridge." All the rest is a dull, slightly rolling plain like a wold or prairie. For miles to the south and west little or no sign of cultivation appears. The rolling plain is covered over with long grass and low shrubs. The country seems capable of cultivation but the people or the enterprise are lacking. The inhabitants of the town treated us with civil indifference. The whole inn was placed at our disposal so that we were comparatively comfortable. The magistrate ignored our presence, and most of the men seemed more devoted to their opium pipes than to anything else. Its ravages were evident on every side. Our attention was directed to a notice posted up in a prominent place to the effect that in passing to and fro through the streets men and women must be careful to keep apart. A rather sluggish stream, coming from the direction of the Hummocks, flows along the south side of the town. It is spanned by two bridges, tho lower one of which is rather a fine structure, built just above a fall in the stream over which the water pours abruptly a distance of fifty or sixty feet. Near the end of the bridge is a remarkable stone pagoda almost conical in shape, broad at the base but tapering rapidly to a point. Our course as we leave Ching-mai is over this bridge toward the south-west across some low hills of heavy clay which the slight rain has rendered very slippery. Flowering creepers in great abundance festoon the hedges along our path, conspicuous among them being a delicate white species of Thunbergia,

with leaves of a velvety texture. Two miles of rather hard walking bring us to "Thunder" station, 雷公埔, where refreshments are laid out to tempt us, but we press on another two miles to the market of "Many Peaks," 多峯市, where a few hours are spent. The name is peculiar and seems to have been given to mark the absence of peaks rather than their presence. The hill of Variegated Spring, 顏春嶺, is passed to the left, fine views of the sea greet us on the right, a deep bay running inland at this point. We find excellent water, clear and sweet, in this town. The homes are all built of the black rock referred to above, low roofed and very solid looking. Market is held on alternate days but little else than salt fish and vegetables is sold. A few tens of books were readily disposed of. Soon after leaving this town we come to a small stream flowing in a deep channel down to the estuary at the foot of the hills, and spanned by a substantial bridge. Several large trees spread a delightful shade under which a dozen or more travelers are resting while the wind, strong and fresh from the sea, blows health with every breath. A queer little road-side inn stands at the end of the bridge. Its mud walls and straw roof scarcely suffice to keep out the rain. Straw beds, soft boiled rice and congee water are prepared for the rest and refreshment of travelers. We continue our journey another hour over the rolling plain to the "Burnt Station," 火境埔, where we take our noonday rest on the soft green grass under a fine old tree. A little straw thatched cottage is scarcely an apology for the inn supposed to exist. To the right opens a natural lane bordered by high hedges of bamboo and other plants. It stretches away like an avenue leading to a park and is gay with a variety of floral decorations. Some cocoanut palms furnish us with half-ripe fruit from which we take our first draught of the new milk fresh from the shell. The young fruit whose outer husk is of a golden yellow, yields a good quart of the liquid which we are eager to taste, but instead of the nectar we had anticipated we find an acid juice, raw and flavorless, which, after the addition of a little sugar, becomes mildly pleasant. We are made aware of the fact that this is not the season to luxuriate in cocoanut milk, which pleasure is reserved for the months of spring and early summer, when the beverage is said to be truly delightful. Our way soon leads us to a bridgeless stream where the choice of wading or being ferried over on the backs of our coolies is presented to us; we choose the latter and are soon on the elevated, undulating plain again. The country is monotonous but not unattractive; the highest hills we cross do not rise more than

one or at most two hundred feet above the sea level. There are few trees to be seen, only rank wild grass and insignificant shrubs which bend before the wind like the waves of the sea. It seems an ideal grazing country capable of supporting great numbers of sheep or larger cattle, but only a few small herds are seen. The presence of some concealed from sight is indicated by the monotonous clocking of wooden bells. We saw no game although the place seemed admirably fitted to afford convenient covert. This facility for concealment may account for our seeing nothing in a section where game was supposed to abound. Here and there clumps of cocoanut palms are seen towering in fine proportions above all else. They are the insignia of the Island, its chief and most conspicuous product, its banner scarcely ever out of sight waving free and proudly over all. Along the water courses the caryoto palm rises stiff and stately with its broad and much frayed leaves. Sumac, rattan, honey suckle, callicarpa and other familiar plants intermingled with some new and striking are ones, abound. At this point we see the first of the buffalo carts much used on the Island, great clumsy things with two inmense, solid wooden wheels, which cut deep tracks in the soil. They are usually drawn by water buffaloes hitched singly or tandem, and each cart has a carrying capacity of about half a ton. As we approach the market of the Deeply Wooded Hills, 森山, the most extensive groves yet seen appear toward the south. A nearer view shows them to be the woodlands encircling several large villages in close connection with the market, making the name of the place more than a mere fancy. The approach to Sim-toa (Hainanese pronunciation) is more attractive than the town itself. A delightful fragrance from some flowering plants, which, unfortunately, we could not find, filled the air as we drew near. Two fines trees of the fig family on either side of the road, with good stone seats underneath, afforded a convenient resting place. A fringe of trees along an open field, some with leaves of a silvery under surface tossed by the wind so that silver gleams flashed through the green, and clusters of buff-colored flowers, formed an attractive feature in the landscape. The town consists of one long street running east and west, with a cross street running south. Quantities of sucking pigs are reared here, and sent to Hoihow, the little fellows, four or five catties weight, bringing three hundred cash. each. Secured in loosely woven bamboo pockets they are packed four or five together, end-wise with their noses up in the strong round bamboo baskets peculiar to this district. We put up at the best inn in the town. As far as our observation goes,

all the inn-keepers in Hainan are women. This may be an indication of their independence, another proof of which is the fact that many of the women carry the money purse from which they supply their husbands with spending money. I frequently noticed that in buying a book or a little medicine or some article from a passing seller, the husband had to apply to the wife for the cash, and what was more significant did not always get it. Our hostess at this place was very sharp and active. She took no rest from morning till night and tried to make others follow the same rule. She was a perfect termagant, lashing with her never silent tongue all who came near. She had a husband, a pitiful handful of wizened humanity, who did nothing but smoke opium and eat the food his wife prepared in ample quantities for him, meekly bending to the storms of abuse which experience had told him were inevitable. No chance of increasing her hoard of cash escaped her. One of our Canton coolies objected to the salt-boiled rice and proceeded to cook his own which brought on a fearful outburst of wrath at the prospect of losing a few cash. Her son, a boy of eighteen, but stunted by ill treatment until he was scarcely larger than a child of eight, was sent to bring an extra lamp for our room which he brought but soon come back weeping with the information that his mother would kill him if we did not return the lamp, no such extravagance being allowed in the establishment. The people in this town speak mostly the Loi dialect, but understand Hainanese and a few of them Cantonese, which was a great comfort to me. Books were taken in almost every house and shop, and several schools showed that education was not altogether neglected; but the opium dens were more numerous than the schools and the habit of smoking seemed almost universal among the men.

Our course from this point continued in a south-west direction over a rolling country composed of red clay soil. Groves of trees appeared on either side breaking the monotony of the plain. We followed the ox-cart road meeting a number of the clumsy vehicles with tandems of the equally clumsy water-oxen. One-and-a-half miles out from the "deeply wooded hills" we passed the boundary of the Ching-mai, 澄邁, and Lam-ko, 臨高, districts marked by stone pillars, and shortly after stopped to rest in a peculiar arbor made of the trunks of cactus plants, straw thatched, with the crooked bodies of some cactus trees for seats. All the roads are lined with the cactus which makes an excellent hedge, but grows so fast that it soon chokes the way unless it is constantly trimmed. Waste land is so plentiful here, that rather than take the trouble to

trim the cactus hedges and repair the old road, the people strike out into new ones as soon as the old become impassable. After several miles travel, we come to the little market town of Shün-tó 紅渡, where an excellent inn affords us clean and comfortable quarters free from noise, with a private entrance in the rear. The massive wood-work of these houses is noteworthy. No pine or any soft wood is available on the Island. So that the wood-work of the houses is of solid hard wood, much of it well dressed and polished. It gives a rich appearance to the room to see the hard-wood pillars, the doors with broad panels of polished teak, the chairs, table and beds of materials which only wealth can secure on the main land. The number of inns and the accommodations they afford shows that the aggregate of travel through the year is great. In this little town are a dozen inns or more. The people all speak Loi and have a different cast of features from those in the other towns passed through. They are very dark in complexion, with deep-set eyes and a very un-chinese look. Back of the town is a small lakelet and on a grassy islet rising on the spongy soil in the midst of it were several fine cranes, of a silver-grey hue, unlike any seen before. As we continue our journey the land improves. Good roads make comfortable walking and people in the fields show that the land is being utilized. As a picture of rural peace and harmony we see a boy plowing with several magpies following close at his heels, and crows flying leisurely about without fear of being molested. Busy hands are digging up the peanuts and rows of ox-carts are waiting to receive and carry them to the villages. The transition from these pleasant scenes to the wretched little town of Sám-yen where we breakfast is not the most agreeable. We leave it as soon as possible and continue our way still over rolling country, now more thickly studded with villages. Signs of a larger population and increased cultivation of the soil appear on every hand as we approach the town of Ne-pe, 那北, (Hainanese pronunciation). To the north-east lies a fine plain covered with rice just ready for the sickle; many reapers are at work with scores of snow-white egrets following them to pick up the grain that falls. Beyond Ne-pe the soil is sandy and mostly given up to the cultivation of rice. A rich plain eight or ten miles long and four miles wide is covered with golden grain. Scores of reapers are busy gathering in the harvest; buffalo carts are waiting to carry off the grain; paddy birds, crows and magpies eagerly follow to share in the ample harvest, and great flocks of ducks riot in the flooded fields. In several places the path is submerged, giving us

some inconvenience in avoiding the overflowing water. For some time our eyes have been watching the groves of trees with isolated palms looming up that mark the situation of the city of Lam-ko, 臨高. We approach it from the east through a village, passing under a large monumental gateway covered with lichen which obscures the inscriptions and soon after under a smaller one of similar construction. A river flows along the south and east sides of the city, the muddy water rushing in a swift current to the sea. A few miles distant a little octagonal pagoda stands at the end of a good stone bridge over which we pass to the east gate of the city. The main street runs from the east to the west gate; the city is oval in shape and somewhat larger than Ching-mai, 澄邁. Four gates in the wall, which are never shut, might indicate a remarkably peaceful state of affairs, were it not that the condition of the walls renders the closing of the gates a work of supererogation. No good houses appear; even the magistrate's residence is in a very dilapidated state. A gaudy Confucian temple, with college attached, in the centre of the town attracts attention. It has been constructed with great care and a little efficient superintendence would keep it in good repair. The attractions of the opium pipe overcome all other claims with those in charge and the fine building is suffering for want of care. Within the west gate is a large open space occupied, in part, by rice fields. Lam-ko, 臨高, is the centre of a rich grain district, the rice lands stretching for miles to the north-east and south. To the west the land rises gradually to a prominent hill, and as soon as a certain level is reached the red clay reappears. On our way to this hill, called the Ko-shan-ling, 高山嶺, we passed a noisy company holding some ceremonies in a mat shed, preparatory to plowing the field, to secure a prosperous season. Along the base of the hill and up its sides are several villages, closely encircled by bamboo groves. The hill is on a point jutting out into the sea, and from the top which is perhaps six or seven hundred feet above the sea, the whole surrounding country is laid before the eye. The strong breeze from the sea made it difficult for us to stand. A peculiar temple stands on the highest point of the hill nearest the sea. It is built entirely, roof and all, of the loose stones scattered on the hill-top, and is regarded as an object of great interest by the people. From this point the outline of the coast toward Tan-chow is seen; a deep inlet on the south runs up from the sea. Toward the south-east a line of hills appears, the outlying spurs of the higher ranges inland. Near the top of the hill are springs of good water and a small pond where the cattle from the villages come to drink and the

women to wash clothes. On our return from the hill an invitation to visit the magistrate was awaiting us. He had heard of our expedition and immediately inquired if the object of our visit to the hill was to settle the "fung-shui" of the place. He told us that not long before several foreigners had landed in a boat, gone to the top of the hill and made observations of some kind. They were probably from some gun-boat engaged in surveying the coast and their object was, no doubt, to fix the position of this point for use in the charts. Much similar work has been done of late years to the great benefit of all who travel along the coast. It is remarkable that with all the commerce that has passed up and down the coast in the last half century, the actual position of Hai-nan had not been determined until a few year ago. The position given in the charts was not less than twelve miles in error. This has now been corrected and accurate surveys of the whole coast are being gradually obtained. The Lam-ko Magistrate was a pleasant old gentleman from Kiang-soo province. He looked upon his position as a kind of exile but was certainly more fortunate than some of his colleagues in the smaller districts of King-chow-fu. The people in the town were very friendly; many of them spoke Cantonese, and a good number of books were disposed of. Several villages to the west and east were visited in one of which I was taken to a school where the discipline was such that my entrance made no break in the routine of study; after one glance the boys went on with their lessons as though no one were present. In this district are found the largest numbers of that peculiar people who speak the Loi dialect; most of the villages are occupied by them and their patois is often called the Lam-ko dialect (臨高話). Few of them are to be met with outside of Lam-ko and Ching-mai, 澄邁, districts. In enumerating the various tribes of the Les on the Island they are frequently spoken of as the Pun-ti Les, literally native Les, pun-ti however being the usual designation of the Chinese in the south of China. In dress they differ slightly from the Chinese, the outer tunic being shorter and the shoes of a different pattern. The women wear peculiar earrings, large brass hooks, in shape like staples, and others like great hoops with long pointed heads extending above the lobe of the ear.

Leaving Lam-ko we turn our backs upon the sea and direct our course south-east toward the centre of the Island. We follow the general direction of the river that flows down from the hills crossing it several times. For the first four miles the way leads over a level plain, the road submerged in places, rice being the

chief production of the land. On little patches of higher ground, mostly covered with graves, small herds of cattle are feeding, watch over them being kept by boys who sit behind the hedges almost lost in the great straw coats that protect them from the fresh wind blowing. A well dressed man riding on a water buffalo drew our attention as something new. Passing near a large village to the east, with twenty-five palms to mark its location, we come suddenly upon the market town of Mai-ts, 美珠, (Hainanese pronunciation), the one long street filled with busy throngs, salt fish and vegetables being the principal articles for sale. We become at once the centre of attraction, a dense crowd gathering, each one eager to catch a glimpse of so unusual a spectacle, making it difficult for us to proceed. My friend found an old acquaintance whom he had relieved on his previous journey and under his direction we were soon conducted to a comfortable lodging place. The people were eager for books and medicines which we supplied as quickly and as fully as possible. Our intention was to leave early the next day, but the people returning from the market had spread the news of our arrival and the fame of my friend's medical skill through the villages far and near, so that on the following morning our doors were besieged by an eager and impatient throng, gentry and common people, scholars and laborers all come together, some in chairs, some on horses, until the street was filled with their equipages. Cards in great numbers with most polite and flattering requests for attendance, requests in which whole villages united signed by the elders, were showered upon the modest Doctor. It was impossible to attend to them all at once and almost equally difficult to follow the exact order in which the requests were presented. We gave up the day to them, locked the inner door and set a guard, admitting only a few at a time. Over one hundred were treated and prescribed for and many sent away for whom nothing could be done. The readiness with which they took the foreigner's medicine and submitted to operations was surprising. The number of villages represented shows the country to be very populous and the appearance of the people indicated a good degree of prosperity. Nearly all of them spake Loi, an interpreter being necessary when conversing with them. We received only respect, friendliness and pressing invitations to remain among them. We were obliged to decline all such invitations and, in spite of their entreaties, left for Ma-ting, 馬停, five miles distant where we hoped to spend a quiet Sabbath. The way thither is through a level country with some low bluffs along the river. We crossed the stream in little

punts and, ascending the farther bank, passed through an attractive grove of young trees. Deputations from villages along the way met us begging for the Doctor's attendance, often in incurable cases. Towns and hamlets on every side surrounded by fine groves of bamboos, banyans, jack-fruit and other attractive trees gave a pleasing aspect to the landscape. It was nearly dark when we reached our stopping place and some difficulty was encountered in securing a suitable inn. We were taken to several which were too small but finally found one which had room enough but was rather too public. It was constructed in the same manner as most of the other houses in the town, of small bamboos placed upright and interlaced at intervals with thongs of the same material, the whole plastered over with red clay and covered with a straw roof. When all the doors were shut numberless openings appeared on every side, through which curious eyes were peering to see the first white men who had ever visited their town. Unpleasant quarters, the heat of the sun, and crowds of curious people, especially boys, combined to make Sunday an uncomfortable day. On Monday the market was held and thousands of people thronged the little town, bringing all manner of produce for sale, sweet potatoes and yams in abundance, a variety of vegetables, grain, sucking pigs, small bamboos for building houses, tobacco, salt-beef, and salt-fish. There was very little pork and no fruit except papayas. The quantity of beef consumed is astonishing to one who thinks of the Chinese mainly as a pork-fed people. An early walk through the town showed six fine beeves already slaughtered. The meat is of a superior quality and very cheap. Most of those killed are young cattle in fine condition as the tallow is one of the chief sources of profit. This with the hides, horns and bones, the latter to be used as a fertilizer, are more important than the flesh. The scarcity of pork for sale is due in a measure to the constant supply of beef which the procuring of hides and tallow throws on the market at cheaper rates but is mainly due to the great export trade in live pigs which has sprung up in late years making it a more profitable business to rear them and send them to Hoi-how for shipment to Hongkong than to consume them at home. The people, though evidently not very literary, took the books offered for sale very readily. The use of a small temple was secured and the medical work carried on with great enthusiasm. The eagerness of the people for the Doctor's help was fully equal to that at Mai-ts, and the number of those treated was greater by one-half. The Loi being the prevailing dialect an

interpreter was needed most of the time, an intelligent young man volunteering his services for this purpose. Among those who came was a family of very respectable people who spoke Cantonese. This aroused my curiosity and upon inquiry I found them to be from the town of P'an-she (抱赦) ten miles south where a colony of Ko-chow (高州) people settled nearly two hundred years ago. The place now contains about five thousand people who have preserved the language and customs of their fore-fathers intact. Their speech is almost pure Cantonese. This is another proof of how these different elements of the population, while coming into constant contact with each other, preserve their own identity, each remaining a distinct people, and confirms the theory that the Loi speaking people, who hold so rigidly to their peculiar dialect, are quite distinct in origin from any of the other inhabitants of the Island. An early hour was fixed for starting next day, and as we stepped out of the inn by the light of the morning moon we saw three men who had come twenty miles to see the Doctor. They had missed the way and traveled all night and were now waiting at the door of the inn for his appearance. Similar instances occurred in the following days in one case a father carrying his child forty miles in a basket in hope of getting relief. At 4 A.M. we were fully under way, the bright moon over head shedding abundance of light. A heavy dew was falling which soon turned into a soaking mist that obscured the rising sun for several hours. My friend's Chinese assistant amused us by hoisting an umbrella to avoid moon-stroke we said at first, but the wisdom of his course was soon apparent as our clothes began to hang damp and heavy about us. Three miles out we crossed a brook and soon after the river and its chief tributary, which run near together and unite a short distance below. A pleasant walk of ten miles through a country where a good harvest was in process of being gathered in brought us at 8 A.M. to the little market town of Han-lang, 加來, (Loi pronunciation) where we waited impatiently the preparations for breakfast. The town has but one street with broad sheds in front of the shops on either side and a narrow open path in the middle. All the people speak the Loi dialect. Several large beeves were slaughtered and we can testify as to the excellent quality of the meat. Rolls of strong, white cotton cloth woven in the villages; a very fragrant kind of tobacco; beans, rice, papayas and immense bamboo baskets four and five feet high for storing rice, were offered for sale. Leaving the town at noon we caught the welcome sight of hills, much higher than any yet seen. Some

of them covered with trees to their tops. Behind these hills rose mountain ranges, of varying height. One conspicuous peak, isolated from the others, rose like a great dome to the south, a prominent land-mark by which to direct our course. Passing rapidly the rich rice lands, with the reapers, ox-carts, ducks and wild fowl all helping to gather in the harvest, we came to the first low range of hills. It is thickly covered with vegetation, the road being completely arched over in places, by the canopy of trees interlaced with flowering vines. Wild camellias and other flowering shrubs adorned the hedges; new varieties of ornamental creepers appeared in great abundance; a white convolvulus with a profusion of blossoms, another kind with hairy leaves and calix and pinkish-purple flowers, others bell-shaped, creamy white with a rich purple centre set among glossy leaves with a white velvety under surface. Wooded hills with villages set against them appear descending this line of hills. Another small, rice plain is crossed before we stop to rest on the slope above a little straw hut under a grove of graceful liquid amber trees which now begin to appear in abundance. A few miles more and we ascend another range somewhat higher than the last. Cattle are grazing on the slopes; cultivated fields stretch along the foot and to our right, as we near the summit, the finest woodland scene we have yet met greets us. Tall trees in magnificent proportions rise over the smaller growth, many of them new to us but none the less attractive. From the summit of the ridge we get the first good view of the hill-country we are about to enter and the prospect is charming. Such variety of form and pleasing combination of hill and plain was not suspected as we journeyed over the lowlands and we are ready to enjoy it with a keener relish, if possible, because of the contrast with the tame and quiet districts left behind. Along the ridge on which we stand are the remains of fortifications thrown up by the Hak-ka insurgents in the rebellion a few years ago when they made a successful stand against the Lam-ko troops. This Hak-ka war was a striking, we might almost say characteristic, episode in the history of the Island. These earth-works are witness of their turbulent but courageous spirit. The hands that raised them however are scattered in exile or moulder with the soil. Deferring particulars of the Hak-ka occupancy of the Island until we have seen more of this district, we proceed down the gentle slope, one-and-a-half miles to the town of Wo-she (和舍) where, for the present, we take leave of the reader.

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By Rev. Arthur H. Smith.

(Continued from page 93.)

VI.—PUNS AND OTHER LINGUISTIC DIVERSIONS.

THE peculiar structure of the written character, and the homophonous nature of the Chinese language, render every variety of play both upon the shapes of characters and upon their meaning, not only easy but inevitable. The great use which is made of such play by the Chinese themselves, may justify a somewhat extended illustration of their widely varying qualities. In order to accomplish this end, it will be necessary to make little excursions here and there, into regions which do not pertain exclusively to 'Proverbs and Common Sayings.' Yet, with the Reader's permission, will we imitate the sagacious Donkey on the broad highway, who, as the saying goes, takes now a nibble on this side, and now a bite on that, (大路上的騾子東一口西一口), still all the while making a general, though somewhat deliberate, progress toward his goal. Or, if this similitude please thee not let us copy the Irishman on a holiday 'spree' with his shillalah, whose simple creed was whenever he saw a head, to hit it.

There are, in the first place, what among a people so practical and sober as the Chinese, we should least have expected, *Acted Puns* or Charades.

Thus in some localities it is customary, upon moving into a new dwelling, that the first articles which are introduced, shall be a vase (瓶 *P'ing*), which is placed upon a table, (桉 *An*), accompanied by the ornament called *Ju-i* (如意) or As-you-wish, made of jade or wood and shaped like a flattened letter S. This singular, and to an Occidental perfectly incomprehensible proceeding, is a Chinese charade or acted pun, upon the familiar expression: *P'ing an ju i*, 平安如意. In plain words the meaning is; 'May you in your new home enjoy Peace and Tranquility,' and 'obtain all the desire of your heart.'

Again we meet with the *picture pun*. Of this the common saying, *K'ao T'ien ch'ih fan*, 靠天吃飯, 'Man depends upon Heaven for food' * may serve as an example. It is not unusual to see

* It is customary in some of the countless Sects of China for the Head-master (老師傅) to assign to the members the task of composing an Ode upon some subject connected with the doctrines taught. (Imagine a christian congregation where the minister committed to the individuals who happened to be present, the business of inditing the hymns to be used at the next meeting!) That the persons to whom this task is allotted, can not read a single character,

lithographs of tablets in which this proverb has been represented in a very effective manner. A man is depicted as engaged in swallowing a bowl of rice, while he leans (*K'ao* 靠) against a gigantic *T'ien*, 天, character. One of these tablets is to be seen in the *Hui Ch'uan Szu* (匯泉寺) in the city of *Chi Nan Fu*. The letter-press below the engraving sometimes gives excellent advice on the art of practicing 'Virtue,' for the sake of attracting attention to which, the picture pun was apparently devised. Upon the wall which is always erected in front of the entrance of a Chinese *yamên* to screen it from the street, (照壁) is constantly to be seen, as every one knows, a representation of a frightful composite quadruped, equipped with the scales of a fish, the head of a dragon, the tail of a lion, and the hoofs of a horse, and called a *t'an*. This monster is fabled to have an insatiable appetite for devouring the Sun, upon his attempting to swallow which, he invariably falls, and is dashed in pieces upon his native mountains. This thinly disguised allegory is intended to illustrate the folly of avarice, (貪) the character for which is employed to represent the beast in question, thus furnishing another instance of the picture pun. By the side of the *t'an* are drawn tigers, leopards &c., with ingots of gold and silver in close proximity, to denote that wherever (unjust) gain is to be had, it is accompained with certain loss, (有利必有害).

---

and are utterly ignorant of the laws of rhyme and rhythm, is a circumstance of no moment whatever. Any sort of a composition, however unequal the lines or however imperfect the rhymes, will pass muster. In what is known as the Sect of Old Heaven (老天門), the following crude verses were produced in this way. They furnish a sort of commentary on the proverb quoted above, and also in the closing line exemplify the inconsequential nature of the popular theological thinking, where by a singular anticlimax the debt said to be due to Heaven, is made payable to Buddha!

'On Heaven we lean—on Heaven we all depend;
It is Heaven that doth our food and raiment send;
When this we ponder, and minutely weigh,
The debt we owe to Heaven seems hard to pay.
The Rain, the Dew—from Heaven they have their birth,
And overspread the surface of the earth.
In plenteous years with bounteous food we're blest,
And none by cold and hunger are distrest;
Each day we eat our periodic meals,
And Heaven's great goodness each recipient feels.
What shall we offer up to Heaven, its mercy to requite?
We ought to beat upon our breast, and *Buddha's* praise recite.'

依天靠天。對天要吃穿。
詳參細參。天恩難報還。
天降雨露。普地下邊。
豐收了。同吃飽飯。不受飢寒。
諸日吃三餐。如吃天一般。
將何物對天題獻。
拍拍心。該將佛念。

Whatever may have been its original effect upon Chinese officials, there is reason to fear that this form of admonition has long since become perfectly inert. The permanent and universal appointment of these fabulous creatures to perform this singular function exhibits, however, the strong bias of the Chinese mind toward word-play. Who but the Chinese would have selected the Bat as the pictorial emblem of Happiness? And this is done, not because the Bat is supposed to enjoy more felicity than a Cat, a Rat or a Hedgehog but merely on the ground that the character which means Bat (*Fu* 蝠) happens to be identical in sound with the character which denotes Prosperity, (*Fu* 福). Thus in one drawing we meet with a corpulent officer in a red robe, grasping in his hand a sword. Immediately in front are five red bats (五個紅蝠) this suggests the phrase *Fu tsai yen ch'ien* 福在眼前 *i.e.* 'Happiness (all the five kinds) are before you in plain sight.'

Again, a vase (*P'ing* 瓶), with clear vapor issuing from its mouth, is drawn with the five bats in the midst of the vapor. This suggests *Ch'ing p'ing wu fu*, 清平五福 'Perfect Tranquillity and the Five Felicities.'

Other examples are extremely abundant, a few specimens of which will suffice to illustrate their character. In some of them the pun is imperfect. For instance, a bat holds in his mouth two golden cash, and in his claws peaches, which represent the fruit of immortality ripening in the gardens of *Hsi Wang Mu*, (西王母), but once in 3000 (or as others say 9000) years. The bat stands for Prosperity, *Fu* (福), the peach for old age, *Shou* (壽), while the two cash (*Shuang-ch'ien* 雙錢) very imperfectly suggest the words *Shuang-ch'üan* 雙全, 'both complete,' the whole picture thus standing for the expression, *Fu Shou shuang ch'üan* 福壽雙全, *i.e.* 'Happiness and Longevity each in completeness.'

The characters representing Prosperity, Wealth &c., are those most constantly met with in this connection. Thus, a few buds of the peony (called the Flower of Wealth because found in the gardens of the rich), placed beside a jar in which are seen a pair of gold fish, suggests the words *Fu Kuei yu yü* 富貴有餘, *i.e.* 'Riches and Honor in superabundance.'

So also a kind of halberd, having a crescent shaped blade, and known as *Chi* (戟), with a musical plate, *Ch'ing* (磬), and two fish, stand for the phrase *Chi ch'ing yu yü* 吉慶有餘, signifying 'Auspicious Happiness in overplus.' The *Ju-i* or curved ornament already referred to, is a common object in pictures, devoting the realization of one's wishes. Thus a pen, *Pi* (筆), a lump of silver, *Ting* (錠) and a book, *Kou* (鈎) (the latter suggesting the *Ju-i*), stands

for the words *Pi ting ju i*, 必定如意; meaning that events will 'Certainly happen as you wish.' So likewise two branches of a persimmon tree, *Shih* (柿), with the hook as before, signify, 'This affair will turn out as you desire,' *Shih shih ju i* 是事如意。 Felicitous sentences expressing a desire for sons who shall obtain official distinction, are frequent subjects for picture-puns. Thus a cock crowing in the midst of a flock of little chickens, denotes 'Instructionof sons to gain a name' 教子成名, the last character being suggested by the crowing (*Ta ming* 打鳴) of the cock, an accomplishment which he is supposed to be imparting to his children. A cap *Kuan* (冠), a girdle, *Tai* (帶), a boat, *Ch'uan* (船), and a pomegranate, *Liu* (榴), signify a wish that the members of a family in successive generations may obtain official position, *Kuan tai ch'uan liu* 官代傳流. So likewise the picture of two children, one of whom clasps a reed pipe, sheng (笙), and holds in his hand a lotus blossom, *lien* 蓮, while the other grasps a cassia flower, *Kuei* (桂), suggests; 'May you have a succession of honorable sons,' *Lien sheng Kuei tzu* 連生貴子。

A single additional example must suffice. Upon the screen walls of certain yamens, is to be seen an old man, called the Heavenly Magistrate (天官), who points with his finger to the sun, *Chih jih* (指日)。 Beneath is a peck measure, *Tou* (斗), which is an allusion to the pint, *Sheng* (升), ten of which make a Chinese peck. The hidden significance of this delineation is found in the words: *Chih jih kao sheng* 指日高陞, 'Pointing to the day of lofty promotion.' On one side are a brace of deer, *Lu* (鹿), which intimate that the post to which the happy individual is to be appointed, will have an abundant emolument, *Lu* (祿).

The ordinary *conversation* of the Chinese is full of puns, of every imaginable quality, from the coarse banter of the peasant, to the refined quibble of the scholar. Of the former an instance occurs in the expression upon the lips of every one in China, *Fa ts'ai* (發財) to get rich. When he hears an acquaintance boasting of his prospects, or of his achievements in this line, the auditor derisively exclaims: *Fa ts'ai! Fa kuan ts'ai!* (發棺材) 'Get a coffin!' implying that is the only wealth *he* is likely to gain. Used by a person of his own affairs, it is self depreciatory. "Why do you persist in eating such quantities of onions," (ts'ung 葱) was asked of a countryman. "Oh! I am trying to acquire a little intelligence," (*Chang i tienrh ts'ung ming* 長一點聰明) was the ready answer.

It is not strange that the man is deaf, like his father," said one in reply to an expression of wonder at the coincidence, "does not the proverb say; 'The Deaf beget deaf children, and Phoenixes

beget Phoenixes?' (鼉生鼉鳳生鳳) what the proverb does say, however, is nothing of the kind, but that 'Dragons (*Lung*, identical in sound with *Lung* deaf) beget Dragons', (龍生龍鳳生鳳)。

It is related of the celebrated Chinese beauty *Pao Ssu* (褒姒) the she fell into a confirmed melancholy, and would never smile. By a false alarm, the feudatory princes were summoned to the capital to defend the state, and at sight of their embarassment and surprise, *Pao Ssu* burst into a laugh [See Mayer's Manual No. 541]. Hence the saying; 'Thousands of gold would not buy this one laugh,' 千金難買這一笑。 An individual who had established a public school (*I hsiao* 義學) and who found the expenses far in excess of his anticipations, epitomized his experience in a new reading of this saying; *Ch'ien chin nan mai che i hsiao* 義學, 'Thousands of gold would not pay for this public school.'

"Enough, enough," exclaimed a guest to the host who was pouring the inevitable cup of tea, "Do not fill it. "Fullness makes mischief," (滿招損) a quotation from the Shu Ching and the I Ching; 'Pride (fullness) invites calamity; humility reaps its reward' (謙受益).

On an occasion when boat-hire on the Peiho river was extravagantly high, a party of Chinese engaged a passage on a boat (坐船) to T'ung chou. At night the boat was found to be so crowded with passengers—the boatmen determined when it rained puddings to hold up their dish—that there was not even room to *lie down*. Complaint was made to the head boatman, who promptly replied that no injustice had been done to anyone, since all they bargained for was space to *sit up in*, (講的是坐船).

A Chinese upon being introduced to a foreigner who had selected the extraordinary surname of *K'a* (卡) immediately inquired for the character, and being informed that it was that which consists in the combination of 'up' and 'down,' (上下＝卡) not inaptly replied that such a name as that 'would not work up,' and 'would not go down,' (上不來下不去).

It is not foreigners only who are bantered by 'borrowing' their names. Many Chinese nicknames are clever hits at a man's character, while others hit his character through his characters. Thus an official, unpopular on account of his undue severity, whose name was *Ch'en Ssu Liang* (陳嗣良), received the nickname of *Ch'en Ssu Liang* 沉四兩 *q.d.* Too heavy by four ounces (in the pound).

In the province of Shantung, contiguous to the Grand Canal are two little villages which were, among others, originally set apart for the home of those appointed to public service on the Canal.

Such villages are called *T'un* (屯) and—the invention of more ambitious names perhaps involving too much mental exertion—several of these hamlets received as designation only numbers as *Ti san t'un* (第三屯), *Ti wu t'un* (第五屯), *Ti ch'i t'un* (第七屯), &c., commonly called simply No. 3, No. 5, No. 7, &c. The story goes that at a market in the vicinity, a customer turning over some water-melons, discovered a defect on the under side, and remarked that they were 'ground covered,' (*Ti wu ti* (地捂的), *i.e.* prevented from acquiring the proper color by their contact with the soil, *q.d.* raised at *Ti Wu* (第五的)。 "No," replied the seller "they are only 'imposed on by the earth' (*Ti ch'i ti* 地欺的) *i.e.* hindered from ripening by the ground under them, *q.d.* raised at *Ti Ch'i* (第七的)。

It is the custom in China when scholars meet scholars, to entertain each other in a manner worthy of those whose minds are enriched with the splendid spoils of ages gone by. On such occasions wine is the proper beverage. Hence the saying! 'When a guest arrives on a cold winter's night, tea must do for wine,' (寒夜客來、茶當酒)。 The serving of wine, thus becomes a sort of test of the sincerety of a host's hospitality. No excuses will take its place, but if it is actually brought on, the genuineness of the welcome is not to be questioned. Another proverb accordingly says; 'He has no dissimulation who treats his guests with wine,' (將酒待客。並無詭意) A certain scholar, like most of his class very poor, one day received a visit from a friend whom he wished to entertain in the proper manner; wine, however, he had none, nor yet the money to purchase it wherewithal. Still he brought out wine cups, and the wine jar, from which he proceeded to pour out pure water, with the apposite remark; "The intercourse of real friends is thin like water; "That of false friends is like honey mixed with oil" (眞朋友淡淡如水、假朋友蜜裏調油)。

The following anecdotes may serve to show the strong current which sets toward plays on words, in every stratum of society. A young man of somewhat limited mental capacity who was lately married, paid his wife's family a New Year's visit. His brothers-in-law, knowing his peculiarities, resolved, by employing those means of which the Chinese are such consummate masters, to show him disrespect, without actual rudeness. Although it was now mid-winter, he was accordingly provided with sleeping accommodations on a cold 'stove-bed,' or *K'ang*. The Chinese horror of a cold *K'ang* is proverbial; 'Sleep on a cold bed, but not on a cold K'ang' (能睡凉床、不睡凉炕)。 'The little Idiot'—another

proverb runs, 'sleeps on a cold k'ang—but that is because he is strong and vigorous,' (傻小子睡凉炕全仗身子壯)。* It was therefore no compliment to our friend that his *K'ang* was not heated, yet he retired without complaint. During the night, however, finding it unendurably cold, he awaked, and perceiving in a corner a large timber, he siezed it, and strode back and forth, carrying it upon his shoulder (*K'ang* 抗) the beam (*Liang* 樑), until he was thoroughly warmed, when he returned to his slumbers. In the morning his hosts professed much anxiety to know how he had fared, and especially whether his bed had not proved too cold (*K'ang liang ma* 炕凉麼). "Ah!," exclaimed their guest, "If I had *not* shouldered the beam, I should have frozen!" (*Pu k'ang liang chiu tung ssu liao* 不抗樑就凍死了)。

A Chinese skimmer—called a *Chao li* (笊籬) costs so little that it is not worth while to mend it when broken. Hence the proverb; 'Who though he has ready money will mend a skimmer?'† (when for the money which repair would cost, he could buy a new one). (誰有閒錢補笊籬)。 Now it is a general custom to hang out a skimmer at the door of a house where a lodging for foot travellers may be had, a simple means of notification which saves much useless inquiry. If the Reader never before heard of this practice, he need not be surprised, for he has company in his ignorance. On one occasion the Emperor Ch'ien Lung was riding in his chariot, accompanied by his minister *Ho Ch'ên* (何琛). Chancing to see a skimmer hung over a door, His Majesty inquired what it was for, and was informed that it was to dip up things wherewithal, (撈東西)。 The Emperor with affected surprise replied; "Can not the North and South then be dipped up with it? How is it that it only dips up East and West?" "Because," instantly replied the Minister, "the South belongs to Fire, which would burn the dipper; the North belongs to Water, which would leak through, while the East belongs

* The meaning of this saying—as of so many others in Chinese—is figurative: 'The young simpleton, incapable of asserting his rights, is protected by Heaven' (which gives him a good constitution). Another shade of the same idea is expressed in the proverb; 'The half witted fellow who always get a warm *K'ang*' 憨頭郎睡熱炕 *i.e.* although he can not take care of himself, Fate takes care of him.

† A singular example of the variation of Chinese proverbs—if that can be called variation where nearly all the parts are different—is afforded by this saying. It is sometimes explained thus; A wealthy blockhead owned a pear orchard the produce of which was constantly eaten by the birds. At length a passing traveller suggested to the owner, a 'happy thought.' He might *cover* his fruit. Accordingly he had little cloth caps made for each individual pear, a means which was found to be a complete protection. Yet for obvious reasons the idea was never extensively utilized. Hence this version of the proverb; 'Who, though he commands ready money, will cover his pears *with cloth?*' 誰有閒錢布罩梨。

to Wood, and the West to Metal—for these reasons the skimmer dips up East and West, but does not dip up North and South." His Majesty smiled, and commended *Ho Ch'ên's* aptness of reply.

Not only is the conversation of the Chinese full of puns; they are imbedded in the substance of the language itself. In Williams' dictionary q.v. *shé*, tongue (舌) the circumstance is noted that in the Cantonese dialect this word is pronounced *li*, to profit (利) because the word 賒 *she* of the same tone, means to lose in trade, and has thus an unlucky association. The same authority also mentions that the singular expression *hsing li* 行李, baggage, is regarded as a kind of pun on the more national term *hsing li* 行理 that is, things that are reasonable or proper for a journey. Other instances of the same kind are no doubt frequent.* The homophony of the language seems to breed this kind of paranomasia error in single words standing by themselves, by a kind of spontaneous generation, as the damp heats of August produce mould, mildew and mosquitoes, without visible provocation. What, for example, would or could any mortal—whatever his acquaintance with Chinese—understand, from hearing that a person's speech is "a great pear dumpling, (大梨糕) or that he is 'playing the great pear,' (耍大梨)?

The use of these phrases at Tientsin, is said to have originated as follows. A man acquired the art of making pear-dumplings, in a manner which no one could rival, of which, when hawked about the street, he enjoyed a monopoly. One windy day when his sales had been insignificant, some one asked him how much cash he had taken in. He replied that owing to the storm which kept people from going abroad, he had only sold a few tens of thousands of cash worth, (a sum surpassing his real sales for a year), but observed that if the day had been fine, he should have received more than a thousand strings of cash. If the natives of the place are to be believed, this Tientsin Munchausen—who at the age of seventy may still be seen daily trundling his little barrow, and is heard grunting unintelligibly to attract customers has given a new turn to the local dialect. The expression *ta li hua* (大離話)

* What would be thought of an Act of Parliament prohibiting any resident of Middlesex or Kent, from building 'an Ice-house,' on the ground that the Queen of England lives in 'a nice house,' and would tolerate no rivalry? Yet something not very unlike this is to be found in China. In the *Chinese Recorder* for Dec. 1882, Dr. Dudgeon mentions the circumstance that the people living in the Western Hills behind Peking, are not allowed to store ice, (of which an abundant stock could be easily laid up) on the equitable consideration that the character signifying Ice, (*ping* 氷) is identical in sound with the character for Soldier (*ping* 兵), so that it might be a source of uneasiness to a government which is in perpetual dread of rebellions, to hear that *ping* (ice-blocks, *q.d.* soldiers) by the ten thousand were in concealment so near the Capital!

in current use to denote 'large talk,' in consequence of the unexampled extravagance of this man's language, has come to be reinforced by the phrases *ta li kao*, (大梨糕) great pear dumpling,' and *shua ta li* (耍大梨) 'playing the great pear,' in allusion to the 'pear talk' from which the saying originated, the oblique reference being still to the *li* distant (離) meaning; 'his language is far away* [from the truth]. Of all Chinese modes of expression, this of word punning is perhaps the easiest for a foreigner to acquire, not only because it differs in no essential respect from what is to be met with in Occidental languages, but because resembances between different characters of the same sound strike the foreign ear, unaccustoned in his own language to such incessant homophony, much more quickly and more forcibly than they strike natives.† Despite this fact, if one's observation is to be trusted, Chinese word-play receives from the generality of foreigners who speak that language very slight attention, even in works which profess to treat of Chinese.

'How many boats are with you?' was asked of a traveller. '*Yang Chen*,' was the compendious reply. Now *Yang Chen* was a distinguished scholar and official who lived A.D. 100, and who was famed for his integrity. It is of him that the familiar incident is related, that having been urged to accept a present which was tantamount to a bribe, he refused, as it was brought at night. The donor remonstrated, saying 'No one will ever know it.' To this *Yang Chen* made the answer which has deservedly inmortalized his name, 'Heaven knows it, Earth knows it, you know it, and I know it—how then do you say that no one will know it?' (天知地知你知我知何爲無知)。[See Mayer's Manual, No 880]. This famous reply of *Yang Chen's* is generally briefly referred to as *Yang Chen's* 'Four Knowings' (楊震四知) what was therefore to be under-

* The Chinese idiom delights in making its strongest affirmations by means of negations. An immense multitude is merely 'not a few,' (人不少) a very bad man is simply 'not a good man' (不是好人), excellence is merely 'not bad' (*pu lai* 不賴 in Peking; *pu nao* in some country dialects); a particularly bright child is 'not in the least idiotic' (*i tien' eh 'pu sha* 一點兒不傻) &c. It is claimed by some, that we have a common English slang word, which springs from a Chinese expression involving this *meiosis*, or unification of what is meant. The Occidental youngster declares that his kite is 'bully' meaning that it is 'tip-top,' 'A No. 1." The Chinese more modestly predicates of the article that delights his soul, that it is *pu li* (不離) 'not far from being the thing—*anglice, bully*.

† Thus the phrase *Hsin chien tzu* (心尖子) 'heart's tip,' is a kind of pet name with Chinese mothers for their little ones. "Stop," cried a house-keeper, "put down my new scissors, and never dare dare to use them again to trim the lamps! You may have the nurses' *hsin chien tzu* (心尖子), [*i.e.* the Baby] but *my hsin chien tzu* (新剪子 new scissors) never!"

stood by the traveller's reply was that he had with him *four boats* (四隻). The present reference, however, is not simply to comparatively legitimate puns like these, in imitation of the Chinese manner, but to linguistic crimes of far greater turpitude. The entire world is, by this time familiar with the mongrel dialect which finds expression in foreign sounds, by the help of battered and broken down idioms from various sources, and which is known as pigeon English. Has it ever recurred to the Reader that there is, or may be, such an illegitimate hybrid as pigeon Chinese? Yet the vicious idea once planted, siezes the mind like the famous 'Horse-car poetry,' witness such mongrel gems as the following;

'Pig-headed,' *Chu t'ou ti* 猪頭的. 'He thinks he is a great thing': *T'a i tzu chi wei ta tung hsi,* 他以自己爲大東西 'Light out of there'; *Kuang ch'u ch'ü* 光出去. 'Despise a mule,' *hisen lo tzu,* 嫌騾子. This is an historical allusion (古典) to a 'darkey' who when riding a mule suddenly found himself on the ground. Slowly rising, and rubbing himself meanwhile, he remarked;' Dat's what makes me' *'spise* a mule!' Suppose now that some one should propose as a suitable motto for a Chinese silk shop, the characters, *Hua pu t'ou chi* (話不投機), 'words that do not suit,' and suppose upon being pressed for an explanation of so irrelevant an inscription, he should affirm that they were cited (in the manner so familiar to the Chinese) to suggest the clause which follows—to wit, *pan chü to* (半句多 'when words do not suit, half a sentence is too much') *q.d. Pongee* in abundance,! That way madness lies.

Beyond an occasional vague hint that the Chinese are fond of riddles, and other dark sayings, it is rare to find even an allusion to the subject. The twenty volumes of the *Chinese Repository,* for example,—a thesaurus of essays upon every imaginable subject connected with China, especially rich in articles devoted to various phases of the Chinese language—contains but a few short lists of proverbs, nearly all of which are printed with no Chinese text. The volume containing the copious Index to all these thousands of teeming pages, comprises references to only three Chinese puns.*

* Mr. Scarborough's treatment of plays upon Chinese characters, is singularly inadequate. He speaks of "Puns," and of "Innendoes," neither of which terms, however, is he at the pains to define. Under the former title, we find in the Index three references to proverbs, containing plays, not upon sound or meaning, but upon the shapes of characters No. 257, 'Debt oppresses man' (欠字壓人頭); No 309, 'The *Kung* character can not raise its head,' (工字不出頭, i.e. the workman, cannot became a Master—the *kung* character can not become a *chu* 主 character); and No 1310 'The Characters *self* and *great*, make the character for malodorous (自大是個臭字) i.e. Pride is unsavory. [The character *ch'ou* 臭 is not composed of self and great (though often so written) as any one will detect in an instant. The

Proverbs in which attention is drawn not to the meaning, nor to the sound, but to the composition of a character are not numerous. In addition to the examples cited from Mr. Scarborough's volume in the last note, two or three specimens (from the *Chinese Repository* and from Doolittle's Hand-book) may suffice. 'The character for Magistrate has two mouths' *i.e.* Bribery. (官字兩个口) 'The character for Joy has two mouths' *i.e.* Quarrels over presents (喜字兩个口) 'The characters for Avarice and Poverty are much alike,' *i.e.* Avarice tends to Poverty. (貪字與貧一樣寫) Plays upon the shapes of characters are readily exhibited in the form of the Antithetical Couplet, as in the following examples. The first is similar to instances already given under the head of Couplets. It is related of the Emperor Ch'ien Lung that on occasion of his travelling abroad to inspect the empire, he propounded to his minister *Ho Ch'ien* (何琛) already mentioned the following line

lower part is *ch'uan* 犬 a dog—in allusion to the scent. In China, however, as in other lands, a pointed jest is more relished than a dull fact.] Of the other two references in the Index, one, No. 1890 (有星不能照月) is devoid of any obvious meaning, and, as already mentioned seems to be a mistake. The remaining example, No. 549 煞苦受難無錢措辦, 'In great distress and penniless,' apparently contains nothing at all resembling a play either upon sound or upon meaning or form. No. 800, 'Calamity can not raise its head,' (苦字不出頭) which seems to be analogous to No. 309, is not noticed in this connection. Under the title "Innendoes," we have four examples, of which the first, No. 799 'Woe! and alas! Death is hard to guess' (嗚呼哀哉。人死難猜) appears to be totally irrelevant to the subject. No. 1022 'On weddings and burials it is hard to answer clearly' (紅白喜事難答白) &c No. 1252, 'a hook attached to a ring, to him let nobody cling' (鈎打連環沒得人纏) are examples neither of a play upon a sound, nor upon a meaning, but are simply expressions used in a particular connection, which are quoted to suggest a wider application. The remaining instance, No. 892, 'To draw the big net out of a water-butt,' (水缸裏搬晉宛網) is the only case in either list, of a proper pun—*i.e.* one meaning or one sound used for another. No. 2360 'a beard should not be put on the god of sailors' (楊泗老爺鬍子。安不上。) which is similar in form and application to No. 1022, and 1252, is not noticed in the Index, nor are the only other two puns in the volume, No. 1550, 'The country seller has dropped his stick, and dare not strike his gong' (賣糖的掉鑼搥。不敢當。) and No. 1759, 'Two scholars fighting for a pencil,' (兩個學生打架。爲筆。). The former is introduced without explanation, while the latter, (as is also the case with No. 1022) is explained wrongly. In each case we are informed that only the last clause is spoken, whereas a moment's consideration would show that the exact opposite is the case. To pronounce the sentence (No. 1659 'Two scholars are fighting,' would instantly convey to any one familiar with the expression, the remaining explanatory words, *wei pi* (爲筆 *q.d. wei pi* 未必) for the sake of suggesting which the sentence was prefixed. The hearer at once understands, that while in form a pencil is described as the occasion of a quarrel, in reality *improbability* (未必) is the only idea intended. Were the words *wei pi* spoken alone, however, they would simply convey their own meaning, and no other, and all verbal play would be out of the question. Considering the wealth of materials available, three puns in a collection of nearly 3000 proverbs, appears a somewhat exiguous proportion.

to be matched, which was suggested by the surrounding scenery! 'The smoke envelopes the willows which grow in the tanks,' (烟鎖池塘柳). The difficulty of matching the line lies in the circumstance that the radicals of the five characters are the names of the 'Five Elements' (五行). Water, Fire, Wood, Metal, and Earth, (水火木金土). At the time the Minister was unequal to the emergency, but on reaching a place where the tower of the city gate looking seaward, was furnished with cannon, he was enabled to reply as follows; 'The artilley on the city tower, commands the sea,' (海鎮炮城樓). In the following couplet the *point* is found in the concluding character of each line; 'When the kingdom is in disorder and its subjects in poverty, if the King does not come to the front, who is Master? When the days are wintry, and the ground cold, if there is not a drop of water, there will be formed no Ice.

國亂民貧。王未出頭誰作主。
天寒地冷。水無一點不成氷。

A wood cutter coming down from the mountain with his bundle of faggots on his back, met a traveller, and pointing to his burden proposed a line to be matched, in which is comprised a dissection of the four and seventh characters, as follows; 'This wood is fuel, and every mountain produces it,' (此木是柴山山出). Glancing around the landscape, and seeing the smoke of the evening fires curling upward, the traveller aptly replied; 'By reason of fire is formed smoke and each evening there is an abundance,' (因火成烟夕夕多).

The comparative infrequency of plays upon the shapes of the written character, to be met with in popular proverbs, is far more than compensated by the use made of characters in riddles and other enigmatical sentences, in ways which in alphabetic language are utterly impossible. A few examples will suffice to illustrate the illimitable resources of the Chinese in this direction. One of the simplest forms of puzzles in English, consists in paradoxical predicates, quite bewildering to the juvenile mind as,—

"I'm in the Fire, but not in the Flame,
I'm in the Spinster, but not in the Dame," &c.

Where the vowel I is the object in question. Or this:—

"The beginning of Eternity, the end of Time and Space,
The beginning of every End, and the end of every Place."

In Chinese, however, the same clew is far more ingeniously afforded; 'It is in *T'ang* and in *Yü*, but not in *Yao* nor *Shun*; in *Shang* and *Chou* but not in *T'ang* or *Wu*. 唐虞有。堯舜無。商周有。湯武無。*i.e.* the K'ou 口 character. 'The feet have it, the legs have it, the shoulders have it, the back has it, and so has

the breast; but the head has not, nor has the face, nor the ear, nor the eye, nor yet the hand, nor the fingers, 脚上有。腿上有。肩上有。背上有。胸上亦有。頭上無。面上無。耳上目上無。手上指上俱無。 *i.e.* the *jou* 月 character. The following sentence serves to exemplify the statement quoted under the head of 'Odes,' that 'Wide is the scope of the character I,' and to show that the simplicity of a character is no guarantee that one can comprehend all that is affirmed of it; 'Above it is not above, below it is not below; it cannot be above, ought to be below, 上不在上。下不在下。不可在上。且宜在下。 *i.e.* the 一 character as found in composition in the *shang* 上 character is not 'above,' while in the *hsia* 下 character it is not 'below;' in the characters *pu* 不 and *k'e* 可 it is above, while in *ch'ieh* 且 and *i* 宜 it is below. 'No line above, no line below, below too it is below, and above it is above,' 上又無畫。下又無畫。下又在下。上又在上。 *i.e.* the *pu* 卜 character has nothing above or beneath it but in *hsia* 下 character it is at the bottom, and in the *shang* 上 character it is at the top.

'Four mouths and a cross; four crosses and a mouth,' 四個口字。一個十字。四個十字。一個口字。 *i.e.* the *t'u* 圖 and *pi* 畢 characters. The use of the several component parts of a character in the enigmatical description of the character as a whole, frequently leads to trackless mazes. Here, for example, are four characters forming a sentence, and each character compendiously (and darkly) described by four others; 'Mother and son sleep together; two *yu* characters shoulder to shoulder; a man shoulders his carrying pole; the moon goes by the side of the ear.' 女子同眠。兩又齊肩。人挑扁擔。月去耳邊, *i.e.* 好双大脚。 'a pair of great feet,' where the moon is made to do duty for the *jou* character, exactly like it. 'One moon and then another moon; above the middle of the moons is an arable field, while below there are flowing streams. Six mouths in one house—two mouths incomplete.' 一月復一月。兩月共半邊。上有可耕之田。下有長流之川。六口共一室。兩口不圓圓。 *i.e.* the *yung* 用 character. 'There is one mouth—then add another mouth, but do not make the *lü* character. Seen right side up it is the *ssu* character, and two points in addition, seen crosswise it the *mu* character, and two strokes more—but it is not the *pei* character,' 有了一個口。再加一個口。莫作呂字看。正了四字多兩點。橫了目字多兩點。莫作貝字看。 *i.e.* the characters *hui* 回, and *mien* 囲。 'Two strokes large, and two strokes small, 兩畫大兩畫小, *i.e.* the *ch'in* 秦 character, in which the upper

part has two more lines than *ta* 大 great, and the lower part two more than *hsiao* 小 small. Three characters. 'Two mountains connected but not opposite; two mountains opposite and connected; one branch of literature reaches to the heavens,' 兩山相連不相對。兩山相對又相連。兩山相對不相連。一支文筆插青天。 *i.e.* 王曰叟 the lower part of the last character which is in reality the *yu* 又 radical, is described is if it were *wen* 文 literature, with a long stroke at the top.

In the following examples, the constituent parts of the characters are employed to throw the inquirer off the scent; Two characters. 'A *mu* character with two points added, but it must not be a *pei* character; a *pei* character lacking two points, but it must not be the *mu* character,' 目字加兩點。莫作貝字看。貝字欠兩點。莫作目字看。 The characters are *Ho* 賀 and *Tzu* 資. The first of these, is composed of the *mu* 目 character, 'with two points added,' *i.e.* *Chia* 加 *to add* and 'two points,' 兩點。 The second character is the *mu* again, 'lacking two points, *i.e.* *Ch'ien* 欠 *to lack*, and 'two points,' 兩點。

'If you *can*, I do not *stand up*; if you *stand up*, I *can not*; if the middle bar is removed, there is an end of both you and me,' 你可我不立、你立我不可、去了中一橫、罷了你和我、 that is, the *Ch'i* 奇 character, assumed to be a copartnership between *Li* 立 to stand, and *K'o* 可 able. 'A literary graduate wrangling with a Buddhist priest; the priest does not become a complete priest, nor does the literary graduate become a complete graduate,' 生員與和尚角口。和尚不成和尚。生員不成生員。 *i.e.* the *Shang* 黨 character, the upper portion of which is the same as the *Shang* in the term *Ho shang* 和尚 priest; the lower part is the *Yuen* 員 character found in the term *Shang yuen* 生員 a scholar of a certain grade. The two characters corner on the *K'ou* 口 character (*Chiao k'ou* 角口) and as neither of them can have the mouth to himself, neither is complete.

From this it is but a step to the introduction of other characters, in which the one to be guessed is merely a constituent. 'Four mountains; crosswise, two days interlocked. In Wealth it raises its foot, in Embarassment it raises its head.' 四山縱橫。兩日綢繆。富是他起脚。累是他起頭。 *i.e.* the *T'ien* 田 character; which in Wealth 富、 is at the *foot*, but in Embarassment, 累、 is at the *head*.

'The three Kings are my elder brothers, the five Emperors my younger brothers. I wished to stop, but could not, and by reason of being in the wrong gave offense.' 三王是我兄。五帝是我弟。欲罷而不能。因非而得罪。

The solution of this puzzle is found in the character *Ssu* 四 four, which is the 'younger brother' of three (as in 'three Kings'), and the 'elder brother' of five (as in 'five Emperors'). The words which follow, *Yü pa erh pu neng* 欲罷而不能 are quoted from the Confucian Analects, and refer to the use of *Ssu* 四 in composition. It would like, *Yin* 欲 to be a *Pa* 罷 but that can not be without a *Neng* 能 character, 欲罷而不能。 In the last clause, the *Ssu* 四 becomes, (*Te* 得) guilt, *Tsui* 罪 as soon as the character *Fei* 非 is added, *Yin fei erh tê tsui* 因非而得罪。

The facility with which the descriptions of the characters to be guessed, glide from the form of the character or of some of its parts, to the meaning which is conveyed by them, increases the obscurity of what is already sufficiently dark. Thus; 'Cold merely doubles it, and heaps it up; while heat scatters it equally on each side; four in the District city—three in the prefectural city; in the village only within the village, at the market only at the head of the market.' 寒則重重叠叠。熱則四散分流。四個在縣。三個在州。在村裏只在村裏。在市頭只在市頭。*i.e.* a *dot*, which in the character *Han* 寒 cold, is doubled in a heap; in the character *Je* 熱 heat, it is spread out on each side equally; it occurs four times in the character *hsien* 縣 District city, but only three times in the Prefectural city, *Chou* 州; the character *Ts'un* 村 village, it is found inside, while in the character *Shih* 市 market, it stands at the head.

'When drawn it is round, but when written it is square; in cold weather it is short, and in hot weather long,' 畫時圓。寫時方。寒時短。熱時長。*i.e.* *Jih* 日 character, 'sun,' or 'day.'

'One character with nine strokes, six of them straight. Were you to ask Confucius, he would guess three days,' 我有一字。九畫六直。問孔夫子。亦猜三日。 *i.e.* the *Ching* 晶 character, composed of the character for *day* written thrice.

Proper names are readily drawn into service to aid in the composition of a riddle. Thus the object to be represented being stated as 'Ladies' head ornaments,' 'two historical persons' are affirmed to be the material of which they are to be made. The expert guesser is supposed to light upon *Huang Kai* 黃蓋 an individual of the time of the Three Kingdoms, and *Li Pai* 李白 the celebrated Fang Dynatly poet, as the persons in question. *i.e.* the *inside white* 裡白 (silver) with a *yellow covering* 黃盖 (gold).

Phrases and proverbs are also serviceable for riddles, which—like oriole's nests—may be made of whatever is at hand. Thus when many years ago, a Peking temple was purchased for a mission headquarters, the circumstance was ingeniously adverted to in a

Peking 'lantern riddle,'* which named the temple giving as the clew,' a common saying, (諺語一句)。 The 'common saying' proved to be; 'when the gods depart, *devils* enter,' 神出鬼入。

By a judicious application of these devices almost anything may be derived from almost nothing. Few Chinese characters, for instance, would appear balder and more unpromising of hidden revelations than *mieh* 也. Yet in the hands of an expert Chinese literary juggler, it becomes as instinct with meaning as a Hebrew vowel point under the manipulation of the Talmudists. For example, the character being given, it is required to deduce from it two phrases out of the Four Books. (四書二句) The Reader, who has his Analects at his tongue's end, immediately pronounces these phrases to be 弗如也, and 非也, to be rendered; 'It is not like the *yeh* 也 character, and it is not *yeh*. Or, the process may be reversed, and a character distilled from classical citations in a manner somewhat analagous to the well known array of bible texts to prove the duty of immediate suicide—'And Judas went out and hanged himself;' 'Go thou and do likewise;' 'What thou doest, do quickly.' From the following composite text, is to be obtained a single character 子路率爾而對曰。是也。顏淵喟然嘆曰。非也。夫子莞爾而笑曰。誠如是也。直在其中矣。 In these three and thirty characters, we have seven different passages from the Four Books fused together to make a new sense. Here are the quotations; 子路率爾而對曰 (*Lun Yü*, XI. 25.4) '*Tzu-lu* hastily and lightly replied;' 是也 *Lun Yü* XVIII. 6.2). 'Yes, it is.' 顏淵喟然嘆曰 (*Lun Yü* IX. 10. 1.) '*Yen Yüan* sighed deeply, and answered,' 非也 (*Lun Yü* XV. 2, 3.) 'No, it is not.' 夫子莞爾而笑曰 (*Sun Yü*) XVII. 4.2.) 'The master well pleased and smiling, said,' 誠如是也 (Mencius. BK. I. 6.6) 'Such being indeed the case.' 直在其中矣 (*Lun Yü* XIII. 18. 2.) 'Uprightness is to be found in this.' The original meaning of these several passages, has no reference to the use here made of them, which is as follows; *Tzu-lu* hastily and lightly spoke up, and said, it is the *Yeh* 也 character. '*Yen Yüen* sighed deeply and replied; It is no such thing. 'The Master well pleased, and smiling, said; Sure enough 'it is like *Yeh*, and so it would be if you put an upright stroke is the middle of it.'

* The observations made in regard to the enormous number of Antithetical Couplets annually produced in China, apply equally well to Riddles of all varieties. The Empire is hung with lanterns, on the evening of the Feast of that name at the fifteenth of the first moon, and the lanterns are papered with Riddles (燈虎), for the correct solution of which such prizes as a few cash, or a handful of water-melon seeds are offered. Old riddles are regarded with as much contempt for this purpose as a last year's almanac for fixing the feast day's, (頭年的皇曆、今年看不的), so that the resources of the Chinese language and literature, must be subjected to a severe annual tax.

So also the *Ya* 亞 character is propounded as yielding a 'common saying'—to wit 安心不善 *i.e.* 'a heart not inclined toward virtue'—'wicked'—an oblique intimation that if a *heart* is appended to the *Ya* character, it will be not virtuous, 安心不善 *i.e.* 惡 wicked. The Chinese Classics furnish an inexhaustible repertory of materials, from which may be woven riddles of assorted degrees of complexity thus the words; *Wen Kuan Chung*, 問管仲 are furnished as a clew, and the Reader is expected to remember that these character, occuring in the Analects (BK. XIV. ch. X. III) are followed by the words; *Yüeh jen yeh* 曰人也. From these data, a Chinese would discover at once that the *t'a* 他 character is the object to be guessed—being composed of *jen* 亻 and *yeh* 也. In cases of this sort, the original sense of the passage has no more to do in the exposition of the riddle, than the text, "Let him that is upon the house-top not come down," had to do with the sermon of the traditional frontier preacher, who denounced the current style of wearing ladies's hair in a ball on the crown of the head, from the words; 'Top-knot, come down!' Of a different sort is the use made in the following example, of the words of Mencius (Book I. VII. 4) 何可廢也。以羊易之, denoting that a certain sacrifice need not fail (because of the lack of an ox) for a sheep could be substituted. The words are given an entirely new meaning by exchanging the signification of the characters, for another which arises through an union of their component parts. Thus; 'In the *Ho* 何 character, the *k'o* 可 is obliterated, (*Ho k'o fei yeh*) 何可廢也, and exchanged for a *yang*, (*i yang i chih* 以羊易之), by which substitution is obtained a new *yang* 佯 character, which is the answer to the riddle.

To the Western Barbarian the Chinese Essays which are presented at the literary examinations, may appear jejune in style, commonplace in matter, and full of vicious circles, forever taking for granted what they ought to prove, and proving what they ought to take for granted. However just this criticism may be, and I do not wish to be understood as uttering a word in disparagement of its justice, it is still true that these essays (or *Wen chang* 文章 as they are called) resemble those dwarf trees which the Chinese gardeners are at such pains to produce by artificial treatment. 'The fly,' says the Chinese proverb, 'although a small insect, has all his viscera complete.' (蒼蠅雖小五臟俱全)。 In like manner the Chinse essay, although perhaps limited to three hundred characters, is a finished growth in itself. It has a Head, a Neck and Throat, Arms, Viscera, Legs, and Feet. The construction of essays of this sort is the one great business of millions upon millions of Chinese.

The mere thought of the aggregate number which is produced every year, is quite fatiguing. These observations are intended merely to preface a specimen of this kind of composition, which, like the riddle just cited, is a mosaic but a mosaic of much greater complexity than the last. It is composed of nearly eighty clauses, every one of which is taken from the Four Books, but combined in the general form of an examinative essay. The subject is 'The Hen-pecked Man,' which, though a favorite one for Chinese banter, might not at first sight appear particularly eligible for an essay framed from citations strictly classical. To the Chinese text is appended a list of the places in the Classics where the words quoted may be found.*

懼內論

有婦人焉 [Conf. Analects, VIII. 20. 3.] 是吾憂也 [An. VII. 3.]
夫人不言 [Analects XI. 13. 3.] 吾知免夫 [Analects VIII. 3.]
見志不從 [Analects IV. 18.] 則吾豈敢 [Analects VII. 33.]
昔者竊聞之 [Menc. Bk. II. Pt. I. 2. 20.] 男女居室 [Me. Bk. V. Pt. I. 2. 1.]
和爲貴 [An. I. 12. 1.] 妻子好合 [Doctrine of the Mean XV. 2.]
斯爲美 [An. I. 12. 1.] 就之而不見所畏焉 Menc. Bk. I. Pt. I. 6. 2.]
夫何憂何懼 [An. XII. 4.3.] 何也 [Mencius Bk. V. Pt. II. 6. 1.]
巧笑倩兮美目盼兮 ... ... [Analects III. 8. 1.]
宜其家人 [Great Learning, IX. 6.] 不亦樂乎 [Analects I. 1. 2.]
既醉以酒既飽以德 [Mencius Book VI. Part I. 17. 3.]
無違夫子 [Me. Bk. III. Pt. II. 2. 2.] 固所願也 [Me. Bk. II. Pt. II. 10. 2.]
今也不然 [Menc. Bk. I. Pt. II. 4. 6.] 徵於色 [Me. Bk. VI. Pt. II. 15. 3.]
行行如也 [Analects XI. 12. 1.] 其容有壁 [Menc. Bk. V. Pt. I. 4. 1.]
發於聲 [Menc. Bk. VI. Pt. II. 15. 3.] 侃侃如也 [Analects X. 2. 1.]
其言不讓 [An. XI. 25. 10.] 聽其言也 [Menc. Bk. IV. I. Pt. 15. 2.]
攸然而逝 [Menc. Bk. V. Pt. I. 2. 4.] 比其反也 [Me. Bk. I. Pt. II. 6. 1.]
望之儼然 [Analects XIX. 9.] ... 將入門 [Analects VI. 13.]
色勃如也 [Analects X. 3. 1.] 及席 [Analects XV. 41. 1.]
踧踖如也 [Analects X. 2. 2.] 無慍色 [Analects V. 18. 1.]
一則以喜 [Analects IV. 21.] 無喜色 [Analects V. 18. 1.]
一則以懼 [An. IV. 21.] 問其僕曰 [Menc. Bk. IV. Pt. II. 24. 2.]
女弗能救與 [Analects III. 6.] 吾甚恐 [Menc. Bk. I. Pt. II. 14. 1.]
告其妾曰 [Me. Bk. IV. Pt. II. 33. 1.] 若是其甚與 [Me. Bk. I. Pt. I. 7. 17.]
如之何 [Analects XV. 15.] 終日不食 [Analects XV. 30.]

* The labor which must have been expended upon a merely trifle like this, is best appreciated by considering the trouble involved in untwisting the well woven thread. A scholar of more than twenty years experience in teaching the Classics, and who was therefore nearly as familiar with them as a Sunday School pupil with the Ten Commandments occupied almost all his spare time for a week, in ascertaining and verifying the references.

不可以語 [Menc. Bk. VII. Pt. II. 14. 3.] 終夜不寢 [An. XV. 30.]
莫之敢禦 [Me. Bk. VII. Pt. II. 23.2.] 驕其妻妾 [Me. Bk. IV. Pt. II. 33.1.]
難矣哉 [Analects XV. 16.] 刑于寡妻 [Menc. Bk. I. Pt. I. 7. 12.]
未能也 [Doctrine Mean XIII. 4.] 樂爾妻孥 [Doc. Mean XV. 2.]
弗如也 [Analects V. 8. 3.] 導其妻子 [Menc. Bk. VII. Pt. I. 22. 3.]
已矣乎 Analects V. 26.] 彼丈夫也 [Menc. Bk. III. Pt. I. 1. 4.]
二女女焉 [Menc. Bk. V. Pt. II. 6.6.] 和樂且耽 [Doc. Mean XV.2]
我丈夫也 [Menc. Bk. III. Pt. I. 1. 4.] 一妻一妾 [Me. Bk. IV. Pt. II. 33. 1.]
戰戰兢兢 [Analects VIII. 3.] ... 嗚呼 [Analects III. 6.]
是焉得爲大丈夫乎 [Me. Bk. III. Pt. II. 2. 2.] 雖然 [Me. Bk. V. Pt. I. 3. 3.]
予豈若是小丈夫然哉 [Mencius Book II. Part II. 12. 6.]
既不能令又不受命是絕物也 [Mencius Book IV. Part I. 7. 2.]
犯而不校 [Analects VIII. 5.] 不報無道 [Doctrine Mean X. 3.]
爲無後也 [Menc. Bk. IV. Pt. I. 26. 2.] 天也命也 [Me. Bk. V. Pt. I. 6. 2.]
分定故也 ... ... [Mencius Book VII. Part I. 21. 3.]
是故君子有終身之憂也 [Mencius Book IV. Part II. 27. 7.]

THE HEN-PECKED MAN.

[Announcement of the Theme, 破承題。 This forms the Head, 頭。] There is a Woman, who is to me a cause of sadness. When she does not speak, I know enough to keep out of her way. When I see that she is resolved not to yield, what dare I do?

[Development of the Theme, 起講。 This forms the Neck, 脖。] A long time ago I heard it said that when man and wife dwell together, harmony is the greatest treasure; happy union with one's wife—this is beautiful. On first approaching her, I saw nothing very terrible about her—what was there to be anxious abont? What was there to fear?

[The sentence succeeding the Development of the Theme, 講下句。 This is the Throat, 喉。]

What, to be sure?

[The first two Couplets, 前二比。 These are the Arms 對股。] The pretty dimples of her artful smile, the well defined black and white of her eye! She harmonizes well with the entire family. Is not this pleasure? Then when she is happy with wine, when she is full to repletion with virtue, she does not disobey her husband. This is what one would wish.

[The turning point of the Discussion, 先反後正。] Now the real state of things is quite otherwise.

[The central Couplets, 中數比。 These are the Viscera, 腹] It is manifest in her looks—in her bold and soldier-like manner, for her countenance is discomposed; it is exhibited in her tones, for she speaks in a decided and straight-forward way, and her

language concedes nothing to any one. On listening to her words, I gladly escaped, and when I returned, I gazed upon her severely. Just as I was entering the door, her countenance appeared to change; when I reached the mat, I was ill at ease. If there was no displeasure in her countenance, that was to me an occasion for joy; if there was no joy in her countenance, that was to me an occasion of fear. I asked the servants, saying; 'can you not rescue me from her? I am in extreme terror.' I spoke to my concubine and said; 'Is it so bad as that? There is then no help for it.' I have been the whole day without eating, and I could not ask. I have been all night without sleep—I dared not come near her. To behave proudly to my wife and concubine,—this is difficult indeed. To make my wife imitate my conduct,—I can not do it! To enjoy pleasure with my wife—I an not equal to it! As for instructing my wife—*that* is all over! Other husbands have married two women, and have had delightful and enduring harmony. I am a husband with one wife and one concubine, but I am apprehensive and fearful. Alas! is this being a real husband? Nevertheless, I am not surely like one of those unworthy husbands!

[Final Couplets, 末二比。These are the Legs, 腿。] Not able to command her—not willing to receive orders from her—cut off from all intercourse with her—offended against, and yet not contending—not revenging unreasonable conduct, lest I should have no posterity.

[Concluding sentences, 收數句。These are the Feet, 脚。] It is from Heaven! It is Fate! It is Fate! It is definitely appointed by Destiny! Thus it is that the superior man has a life-long anxiety.

To the view of the Outer Barbarian, these modes of dealing with the Chinese character (however common among the Chinese themselves) may appear somewhat intricate, and a dawning doubt of their possible practical utility may, perchance, intrude itself upon his mind. All that has been already instanced is, however, merely the elementary portion of the theory and practice of Chinese Riddles—The primary arithmetic of linguistic enigmas, extending, let us say, to the end of Compound Numbers and Vulgar Fractions. There lies beyond a Wilderness of Sin, in which are to be found Square and Cube Roots, Differential and Integral Calculuses, Fluxions, Surds (and Absurds) and Quaternions. Of plunging into this terrible *terra ignota* we have not the least intention. We will merely beg the indulgent Reader, too long beguiled from his proper route, to contemplate three remaining specimens of Cretan-like labyrinths.

(To be continued).

JESUS; THE MODEL PREACHER TO THE HEATHEN.

Rev. Hampden C. DuBose, S.P.M.

(*John 7.46 Never man spake like this man*).

JESUS went up unto the feast of the tabernacles, not openly but as it were in secret. About the midst of the feast He went into the temple and taught. "How knoweth this man letters?" asked the Jew. "My doctrine is not mine but His that sent Me," answered Jesus. In the last day that great day of the feast, Jesus stood and cried, saying, "If any man thirst let him come unto me and drink."

A message came to the ears of the Pharisees that the Nazarene taught boldly in the temple. Policemen were dispatched to arrest Him. These officers stood in the rear of the vast throng that hung upon the lips of the speaker. Listening, the swords hung loosely in their scabbards and the point of the spear pricked their own hearts. They returned to the Sanhedrim, assembled in state. The chief priest arose amidst the seventy elders, and with stentorian voice demanded, Where is he? Why have ye not brought him? The officers could only affirm, "Never man spake like this man." The reason assigned was unparalleled in the courts. Sometimes soldiers answer, "The prisoner fled and we could not find him." Sometimes, "They were too strong and fought." Here the simple reason, We could not arrest a man who preached like the son of Joseph.

The eloquence of Jesus! History does not record an instance of a man who could hold spell-bound six or eight thousand in the open air from early morn till near sunset. Where among the statesmen of Greece or Rome, England or America, an orator like unto Jesus of Nazareth? Grace was poured into his lips. We are so accustomed to look at the truth Jesus spake, that we forget the grace with which that truth was clothed.

The China Pulpit! Is the Missionary to fix the standard for the future ministry? Are we to "draw men unto us;" keep them fixed in their seats; awake their attention and arouse their interest? What an arena for the use of the "best gifts"! A rich language, a fertile literature, a wealth of idiom, pointed illustrations, apt proverbs, classic quotations, the flowing speech of the Orientals, animated delivery, "mouth riches" as they say here must be sought for. Yet there must be great "plainness of speech" for "the common people heard Him gladly." Jesus is the great prophet of Israel. He likewise exercises his prophetical office among the Gentiles. The theme now is

JESUS, THE MODEL PREACHER TO THE HEATHEN.

The servant of Christ hears the command, Go, Preach. He finds himself among a strange people with strange tongue and he asks, how shall I preach? Who is sufficient for these things? He then listens to the sweet voice of the Master, Follow Me! The reader of the Gospels notes that the discourses are

FRAGMENTARY.

Save the sermon on the Mount, the seven parables in Matt. XIII. the foretelling of the destruction of Jerusalem and the farewell words at the last Passover no long sermons are recorded. His dis courses were not arranged according to the severe forms of logic, but our Lord passed from one topic to another nearly related to it, the different parts of his sermon connected like the rooms in a house opening one into the other, or like the paths in a garden leading frem one bed of flowers to another. As he probably talked on the same subject on various occasions it is impossible to reduce his words to a system in a "Harmony."

Missionary preaching is of the same kind. In the street chapels men pass in and out so a subject must be presented in ten or fifteen minutes, and the minister passes on to a topic of kindred import, from sin to repentance, to faith, or in a reverse order as from rewards to punishments, so that a sermon is like a train of cars coupled together, a series of *sermonettes* linked so as to form a unique whole.

ADAPTABILITY.

A striking feature of our Lord's preaching is its adaptability to the heathen world. Paul was the Apostle to the Gentiles, yet of all his sermons to the heathen only the one on Mars Hill is recorded. David and Isaiah were gospel evangelists but from their writings only now and then a text suited to the capacity of the pagans can be chosen. All Scripture is suited for the instruction of the disciples on the Lord's day, but not for those who know not God. The words of Jesus however fit the Asiatic mind. At night services for three years expository lectures were delivered on the Gospels, taking the general more than the specific sense and the untaught heathen understood the truth. Many at home ask us about the language of China; children and parrots can learn to talk but the preacher must learn the *idiom of thought*. It is to find the native channels and let the discourse run in these. The illustration, like a mirror, must be turned at the right angle to flash the light into the eye of the mind. The form of thought is just as important as the form of speech. Just as the cover fits the dish, the hat

the head, or the shoes the feet, so do Christ's words fit the Chinese mind. Wondrous Teacher! Theologians cannot fathom Wisdom's depths, yet pagan hearers appreciate their simple meaning!

A TENDER PREACHER.

The sweet singer of Israel tuned his harp and sang, "Blessed is the man." David's son in his first sermon pronounced the Beatitudes. The sages of Asia have left on record no sayings like these. The Missionary must prove he comes to bless. "I came not to condemn the world;" it was to bless the nations. The pillars and the doors of the chapel must have "love inscribed upon them all." In the presentation of truth love must shine as the *sun* of the Christian religion. Some consider the Chinese rendering of Gospel—"Happy Sound" as the must felicitous ear ever heard.

How well may the servants of God take heed to the exhortation "Behold my servant .... a bruised reed shall be not break." How many bruised reeds we meet along these streets! Because of this tenderness "In Him shall the Gentiles trust." The disciple, when he sees the multitude on heathen plains, is to have the spirit of the Lord; He had compassion on them." In a land where men are beasts of burden are there many heavy laden? "Come unto Me!" O! the load of poverty these people bear. Farms of one or two acres at a rent of $2 *a mow*, which consumes nearly all the harvest of rice. The crowded cities and men asking for work! How much anxious thought simply for rice to sustain life! Jesus also says the anxious thought of Christians is *heathenish*; "After these things do the Gentiles seek." "Himself took our infirmities and bare our sicknesses." The blind, the lame, the deaf, the leper sang of the beloved physician. The hireling priests and the gentle shepherd are opposite characters. The good Samaritan finds many ready to perish.

Jesus is also our great exemplar in that

HE PREACHED THE LAW.

He laid the axe at the root of the tree, sin. Not one jot or tittle of the law is to be set aside in the application of the divine law to the Gentiles. Murder, they say, is crime.' How about anger? On arch and gateway is engraved, "Of ten thousand wickednesses fornication is the chief." Doth thine eye offend? Why preach the law? Did not the Moravian Missionaries preach the law for years to the Icelanders with no visible results, and when one day the text was selected, "God so loved the world," numbers were gathered into the church? True, but first came the law and by the law the knowledge of sin. During the last few years I have carefully

noted that old men seem to have no sense of sin. A seared conscience seems to accompany a heathen old age.

If any listen to our preaching and say, "This is an hard saying" we can answer as Jesus, "Doth this offend you?" And state, as he did, doctrines still more repugnant to the carnal mind.

Was it a Chinese woman that lost that piece of money? Are the ninety and nine all out of the fold? Are there many prodigals? We must tell of *the lost.*

The Saviour corrected the mistaken views of sin. "Who did sin, this man or his parents that he was born blind?" is a common question in China. The blind sit by the road side and cry "Before my eyes is hell," as they consider the miseries of this life are like unto torments of the other world. Constantly in the chapel men speak out and say, "How about those the thunder kills?" This is a special visitation of Heaven on account of daring sin, so the Tower of Siloam is often used.

JESUS SET FORTH HARDSHIPS.

Our Lord did not deceive his followers as to the terms of discipleship. They must drink of the cup and be baptized with the baptism. They were to be hated, slandered, scourged, persecuted, delivered up, murdered. Also persecution was blessed. A gentleman sat in the chapel listening to "bearing the cross." "What! to eat bitterness all this life just with the little hope of Heaven hereafter? *That won't pay, that won't pay.*

A teacher in this city reading about the "mother of Jesus being without" said to a friend, "That was strange conduct in Jesus. One of the sages would have gone immediately to honor His mother."

PHARISEES.

Blessed in Matt. v. and "woe" in Matt. xiii. are pronounced an equal number of times. Where is there a land of Pharisees like unto China.

The "righteousness" of the Confucianist. A reward is *due* his good works. Did we let them put the "new wine" of Christianity into the "old bottles" of Confucianism they would gladly accept the former. They are Judaizing teachers. They, *the literati,* have the "key of knowledge;" they neither go in themselves, nor suffer them that are entering in to go in." Just as the Pharisees blew a trumpet, "Ho! all ye poor," so the Chinese let not only their own left hands know, but also the left hands of all their neighbors. They "seek glory of men." The leaven of the Pharisees' poisonous doctrine is hard to eradicate. They contest "the uppermost seats."

They "tithe the mint and the anise." To misuse printed paper, to offend against etiquette, to eat beef, are great sins.

On no occasion did our Lord more fully set an example to winners of souls than when He conversed with the

SAMARITAN WOMAN.

Jesus sat at the well. On the one side was mount Gebal, on the other Mount Gerizim. The hundreds of thousands of Israel were accustomed to asssemble in this great auditorium. From the summit of one the Levite could read the Blessings, and from the other a mile distant the Curses of the law would be read, and every ear could hear. Jesus was weary, but not too weary to preach; hungry, but "His meat was to do the will of Him that sent Him." There was not an audience of the thousands but one lone woman.

A simple request for a drink of water. What! you a foreigner ask me! He took the text, *If you knew who it is.* But, Sir, you have nothing to draw with. Like all the Chinese women she had taken her bucket with a long rope to let down into the well beside her "water pot." We are often told *preach simply.* See the Master dealing with a soul. He took one of the mysteries of redemption, the water of life—and unfolded it to an ignorant woman.

Sir, give me this water; it is very tire-some to come here so far to draw. It is just as the Chinese say, "If *we eat your church*, what benefits will we have? Will our business improve? Will we have work? Is there any money in it?" Note the gentleness of Christ. He did not say, you stupid foolish woman; talk to you of eternal life and you only think of saving work! No! He enlightened her mind. "Go, call thy husband." Had he struck her with a club he could not have more astonished her than when in a panoramic view the sins of a life passed before the eye. She feels her sins. It is "a prophet" who speaks. She then, as the Chinese do, tried to turn off the subject by talking of her ancestors.

The Speaker then unfolds to her the nature of spiritual worship, and that God is a Spirit. Listening to these immortal words, she exclaimed, When Messias cometh! She went into the city and said, is not this the Christ? Thus step by step she was led to know what was hid from the wise and prudent. In the kingdom of grace a poor sinful woman was chosen as the first Missionary to the heathen and by her instrumentality many men said "We know that this is indeed the Christ, the Saviour of the world."

ILLUSTRATIONS FROM NATURE.

Mark the preaching of Jesus. The Mountain! How pleasant to tell of mountains made sacred by the foot of the Son of Man,

while here the idols love the hills. Salt. As this is such an important source of revenue, and the salt-commissioners such high Mandarins, the Chinese appreciate the figure. Where can we better illustrate "letting down the net" and becoming "fishers of men" than in this well-watered land? In a country where agriculture is the chief employment, they know well of the sower. From among the wheat the Chinese pick out the little round black tares. The mustard seed here becomes a large bush. You see them taking two little pieces of leavened dough, the size of your little finger, put them twisted into boiling oil and it comes out a foot long and as large as the arm. The trade in goodly pearls is extensive. When Soochow was taken by the T'ai-pings the floor of nearly every house was dug up in the search for hid treasure. The "narrow way," the canals in the cities with boats often jammed; densely thronged passages five or six feet wide called *streets*. Are we to "prepare the way." A hundred years ago the Emperor *Kien-lung* came to Soochow. Messengers came beforehand and built an "Imperial High-way" to the Great Lake, which is a paved road in good condition to this day.

The great prophet like unto Moses enjoined

FORGIVENESS

As an essential to salvation. The greatest indignity to a Chinaman is to be smitten on the cheek. What to turn the other also! Love for enmity, blessings for curses, kindness for hatred, prayers for persecutions. First be reconciled, then come to Church. These commands are in the teeth of the teachings of Confucius, who when asked, "What do you say concerning the principle that injury should be recompensed with kindness?" replied, "With what then will your recompense kindness? Recompense injury with justice, and recompense kindness with kindness." The sage, at another time, "affirmed the duty of blood-revenge in the strongest and most unrestricted terms."

ARE THE CHINESE COVETOUS?

Do they love the world? Are they the most worldly-minded of all peoples? We are to exhort, "Lay not up for yourselves treasures on earth." How often thieves break through the walls! Alas! how many garments the rust or mould corrupts in the rainy season! "Seek ye first the kingdom of God and His righteousness."

Where a better text, "He carried the bag and was a thief." This people only know professional thieves as thieves; dishonesty is a small matter. "Oh! do not call that *theft;* we do not like to hear the word."

Jesus required of His followers

FAITH,

And promised immediate salvation. He offers to save the vile, the drunkard, the opium-smoker from their sins. The preacher to the untutored heathen is to require him to arise, and follow Jesus. Asking in faith, is the only condition of prayer. We are to "upbraid the cities" for their unbelief. The Master gives the reason why they hate the light and the reason those who hear are "condemned already." The Chinese need to know personally of "sin, righteousness and judgment." In a land where "death reigns" what need there is of the third person of the Trinity.

How many young heathen converts after they believe in Jesus, like Andrew, findeth his own brother Simon; or like Philip, findeth a Nathaniel!

SINGLENESS IN WORSHIP

Is ordained by the Master. Two masters cannot be served. God is one. *Reverence* is the sum of Confucianism, *love* of Christianity. The supreme love He directs to be given to God sweeps away ancestors, heroes, spirits, gods. "Lovest thou Me," asked the Saviour? The same mouth bitterly says, "I know that ye have not the love of God in you."

Passing through Canaan Christ found

HEATHENISM.

O! the "vain repetitions," *o-me-to-fuh*, the prayer used before every god. "Nigh with the mouth" as they chant their books. "What do you *read* in worship?" is their constant question. Go to our city temple in Soochow. You find the venders of toys and trinkets, punch and judy shows, a throng of the vile and the vagabond, truly a "den of thieves." "Blind leaders of the blind,"—the blind priests leading a blind people in dark ways. "Give us a sign," we are constantly asked, "something to look at; a picture, an image, two characters, but how can we worship the unseen?" Buddhism has "no power of the keys;" no power of discipline. The thief, robber, pirate first goes to the temple to worship. Do ancestors return to this world? A "great gulf" lies between. Are rewards meted out on earth? Dives and Lazarus answer. As meat defiles, in order to "escape from sin," "to purify the heart," millions are vegetarians. We thank our blessed Lord for the words, "Not that which goeth into the mouth defileth a man."

There is a striking similarity between the

CHINESE AND JEWS.

To have "no burial," saith Solomon. The burial rites of parents are most sacred; no duty to the state can set these asidet "Let the dead bury the dead." The "wedding garment" is an ap. figure. As the marital relation is much lower than the parental, a man is warned against listening to his wife, instead of to his father and mother. "Leave father and mother and cleave to the wife" settles the question. To check their critical spirit, we bid them "judge not." On all occasions they quote the Classics, so we are to imitate the Master. "It is written," "Jesus says," must be the "authority" with which we speak. Where the bribe controls the court, is not the "unjust judge" and appropriate subject? How many preachers in China may say, "We have piped unto you and ye have not danced; mourned unto you and ye have not lamented," presented the Gospel in its joyful aspects and ye have not seen its beauty, told of judgment and hell and ye have been unmoved. The Lord seeing the 4000, said to His disciples as He says to us, "Give ye them to eat." Did many follow Him for the "loaves and fishes?" The disciple is not above His Lord. They were not driven away, but after a pungent discourse, "many went back." That our words should be "yea and nay" forbids the constant pointing to Heaven and earth as their form of oath.

HEATHEN WOMEN.

The ministry of Jesus can be presented very pleasantly to the women. Was His mother "blessed among women?" Was His friendship to Mary and Martha strong? Did Mary "choose the good part" and "sit at Jesus feet?" Who supported Him and His apostles three years? The ministering women. Were there many women and only one disciple at the cross? Who were earliest at the sepulchre? Was He anointed for His burial and has the fame thereof spread abroad? Could He say to an unfortunate, "Go sin no more."

During His earthly ministry Jesus was an

ITINERANT.

He did not build a central church but went throughout the coasts of Israel preaching. On the Sabbath His habit was to go into the Synagogues; the other six days, the mountains, the deserts, the sea, the cities and towns heard His voice. So Missionaries on the Lord's day preach to the converts and on the other days to the multitudes in the street chapels. Note His work in the "villages." He sends His disciples "Wheresoever He should come." They "returned and told Jesus." On their evangelistic journeys they were to salute the houses and cities which they entered.

THE FATHERHOOD OF GOD.

Frequently does the Son of Man refer to His Father. Honoring in this land the parents whom they have seen, we have the basis of fear to God whom they have not seem. They have a proverb, "Beget a son and then you will know a parent's love." Heathenism does not teach that God is love. That the supreme Deity may be their father is a new thought to them. A fondnesy for children is a marked characteristic of the Chinese. We wish them to be children of our Father who numbers their hairs. It is pleasant to tell them of "our Father's house;" "the many mansions," room for China's millions. Well could Jesus say, "Peace I leave with you."

THE MEDIATOR.

Christ continually says that "He came from the Father" and was "sent by the Father." In China we stand on high vantage ground in presenting Jesus as Mediator. Sometimes when speaking of our Lord as Redeemer, Saviour, Shepherd they do not fulls catch the idea, but when we say "Middle-man" they quickly know the meaning. Renting a house there must be "middle-men;" buying property there is a surety; at betrothal there are "go-betweens;" a clerk has one to introduce him and the latter must replace goods lost; a servant must name parties who will be responsible to his employers. It may be illustrated in a hundred ways. It runs through the whole structure of Chinese society. Constantly we are asked in the chapel, "If we join your church do you want a security?" "Yes, we do; there is one Mediator between God and man." It is interesting to inquire how far their gods, as the kitchen-god, are used as mediator's between men and the chief deity.

The doctrine of substitution is readily acquiesced in by them as it is often practiced. Sometimes even a life is purchased for money which goes to the benefit of the family. "I lay down my life for my sheep." Christ, the head of believers, is their representative. The Chinese government is a network of responsible agents. Every branch of trade has a responsible head. A magistrate is responsible for the lives of all in his district; if he does not find the murderer he loses office. The death foretold by himself is preached, though it be foolishness to this people. From Golgotha flowed a stream which separates Christianity from Confucianism, religion from morality.

SETS FORTH HIS GLORY.

The Chinese are willing to accept Jesus as a great teacher, the western Confucius. Of the latter, only the 72 years of his life were

known. Jesus could say, "Abraham saw my day." After his death great things are known. His power over unclean spirits in a land where they are "all their life time subject to bondage" for fear of demons needs to be forcibly dwelt upon. His power to forgive sins and the proofs thereof arrest the attention of those who make pilgrimages to redeem their souls. The Light. Where O! where to speak of the Light as in this darkness which may be felt! The Truth. Does not this people "love lying," yea, "delight in lying?" The Bread of Life! The nation fainteth because of the famine. Is He The Resurrection? This week a man asked, "Where is the grave of Jesus?" When speaking of the resurrection I always use all the solemn earnestness it is in my power to command, yet, as with Paul some mocked, so invariably they laugh. What! the dead to rise! They are to hear the voice of the Son of Man. The King. "Art thou a king?" All power is given unto Him; they are subject to Him whether willing or not. O! let the minister follow Jesus in making the second coming of the Son of Man a constant topic. Have you ever seen Jesus?" is asked us. "No, but these eyes shall see Him." The Judgment. Their old year's night, when every account is settled, every debt paid, when financial judgment is laid to the line and the debtor seeks a hiding place, is a type of the final day. "The good has the good reward, the evil has the evil reward." How long? "And these shall go away into everlasting (aionion) punishment; but the righteous into life eternal (aionion)." When the joys of the righteous cease, only then will the pains of the wicked be at an end.

In closing, the questions of a Buddhist priest at Pootoo come to my mind.

"How do you employ your time?"

"I preach in the chapels."

"What else do you do?"

"I sell some books."

"Well, what else."

"I have to study in order to prepare for preaching."

"Then what else do you do?"

"I have a good many Mission affairs to transact."

"That is what you do for others, *what do you do for yourself?*"

The servant calls to mind the command of the First Missionary, "watch ye therefore, and pray always."

SZECHUEN NATIVE OPIUM.—A REVIEW.

By Dr. J. Dudgeon.

MR. SPENCE, acting British Consul at Ichang, has favoured the public with a report on native opium in the province of Szechuen. We have here the results of his inquiries regarding opium made during the course of the four months he spent there. He tabulates his information under 16 heads followed by a resume and these we propose, seriatim, briefly to pass in review.

1. We are introduced first to the districts of Szechuen in which opium is grown. There can be no doubt whatever as to the yearly extending character of the growth. In 1872 Richthoven reported that the poppy was cultivated only on hill slopes of an inferior sort; now it is seen on hill and valley on land of all kinds. Now it is carried on in every district of the province excepting those on the west frontier. In some of the prefectures it is the principle, and in parts almost the only winter crop. Richthoven anticipated an increase in the growth from the reduction of the very heavy restrictions of the Government so as to enable it to compete at Hankow presumably with the foreign drug. The increase now is said not to be from the cause just alleged but from economic reasons. It is a winter crop and so does not interfere with rice, the staple food of the people, displacing only subsidiary crops such as wheat, beans and the like. In the North of China, at least, beans is not a winter crop. It cannot hardly therefore he asserted of Szechuen that the cultivation of the poppy seriously interferes with the food supplies. Why the use of the words "hardly" and "seriously" if, as stated, the food or rice supplies remain the same and the opium is so much additional gain less the value of the crops which it displaces? In the northern half of China where wheat is so important an article of food, the cultivation of opium seriously interferes with the food supplies. It prevents, likewise, the transport of wheat to the northern provinces in time of drought. Wheat is the most precarious crop in five or six of the northern provinces from the want of snow in winter and early rain in April. The present Governor of Shansi in a late memorial to the Throne charges opium seriously with impoverishing the land for the other crops. It eats up what he calls the "water strength" of the land, and in a droughty region like the North this is no small matter. The general opinion of the Chinese is to the same effect. How far this is, however, justified by the facts of the case I have personally no means of judging. But if true, it is a most vital point and one which demans

attention and is altogether overlooked. When the argument of opium being a winter crop is adduced we should like to know somewhat definitely what the production per acre amounts to of opium and non-opium land sown with cereals. The diminished product, if so, of later crops on opium grown land ought also to be taken into the calculation. The Vicar-apostolic of North-west Szechuen writes, "Although the cultivation is profitable to individuals by increasing their income it is seriously injurious to society. The land occupied by opium does not produce grain in the spring season and is greatly injured for the production of rice in the summer, so that frightful famines which sometimes depopulate provinces are caused thereby as has been heard within the past year or two."

2. In regard to the tenure of land we are told that all lands in Szechuen pay their rent by a fraction of the summer crop. The owner alone pays the Government land tax. The winter crop is the tenant's own and therefore his great source of profit and it is this fact which makes the opium cultivation profitable. We are not told what this fraction amounts to. No percentage of the winter crop being due to the landlord has, as might naturally have been expected, stimulated the opium cultivation. In the following paragaph we are told that wheat pays little or no rent. I have some difficulty in reconciling these two statements. It is immediately added "of late years the owners of land, becoming alive to the value of the opium crop, have stipulated in addition for a share of this also. As a natural result opium farm rents have doubled." In Chihli occupiers of land pay as rent half the produce of the soil both of winter and summer crops of which the winter crop, by reason of no weeding being required and its relatively greater value in the market, pays best.

3. We have here a comparison of opium *versus* wheat profits—a very important question. The figures given make opium to the owner who farms his own land, twice as valuable as wheat; the advantage to the occupier depends upon his rent. The other poppy products such as capsules sold to the druggist, oil, used for lighting, from the seeds, the oil cake and leaves for manure and the stalks for potash are turned to account; but against this is set the manure and labour which opium requires and which wheat does not. In districts remote from market towns opium has the advantage over wheat in case of carriage.

4. In regard to the method of cultivation, we are informed that it is now grown most profitably on good land with liberal manuring. The seeds are sown in December, the rows are thinned in January

In March or April they bloom. White, red and purple varieties are to be seen, the former the most common in the low grounds. In April and May the capsules are slit and the juice extracted; this raw juice evaporates into the crude opium of commerce, increasing in value as it decreases in weight.

5. Government interference with the cultivation ceased some 15 years ago and before that time it had been fitful and ineffective. The cultivation is now said to be unfettered, free and open to all. There is no system of excise, no licensing and no taxation on the producer or product *in situ*. Opium not in transit pays nothing to the state. The rural opium smokers smoke the untaxed product of their district. In transit the lekin tax amounts to 3 per cent *ad valorem* and the barrier dues on opium in transit to the east about 30 or 40 taels. Fuchow is the chief port of export eastward and in 1879 the lekin official reported over 40,000 piculs of duty paid opium, thus bringing into the provincial exchequer over 1 million taels. Fengtu is another centre although of much less importance than Fuchow. Altogether it is calculated that the provincial revenue from this source amounts to 1½ millions of taels annually.

6. Although the dues are not excessive, smuggling is nevertheless carried on in a prevalent, profitable and easy manner. The lekin official at Fuchow estimates it to be nearly as much as the duty paid opium.

7. This paragraph deals with the manner in which the transit trade is carried to the east. It does not go by the Yangtse but over the mountains to a port on the great river some 60 miles below Ichang from whence it is sent in regular trade channels east and south. The boat trackers up the river are the persons engaged in the land carrying trade; the down river trip not requiring so many of a crew and besides no wages are paid on the down trip. In 1880 at Hankow 927 piculs of opium passed the custom house and in 1881, 3,581 piculs. As far as the Maritime Customs is concerned, the Indian and Szechuen drug are placed nearly on an equal footing. The latter drug after bearing all manner of dues *en route* is still sold greatly under the price of the Indian drug, being about taels 300 a chest against the Indian which is about double this amount. It is evident the Indian Government derives a large manufacturer's profit on the drug.

8. The native opium is adulterated to the extent of 30 per cent with oil, glue and other innocuous rubbish and abominations of various sorts to add to its strength. In price it varies in Szechuen from taels 176 to 224 per picul.

9. We have here a paragragh on Yünnan opium. In 1875 the Grosvenor mission reported that fully 1/3 of the whole cultivated area of the province was devoted to opium in winter. The province is now rapidly recovering from the desolation produced by the Panthay rebellion and opium is now being extensively grown. In 1875 the estimate was 25,000 piculs, now it is said to be nearly double. These and nearly all such figures are mere guesses and therefore of no great weight. "It is impossible to get correct and reliable statisties about opium. Being grown privately and against law, secrecy is in general maintained and the statistics furnished are not to be relied upon. The remarks of Mr. Holwell in his Customs Report of Kiukiang are most just. "It is next to impossible to obtain with any degree of certainty the total quantity of native opium produced in the province of Kiangsi. Native testimony differs widely; some say the poppy is not cultivated at all, some that a few piculs are grown, while others state the production to be several hundreds of piculs. My own opinion is, and this is based upon inquiries made in several parts of China, that Natives are inclined to exaggerate the quantity of opium this country produces. They have no statistics to guide them in their judgments and when questioned by Foreigners as to the quantity of native opium produced, I think show an inclination to represent it as greater than facts would warrant, in order to point out that its increased production is driving the Foreign drug from the field." I had it on undoubted authority that Governor-General Tso did keep in check very materially the growth of the poppy in two provinces over which he had jurisdiction, but I hear later that the growth is again spreading since the late famine.

10. In regard to the prevalence of opium smoking in the west of China, the R. C. missionaries of whom there are about 100, estimate that 6/10ths or 60 per cent of the whole male adult population of the province smoke opium. In the official correspondence presented to Parliament Mr. Spence gives the R. C. estimate at 1/10th. Which is right? I presume the report as printed at Shanghai is the correct estimate. Mr. Parker, a very competent authority and a consular official who travelled all over the thickly settled parts of the province estimated the smokers thus:—

Labourers and small farmers	10	*per cent.*
Small shop-keepers	20	,,
Hawkers and soldiers	30	,,
Merchants	80	,,
Officials and their staffs ...	90	,,
Actors, prostitutes, vagrants, thieves	55	,,

This is certainly higher than we have anywhere in Chihli. Among the merchants and officials the habit prevails extensively. The first three classes cannot be said to be high for an opium producing province. It speaks favourably for the labourers and small farmers that their percentage is so low, more than double, however, what it is in our metropolitan province. They are we presume the chief producers of the drug but not the chief consumers. Mr. Spence differs from Mr. Parker and by placing the coolies in the first class seeks to raise its percentage. But he adds "whatever be the exact percentage of opium smokers in Szechuen in the whole population, it is certain that it is many times larger than in the east" which is likely to be quite true. None I imagine will controvert this view. He thinks, and doubtless thinks correctly, that the Inspector General's estimate of 2/3 of 1 per cent does not apply to the West of China. He does not, however, for a moment question it accuracy in relation to the eastern seaboard provinces. The Inspector General's percentage is for the whole population. Mr. Spence's statements set aside completely the estimates of the Custom's Yellow Book on opium. "The impression one gets," says Mr. Spence, "in a Szechuen village is that every one smokes and one is surprised to hear on good authority that 40 per cent do not smoke." But it is 40 per cent of the male adult population which does not smoke, not of the entire population, thus reducing the percentage for the general population still more. And this is the estimate of the missionaries who have been in the province all their lives. In Chungking, we are told, with a population of 130,000 there are 1230 opium shops; in winter when the two rivers are crowded, the population may amount to 200,000 and the opium shops to 2000. Each of these shops is calculated to sell daily not less than 2000 copper cash worth of prepared opium or at the smoker's price of 32 cash per mace, 6 oz. of opium. This gives 12000 oz. of daily consumption (at the winter calculation of shops. Why he should adopt the higher figure instead of the lower or a medium one is not said) or 2740 piculs. Ichang with a population of 30,000 has 700 opium shops and by the same calculation we get 410 piculs consumed annually. In country hamlets and villages the state of things is said to be just as extraordinary, almost every second house being an opium shop. In some rural districts they smear the lips of their idols with it and burn paper pipes and opium at funerals, so that the dead may enjoy in the next world the comfort and solace they loved in this. This practice is of very recent origin although Mr. Spence does not refer to this point as Mr.

Watters seems to have done. Mr. Spence tells us that in all this vast region Indian opium is unknown and, notwithstanding, he tells us at the same time that only a few dozen piculs, elsewhere stated to be 70, of it "reach Ch'ungking yearly, where it is mixed with the Yünnan drug (why not as well with Szechuen ?) and under the name of Canton drug used for presents or for smoking on high days and feasts of the rich." How then can this Indian be said to be unknown ? Among the higher officials and old smokers everywhere the foreign drug is preferred and almost exclusively used. Ch'ungking moreover is not all Szechuen and the Indian drug from Canton may come viâ Yünnan as in former days by the caravans from Ava.

11. On the important subject of the effects of opium smoking upon which so much controversy is waged at present and upon which two such opposite views are maintained, we expected Mr. Spence to have said more. But if there be but *one* opinion, as he says, regarding its effects on the people, among whom it is so widespread, there was the less necessity for enlarging upon it. What is admitted by all requires no laboured discussion. But is there but *one* opinion about this subject. Three persons are quoted, Richthoven, Baber and himself. All that the former says is of a negative character. "In no other province except Hunan did I find the effects of the use of opium so little perceptible as in Szechuen." Mr. Baber's evidence runs thus; "nowhere in China are the people so well-off, or so hardy, and nowhere do they smoke so much opium." Mr. Spence is evidently of opinion that addiction to the drug is generally harmless. He found the general health and well-being of the communities remarkable and all travellers, he tells us, bear enthusiastic testimony to their capacity for work and endurance of hardship.. Hasty observers are rather apt, we are informed, to class those suffering from wasting disease among the ruined victims. He saw some whose health was completely sapped by smoking combined with other forms of sensual excesses and no doubt there were others weakened by excessive smoking simply, for excess in all things has its penalty." It is here implied though not expressed that moderate smoking is, to say the least of it, harmless. He found the Szechuenese stout, able-bodied men, better housed, clad and fed, and healthier looking than the Chinese of the lower Yangtse.

In Mr. Spence's Report, he does not inform us what Richthoven's view is of the evil effects. In turning to the Baron's own letter page 51 on Szechuen to the Shanghai Chamber of Com. from which we have the above quotation, he adds where Mr. Spence leaves off, "among the lower classes, probably because the weakness

of the drug diminishes its deleterious effects upon the constitution." This is a most important omission. The phrase "among the lower classes" doubtless refers to the native opium being smoked, whereas among the higher classes the Indian drug would be the article in demand. It speaks too of the weakness of the Szechuen opium, caused by the abominable rubbish with which we are told it is adulterated. It, of course, also implies that the Indian drug, by reason of its strength is much more deleterious. And I need not say that Chinese opinion and my own experience bear out the Baron. The drugs here compared indicate in the Baron's view a difference of *degree* not of *kind*. The whole sentence is not quoted as it would hardly have suited the case. If we turn to the Baron's letter on Hunan and Shansi, page 23, we find the sentence "The population of whole towns are disfigured by the haggard faces and staring eyes consequent on the use of opium." All that he says of Szechuen is that the evil effects were less perceptible than what he saw in Shansi.

Mr. Colquhoun's testimony to the evil effects of opium smoking is also unequivocal. He was of opinion that it had a most injurious effect upon the Chinese. The ill effects were made apparent to him during his journey through Yünnan, through close intercourse with the people in the march, in the inn or some peasant's house, but not infrequently he met mandarins being carried in their sedan chairs under the influence of the drug, lying sunk in a heavy sleep while they were conveyed over some precipitous road. A significant fact was that nearly all the mandarins with whom he conversed and exchanged presents asked first if he had any European medicine for the cure of the evil habit of opium smoking. The evidence of a correspondent of the North China Daily News at T'ai-yuen-fu in Shansi (Col. Mesny?) is to the same effect. "The Governor has the greatest difficulty in finding trustworthy officials to assist him in carrying out his plans of reform....Most of those on his staff are opium smokers and they never receive any visitors for fear of being denounced for their viciousness. Since this Governor's arrival, the receptions held every fifth day at the palace have been so early that most of the opiumists stay up all night, fortifying themselves for the coming day with opium. You can generally tell the heaviest smokers, as they have a haggard look and droop their shoulders and try to find some support for their emaciated frames long before the receptions are over. Some opium takers manage to fortify themselves by taking an occasional pill of opium; some carry a mixture of opium diluted in whisky in a metal flask, from

which they take an occasional suck, the smell of the whisky dispelling that of the opium very effectively."

Mr. Spence tells us the opinion of the R. C. missionaries as to the prevalence of the habit. He is silent as to their concurrence with his *one* opinion about the effects of it. As he credits them with opportunities of observation denied to travellers, arising out of their being stationed in large numbers all over the province and living amongst the people, he will not surely withhold his approval of their unanimous and unequivocal condemnation of the use of opium. Cardinal Manning has kindly sent the Anti-opium Society the reply of the assembled Bishops to the Sacred Congregation for the Propagation of the Faith in response to questions sent, one of which was concerning the use of opium:—

"The Vicars-apostolic in Synod assembled unanimously condemn both the trade in and use of opium (even the moderate use). For its effects are recognized by all to be so injurious both to society and to families and to individuals, that that poison is to be entirely forbidden." A question regarding the toleration of opium cultivation by Christians was also brought up on the same occasion and referred to the Holy See for decision. Some were in favour of allowing it, because it was preventing thousands from joining the church and exposed to poverty and ruin those who abandoned the cultivation. This view was stoutly opposed by the Vicar-apostolic of Szchuen who says that opium, although producing good effects in Europe where it is used as a medicine, is scarcely used by the Chinese for any good effect, but always on the contrary, it produces very ill effects. Many honest pagans, he said, condemn so noxious a poison and abstain from its cultivation. He concludes thus, "If therefore the missionaries tolerate the cultivation which is both prohibited by law and condemned by honest men, both christians and heathen would be scandalised."

Mr. Spence, in speaking of the general health and well being of the community as remarkable should remember that the habit is not universal and that the smokers, the heavy ones at least, are chiefly in-doors enjoying the pipe and that therefore the vice ought not to be so perceptible on the streets of China. In this respect it differs widely from the effects of spirits at home.

In speaking on this subject I would also remark that men's powers of observation differ greatly. Take foreigners as a whole and ask them to point out a eunuch or a Buddhist nun from among a crowd of people and I very much doubt if any would be successful without first pointing out the essential characteristics of these two

classes. So it may be in regard to opium. I have myself found it so among many of my foreign friends and not a few Chinese also. I have put it to the test with my Chinese assistants and I have been struck with the difficulty experienced sometimes in detecting the vice. In the confirmed cases of course there is no such difficulty. I have known some foreigners of an unsuspecting character, who could have no proof of a smoker unless the man himself confessed to it. I have the very greatest respect for the gentlemen who have filled the isolated and responsible post at Ch'ungking and I reckon them among my warmest personal friends. I hope, therefore, they will not consider me unkind in thus discussing the subject. Nothing I could say, even could I do so, would detract from the high esteem in which they are held by all who know them. But in this matter of the effect of opium I think their observations, had they been more extended, would have been different. In a late discussion on Buddhist Devotion I was referring to Buddhist practices as seen on the streets of Peking when a gentlemen rose and remarked that he had been in Peking some years and had never seen what the speaker referred to. The things were too obvious not to have been seen by nearly all present. It is the old question of eyes and no eyes. This gentleman, I need hardly remark, was very near sighted and wore spectacles. I would advise those who go into opium-smoking regions not to wear glasses and especially coloured ones!

12. Here we have the mode in which the Szechuen consumption is calculated. He objects to the 3 mace average by the Customs and takes 1 mace as nearer the mark. In view of the adulteration, Mr. Parker's table of the class percentage of smokers and of the province being a large opium producing one, we think Mr. Spence makes the average daily allowance too low. Between merchants and officials we have 85 per cent all able to afford it. The native drug is smoked almost entirely and is less injurious than the Indian drug. When a man is able to afford it, my experience is that he does not long confine himself to 1 mace, nor even 3 mace. With 30 per cent of abominable non-opiate mixtures and a small daily habit of 1 mace, it is perhaps not to be wondered at that among the lower classes the evils of the habit are less perceptible than elsewhere except Hunan. In respect of Hunan, I would here observe that the opposition to opium cultivation in the province has always been marked. It is the province from which China draws the largest number of her high officials and where the largest number of retired officials live. In fact I have been told on good authority that opium is nowhere cultivated in that province. This, however, I hardly credit altogether. That it is very small I can well believe.

I think therefore that 3 mace daily for each smoker would not be too high for Szechuen. This is the average determined at the 19 Treaty Ports and at the various Hospitals and Asylums from Peking to Canton where native opium or rather native and Indian mixed are chiefly used. If this be so, then the calculation of the daily quantity consumed would be raised from about 1½d as against 3d for the Indian drug to three times this amount. From the amount consumed "due deduction," to use Mr. Spence's own words which are an unwittingly eloquent but disguised commentary on the evil of the habit, "will have to be made for re-smoked opium, for I must explain that three *tao* or "drawings" are often smoked from one charge, and from opium undulterated sometimes as many as five. The leavings of the rich smoker are mixed with the opium sold to the poor, the refuse of the poor is smoked by him again and the unsmokable dregs are drunk in tea by labourers, sailors and others who have not time to knock off for a smoke. An ounce of crude opium is often worked up in this way to weigh 1 2/3 of prepared, although if unadulterated it would only turn out about 'to oz. or even less.' It is obvious there is a strength in the addition of the ashes. This is a valuable form of adulteration and one now invariably resorted to at the shops and without which the prepared opium would not satisfy the craving of the smokers." After such a picture as that just described by Mr. Spence, it requires no words to tell that the evil effects of the drug, the smoking and the eating, must be very obvious. Well might the degradation of the people spoken of by some travellers be the consequence of the wide-spread use of the drug.

13. The next paragraph takes up the amount consumed in the province. The population of Szechuen is taken at 26 millions. He says he would be justified in putting it at 35,000,000 but he deems it more prudent to take a low estimate. He estimates the male adults at one-fourth, 1/4, of this number or 6,500,000. He takes 30 per cent of the male adults as smokers making in all 1,950,000 and of women and youth 250,000, in all 2,200,000 smokers of 1 mace per day. Why he should have adopted 30 instead of 60 per cent, the estimate given by the missionaries, or 30 per cent intead of 10 per cent according to the official correspondence I cannot understand. He does not indicate by what standard he calculates the number of women and youth. The total amount smoked in Szechuen per annum is put down at 50,000 piculs of prepared drug (or exactly 49,500). He takes credit for his low estimate of population, a low estimate of male adult smokers, with a small average all around for

each smoker daily. He feels certain he has arrived at the minimum consumption in the province. It may be much more, it likely is, but it cannot be less. To produce this quantity, 71,000 piculs of crude opium would be required, but owing to adulteration probably that amount is made from as little as 60,000 piculs of crude. Of Yünnan opium there are 5000 piculs smoked in districts west of Ch'ungking and 70 piculs of Indian and a few piculs of other growths, making about 54,000 the amount locally grown and consumed in the province. Why has Mr. Spence adopted so low a percentage as 30 when the facts warranted his adopting at least double this number on the R. C. estimate? Was it the difficulty of making the amount consumed agree with the estimated production? If this would produce an almost impossible consumption and lead to an absurdity, may we not suspect that the population is estimated too high? To take an example in point. The usual returns make the population of the capital about 3 millions. It is extremely improbable that there are more than 500,000, and certainly not over 1 million. The population of China is variously estimated at from 200 to 400 millions. The general tendency is to make it a much less populous country than was at first believed. I would therefore suggest to Mr. Spence that he lower his estimate of the population, increase the percentage of smokers and also their daily dose and see how his figures then stand. The calculation of the 3 mace average dose, diminishes by one stroke 2/3 of his supposed quantity consumed and this cannot be made up by trebling the number of smokers which is an absurdity. Since writing the above I have had access to statistics privately presented to the Throne which are unquestionably accurate and which give for Szechuen in 1882 a population of only 23 millions, instead of Mr. Spence's 26 and probable 35 millions. And for Peking my guess of 1/2 million is not far from the truth, the exact figures for last year, standing 482,327.

After the amount consumed in the province, there falls naturally to be considered the amount exported. With all the provinces growing pretty nearly all they need of native growth, it is remarkable to learn of so large an export from Szechuen, according to Mr. Baber in 1879, 130,000 piculs. In 1878, the lekin officials at Fuchow gave the export eastward as 70,000 piculs of which 40,000 were declared and duties paid thereon. The export to Shensi was about 1/4 of this and in other directions and from other parts of the province 43,000 piculs were sent out. Of this total export 7,000 piculs was Yünnan opium re-exported leaving 123,000 piculs locally grown. One is tempted

here to wish for more precise data upon which these figures are based. The amount over the lekin-officially-declared 40,000 must be an estimate of the quantity smuggled and we know how difficult such calculations are. We are not vouchsafed the least shadow of proof, and we are driven, like the Inspector General, to accept them as so many guesses. It is admitted that the export to Shensi and Shansi had fallen off to some extent. In another place the reason assigned for the cheapness of Yünnan opium in 1881, is that Shensi and the North-west, to which in former years a considerable quantity of Yünnan opium was sent, now produce opium of a singularly fine quantity worth in Ch'ungking Tls. 30 per 100 oz. (*i.e.* twice the price of the native Szechuen) in quantity sufficient to supply nearly all local requirements. Now it appears that the *former* years when Shansi required to import Yünnan opium, is a very great while ago and now that Shansi not only meets her own requirements but is a large exporting province also, even sending some to Ch'ungking. How then about the 1/4 of the Szechuen recognized-officially-duty-paid-export being sent North? And he adds, when remarking about the fine opium from the North-west which appears on the Szechuen market, "This fact is a fitting commentary on the statement made last year by Tso Tsung-tang when Governor General of the North-west that he had uprooted the poppy throughout his jurisdiction." This cuts in two ways. If he did not uproot the poppy, why the necessity for the Szechuen export to that quarter? Mr. Spence thinks the Eastern export to be now much larger than when Mr. Baber wrote but he has no definite and precise information as would warrant any great alteration. We are told that Mr. Baber's figures may be taken to be as accurate as the nature of the subject will admit. This we readily grant. Mr. Baber, anticipating objections that might be raised, says that his figures were not based on bald answers to leading questions, but on careful deductions from observations and enquiries lasting for months or on information voluntarily tendered by merchants and officials and substantiated by collateral evidence. Even with all the care Baber necessarily bestowed on the subject it is surrounded by innumerable and unsurmountable difficulties. The estimates of the extent of the native growth, as of the population, are as wide as the poles asunder, so much so that careful writers discard all such estimates and simply say the thing is unknown, which is a great deal safer. In a conversation with Mr. Baber I was led to understand that the native grown opium supplies both Szechuen and Yünnan; that a very

large percentage of the people smoke and that they export about 40,000 piculs by way of Fuchow and that some 15,000 more piculs are smuggled, thus making in all not 60,000 exported. Mr. Baber was inclined to double this to reach the production of the two provinces, for I understood him to speak of both provinces. His idea was that there was perhaps as much again grown in Shansi and all the rest of China as in the two provinces. The production of the two provinces he was inclined to put at perhaps double that of the imported article, thus quadrupling for all China the Indian amount.

15. In this paragraph we have the total production in Szechuen and S.W. China. He gives us the following table.

	Piculs.
Szechuen consumption, ...	54,000
„ export less Yünnan re-export, ...	123,000
Yünnan consumption and export, ...	35,000
Kweichow „ „	10,000
South-west Hupei, ...	2,000
	224,000

Or 2 1/4 times the whole Indian import into China. The Szechuen production is thus put at 177,000 piculs per annum. Reckoning 50 oz. as the average produce of a Chinese *mow* of land or 333 oz. per acre, this produce is the winter harvest of 850,000 acres and at Tls. 200 per picul, represents a money value of Tls. 34,000,000. He has not told us the extent of the arable land of the province and what proportion this land devoted to opium bears, in other words the relative production of opium and wheat. The Commissioner of Customs at Hankow in 1879 reported on native opium in answer to the circular sent to each port asking for information about the consumption of opium. He replied that owing to the entire absence of all reliable figures, the amount of opium put down within the province and within the Empire must be taken as approximate only. He was careful to collect information from various sources and this was as carefully compared and verified as the means at hand would allow. He was well situated to make the desiderated enquiries and his estimate for the whole empire about equals the total amount of foreign drug imported into Hongkong and Chinese ports. The Inspector General has taken this estimate as the basis of his calculation. The Commissioner's estimate for Szechuen is 45,000; Yünnan 17,000; Kweichow 12,000, and his own province 2000, the production of the other provinces being inconsiderable *i.e.* 76,000 piculs out of a gross 98,000 for all China. But to proceed still further up the river and consequently nearer Szechuen, in fact to Ichang, Mr. Spence's own port, what do we find the Acting Deputy

Commissioner of Customs saying in his report in 1879? He adds no memoranda by way of explanation, but we have his table and he puts down the growth of Hupeh, his province, at 2000, the same as the officer at Hankow, and for all China, 25,000, about 1/4 less than that of the Hankow report. This is certainly very striking and if not true or approximative indicates great ignorance and apathy on the part of Mr. Edgar. In contrast with this, we have Mr. Drew's report from Ningpo, the most distant port from Szechuen giving statistics collected from Richthoven and Baber. He gives the production of Szechuen at from 60,000 to 100,000; Yünnan (more than Szechuen, according to Baber) 80,000; Kweichow 15,000 and his own province Chehkiang at 10,000. The total for the Empire, being based on similar statistics does not differ from that of Mr. Spence, viz 265,000 piculs or 2 1/4 times that of the Indian import.

The 16th paragraph takes up the effect in 1881 of opium export on exchange, currency and trade. "In 1878 the export eastward amounted to Tls. 14,000,000 and towards the close of 1881 involved the general trade of the province in difficulties. Silver goes from West to East and so does opium. Until a year or two the drain of silver to the opium districts caused no great inconvenience; it eventually finds its way back to Ch'ungking, where the trade of the province financially centres. But in 1880 a new system of collecting the salt revenue was established, which withdrew and kept locked up about five millions of taels. The memorial of Tso Tsung-tang at the same time, an officer who had the highest influence with the Peking Government, relative to his recommendation to largely increase the duty on native and foreign opium, created a rush to buy Szechuen opium for the anticipated rise. The result was a silver famine; the weaker merchants and bankers were driven to the wall; silver was unduly appreciated; that is everything for which silver is exchanged, foreign goods and native produce was unduly depreciated, in short the derangement of the general trade of the province for a time. Great losses were incurred, especially of dealers in piece goods. In the absence of telegraphs the banks think that the liability to large fluctuations in opium will put the trade in a constant position of unstable equilibrium in future and make ordinary profit calculations and forecasts impossible. These fears," adds Mr. Spence, "appear to be justifiable." Then follows a pregnant sentence, to the latter part of which we desire to call particular attention. For Great Britain, not India, it is the most important clause in the whole article and we fear its value will be overlooked. "Until the facilities for the

interchange of products are levelled up to the highly developed system of exchange banking, the principal effect of the great opium export must remain what it is, to take money from where it is useful and lock it up for a time where it is useless for trade purposes," and if the sentence stopped here we should not fear but that telegraphs and steamers would soon bring about this desired end, but it is added "*and the profits which the opium districts make will run a risk of being made at the expense of the general trade of the province.*" We have italicised these important words. That trade, we are told, includes alike foreign goods and native produce. We were prepared for this state of things and believe not only that it will run a risk but that it has already experienced there, as elsewhere, the evil effects of opium production and consumption in the diminished consumption of British piece goods.

And last of all we have Mr. Spence's resumé, the summing up of the whole matter. Its deductions are not altogether borne out by the preceding premises, and therefore we find ourselves regretfully obliged to differ from our friend. He has been more careful in collecting his facts than in forming or expressing his opinion upon them. And first he says "the limit of profitable production is impossibly far off." If he means there is still more arable land that will grow opium and that there are more people in Szechuen and China generally to consume it, there cannot be the slightest doubt that he is right. But if he means that the cultivation can be infinitely extended and yet prove profitable we think his own lucid statements speak to the contrary. Already it has disarranged the money market; must have enhanced the price of the ordinary food supplies produced in the province and still more the wheat imported from other provinces to make up for its own want, and the best refutation we think is in the sentence just quoted above. When in China does he expect those facilities he speaks of to remove the difficulties of communication and the lack of ready transport, so that the course of exchange and the flow of the currency may readjust themselves to the new conditions which the increase of the opium trade imposes on Szechuen trade? The food supplies will be enhanced to the natives of the province although they should become connected with the East by telegraph and have steamers plying on the great waters of the province. Again the cultivation is free and the law of demand and supply, calculations of profit and loss and conditions of soil and weather are the only natural causes which have affected it for years past and now affect it. This is strange in face of the memorial of viceroy

Tso, first referred to and of the Edict of the viceroy of the province in paragraph five. He adds further on, among some of his own obvious inferences that "if it be remembered that a great extent of the province is under opium cultivation, that the industry is now a livelihood to countless families, that its product is deemed by millions to be essential to their daily happiness, the difficulty of putting down the cultivation by force is apparent." It is said to be difficult not impossible. Opium being essential to their daily happiness must mean that the craving having been once established it must be satisfied so as to ward off the discomforts of the non-gratification of the habit. It cannot be essential to their daily happiness in the sense of food, clothing, houses and friends. If so essential to their daily happiness is it not a strange feeling that the desire to be relieved from this daily felicitous condition is so general? It is not human nature not to desire happiness and once obtained to try to keep it, but Mr. Colquhoun tells us, and the experience of every person who has travelled in China and mixed with the people will corroborate its truth, that it is "a significant fact that nearly all the mandarins (and he might have added the common people still more) "we met made their first enquiry as to whether we had any European medicine for the cure of the bad effects of opium." Mr. Spence continues, "The right of the people to grow and to smoke opium has been for years unquestioned by their officials; to compel them to surrender the right now, would be to provoke a rebellion." Edicts are still issued, proclamations are still posted, the legal and moral conscience of the people is still being kept up to the old standard and although, through the corruption of the officials and especially of their attendants and the whole class of hangers-on, most of which latter are opium smokers and live by extortion in connection with the illicit opium cultivation, still we believe that the right of the Father of his people, the Emperor, to stop the growth would not be disputed by a single Chinaman anywhere. It is far more probable that if the Government does not make some effort soon to check the native growth, that a rebellion will ensue which will upset the dynasty. It is the fear of foreign embroilments which keeps back its hand and renders any action extremely difficult. At present they are content to sail along. "Even if the Government were willing to incur the risk and determined to be rid of opium, which it would be at present nonsensical to affirm, success would require a vigorous executive, free from these faults. But China has no such executive and no such armies. Even were the prospect of a *bonâ fide* effort not a chimera, its success would be

impossible." The language here used is hardly consistent. First we have the difficulty of putting down, next it would provoke a rebellion. Again, success would require a vigorous executive and, lastly, in spite of a sincere effort its success would still be impossible. Even with the executive China at present has, and she has long been governed by children and women, she calls her satraps from the remotest provinces to Peking and deposes them; she crushes T'ai-p'ing, Panthay, Mahommedan and local rebellions and she recovers lost provinces. A vigorous Emperor on the Throne and nothing is impossible. Even with the present executive, if they had only courage to adopt a policy and seek to carry it out with regard to their own officials, they could very soon put down the native opium. A few heads of high officials or the exclusion of the entire opium smoking fraternity from office and examination, would soon make a clean sweep of the whole thing.

Again we are told "no Indian opium is consumed in all this region although opium smoking, it may be without exaggeration said, is a universal practice." This is the most remarkable sentence in the whole report and one not borne out by the facts. *No* Indian opium smoked, without exaggeration the practice *universal*! 2,200,000 smokers out of 26 millions or as he believes 35 millions! 30 per cent=equal to *totality* and *universality i.e.* 100 per cent! If this is the language to which we are to be treated, we must accept Mr. Spence's estimates with extreme reserve.

"The payment of this export of opium from Szechuen at present deranges the currency and impedes the trade of the province, a state of things which can only be transitional and which improved communications and transport would soon do away with." We shall see.

"Opium in transit affords a valuable revenue to the Government, to the provincial exchequer of Szechuen and of those through which it passes or is smoked in, dues varying from Tls. 10 to Tls. 25, and also a yearly increasing export duty to the Hankow maritime customs' revenue." Let us look at the state of the native opium question at Hankow, a port 400 miles up the great river, situated in the very heart of China and where trade is in a position to draw and exert an influence upon a number of surrounding provinces, Szechuen among the rest. Well, before the year 1860 it drew its opium supplies from Shansi with Honan intervening between place of consumption and place of production, while Szechuen was the adjoining province on the West with easy water communication. After the disturbances in the above province in that year, it henceforth drew its supplies from Szechuen and Hunan adjoining on

the South. At that time the growth in Shansi was very small; it only had begun to be cultivated a few years earlier. It supplied the Chihli market also. On Hankow being opened to trade, the consumption of native opium at once decreased on account of the reduction in price of the foreign drug, the result of the greater facilities for its transportation and of the increase in the price of the native owing to the ravages of rebel bands in Szechuen. Native dealers state that 2000 piculs of Szechuen and Hunan opium were brought to Hankow in 1860 for local use and reshipment down the river. In 1861 the supply was reduced to 1500 piculs; in 1862, only 800 piculs and in 1863 only 500 piculs reached Hankow. On the other hand opium dealers are almost unanimous in stating that in 1860 the foreign drug was almost unknown in Hankow and that during this and preceding years but a few ten's of piculs annually made their appearance in the Hankow market. In 1861, 250 piculs; in 1862, 2,000 piculs; in 1863, 1466 piculs of foreign opium were imported. In 1881 it was over 4000 piculs. The foreign import had very largely increased the consumption and has doubless both created and then supplied the demand.

The general experience of the effects of opium up to this time has been that it is harmless. It cannot be very injurious to those who indulge in it. Mr. Spence's language is as follows, "Were Indian opium the fatal poison and scourge in the East of China, it is sometimes asserted to be, one ought to find in the West, where ten-fold more opium is smoked, a debased, debilitated and impoverished people. On the contrary it is notorious that the reverse is the case and that the people, both in body and estate are among the most prosperous in China." According to his own shewing the growth of the West and South-west only a little more than doubles the imported article which is almost exclusively smoked in the Eastern provinces. How then does he speak of *ten-fold* more opium! He bases his calculation on 30 per cent of the male adults, that is surely not ten-fold more than in the Eastern ports! This is the loose language to which we object. Who has ever said that Indian opium is the fatal poison and scourge in the East of China? I am not aware that this has ever been asserted. The immunity of the Szechuen opium smokers from the debasing, debilitating and impoverishing results of the habit is not notorious, as witness Richthofen, Colquhoun, Wylie and a host of China Inland missionaries who have lately travelled through the province. We may well take for granted that opium, possessing such constant properties will produce constant results. These results inevitably come sooner or later.

Mr. Spence tells us "it must be borne in mind that while there are hundreds of heavy smokers, there are hundreds of thousands of light smokers." This too is something worth taking into account in our estimate of its deleterious character. Time, moreover, must be allowed for the ill effects to develop themselves. The prevalence of the habit is only very recent, for the great increase of production has been within the last few years. The usual results may, by and by, be expected. At present the people consume the native, the habit originated however at first through the foreign, which is of inferior strength and takes a longer time to form the habit, and the habit is not so fascinating and is more easily abandoned. But the native growth is yearly improving in quality. The people, moreover, of Szechuen, it ought to be remembered have had a long period of peace and with careful industry, in a fruitful soil and in a healthful climate, it is but natural to expect the inhabitants should look more robust than those of other and less favourably situated provinces.

In conclusion Mr. Spence "thinks it is easy to see what, under the circumstances, would be the practical effect of the rigorous prohibition of opium cultivation in India and the attempted exclusion by China of foreign opium. In the South-west where Indian opium is all but unknown, the effect would be *nil*. Among the poor smokers in the East who now use the native drug, its effect would be equally *nil*. Many who now use Indian opium would take to native, and one effect would be to give a great stimulus to production in the West. Well-to-do smokers in the East would everywhere seek for a high class smuggled opium. Smuggling would therefore be organized all along the coast by Chinese desperadoes associated with European and American adventurers; the customs service would have to become an armed force; quiet sea-ports would be turned into hells of disorder and international relations embittered to an intolerable degree; opium would come from Turkey, Persia and Africa and the profits of the trade, instead of passing as they do now to the support of our beneficent rule and civilization in India, would become the incentive to and the reward of lawlessness, disorder and crime."

The above is a terrible picture of the evils of abolishing the Indian opium trade. I presume precisely the same arguments were used when it was proposed to abolish slavery. If all this action on the part of China is from a question of money not of morals, (and that is not taxing the native growth to its legitimate extent but continually hurling edicts against it, as if playing into the foreign hands, which in other respects no one will accuse her of, and other considerations already adduced) then such a catastrophe might ensue as is

here depicted. But even apart from any action which China may take, (and I think in the event of a proposition for the abolition of the Indian growth, it would be right on the part of Great Britain to demand some guarantees of good faith from China with penalties annexed to the nonfulfillment of them,) Great Britain in the interests of her own trade will see that her duty dictates that she should aid China to prevent the importation from non-treaty powers and in every way help her to eradicate a vice which she (England) has been so instrumental, if not in creating at least in stimulating.

NOTES ON THE HISTORY OF SUCHOW.

By Rev. A. P. Parker.

VI.

THE KINGDOM OF WU.

HOH LÜ on getting possession of the kingdom immediately set about strengthening the defences of the country and preparing for a vigorous prosecution of the war with Yuen on the South and Ts'i on the North. These petty principalities into which China was divided at that time were constantly quarelling with each other and war seems to have been almost their normal condition. At the time that Hoh Lü overthrew Wang Liao his capital appears to have been at Wu Sieh, though this is not clearly stated. But wherever it was, Hoh Lü was not satisfied with it, either as regards location, size or strength. He felt the need of a large walled city where his people could dwell safely in time of danger, and where his government stores could be protected from the enemies that constantly menaced his kingdom. The city of Suchow was founded, as stated in a former article, to supply this want.

Owing principally to the good judgement of Wu Sz-sü, to whom Hoh Lü largely committed the affairs of his kingdom, the country was soon brought to a great state of strength and prosperity, so that Hoh Lü asserted his independence and threw off even the semblance of allegiance to the House of Cheu which his predecessors had acknowledged as due to the central or Proper Government, 正統. He succeeded in subjugating Ts'i and Yueh, capturing the king of the latter, who together with his principal minister were held in close captivity for many years, and made to preform services to the king of Wu of the most degrading character. The cause of the quarrel between Wu and Yueh is not stated, but it was probably rival ambition to be possessed of larger territory and mutual jealousy of encroachments on each other's dominions.

After having built and fortified his new capital, Hoh Lü selected Ling Yen Hill as a place for a summer palace. Here he

spent much of his time in the summer, and evidently made of it a most beautiful and pleasant summer resort. He spent a good deal of the means and labor of the people in providing various pleasure resorts for himself, and his court, and several of the mountains in and around the shores of the Great Lake afforded him places for game parks, hunting grounds, pleasure gardens, &c. But while spending large amounts for his own gratification, he also did much to improve the general condition of the country, especially in opening up the water communications, and draining the swampy lands that abounded. By his wise and just government he gained the confidence of the people and succeeded ere long in firmly establishing himself on the throne. He brought his army into a great state of efficiency, and none of the neighboring principalities could cope with him, so that he was able to dictate his own terms on the conclusion of every one of the four or five wars in which he engaged.

But notwithstanding his power and prosperity, there was one man still alive that Hoh Lü feared. This was Wang Liao's son, and the rightful successor to the throne of Wu which Hoh Lü had usurped. This son, whose name was K'ing K'i, had gone with the army of Wu to invade Yueh, and it was during his absence, and while nearly all the available forces of the country were called off on this expedition, that Hoh Lü had, by Wu Tz-su's advice, taken advantage of the occasion to execute his purpose to destroy Liao and seize the throne. K'ing K'i on hearing of his father's death fled to a neighboring court for safety, and Hoh Lü feared that he might finally succeed in inducing that country to assist him to avenge his father's death, and obtain his rightful possession of the kingdom. So great was Hoh Lü's dread that he told Tz-sü that he could neither eat with relish nor sleep in peace. Tz-sü came to his rescue as usual, and provided him with a plan to rid him of K'ing K'i, and a man to execute that plan. This tool of Tz-sü, named Yao Li was a former acquaintance, a desperate man and ready for any work of blood. He agreed to put K'ing K'i out of the way, but in order to gain his confidence, preparatory to his destruction, Yao Li pretended to flee for his life and came to the court where K'ing k'i had taken refuge, while Hoh Lü, according to previous agreement, put Yao Li's wife and children to death,—Yao Li thus sacrificing his family from devotion to his king. Yao Li pretended to complain bitterly to K'ing K'i of the injustice and oppression he had suffered from Hoh Lü and urged him to join him in a plot to avenge themselves on the tyrant for the wrongs that they both had suffered. K'ing K'i believed his story, and three months later they started for the court of Wu

with the purpose of assassinating Hoh Lü. On crossing a certain stream in a boat and while K'ing K'i was entirely off his guard, Yao Li ran his sword through him and threw his body into the water.

But although he had succeeded so well in his plot, Yao Li was filled with remorse for the murder he had committed, and would not return to Hoh Lü to report his success and receive his reward, but died by his own hand lamenting with his dying breath the perfidy and ambition that had caused the sacifice of so many innocent lives. Hoh Lü reigned twenty years, during which time he succeeded in extending the borders of his kingdom and improving the condition of the people to such a degree that the country of Wu came to be one of the strongest and most famous of the principalities into which the country of China was practically divided at that time, B.C. 500. On his death he was succeeded by his son Fu Ch'ai.

This son had none of the energy or ambition of his illustrious father. He soon gave evidence of an entire want of qualification for his high position—preferring his own ease and comfort to the strength and prosperity of his kingdom. He wasted the revenues of the country in building and adorning palaces and towers, in laying out and maintaining game parks and pleasure gardens, and in supporting a gorgeous and dissolute court.

Entirely engrossed in present pleasure, he had no policy to pursue in government affairs. He therefore most foolishly released Keu Tsien, King of Yueh, and his minister, Fan Li, whom Hoh Lü had left in captivity. Not only so but he appointed the ex-king of Yueh as feudal lord of a large portion of his former dominions embracing the principal part of the modern Chehkiang province, with Hangchow as his capital. The far seeing Wu Tz-sü, knowing the folly of such a procedure, earnestly remonstrated with Fu Ch'ai against such a suicidal movement, taking occasion at the same time to warn him as to the results that were to be apprehended from his dissolute life and useless extravagance. Fu Ch'ai became exasperated at such presumptuous reproof, and instead of regarding the counsel of his faithful servant, he sent him a sword and ordered him to commit suicide. Tz-sü died accordingly by his own hand mourning the ingratitude of the dissolute king, who owed his throne and the strength of his kingdom principally to the wise counsel and faithful administration of Tz-sü. But Fu Ch'ai was glad to be rid of such a troublesome counselor whose frequent remonstrances were as thorns in his side, and who had nothing but words of reproach and warning for him amid all the pleasures and revelries in which he desired to be left unmolested.

He had the body of Tz-sü thrown into the canal near Sü K'eu on the shore of the Great Lake, where in subsequent years a temple was erected to his memory.

Keu Tsien on being restored to his dominions, immediately began preparations for fulfilling the vow that he had made while a captive and a menial of the king of Wu to be avenged on Wu for his long and bitter captivity. But the execution of this purpose was an arduous and apparently hopeless undertaking. He found his country prostrate at the feet of Wu without an army and without resources, while Wu was in the full career of victory and prosperity. But notwithstanding the difficulties in the way, his purpose was fixed and he pursued it unflinchingly for more than ten long years, and whenever he found himself disposed to become contented with his suroundings while his wrongs remained unavenged, he would eat bitter herbs with his food, and make his bed on leaves and limbs of trees, that he might not forget the bitterness of his sufferings in Wu, or his purpose to be avenged.

His first aim was to secure the confidence and esteem of the people. This he did by lightening their burdens of taxation; by constant regard for their lives and property; by his just government and by the simplicity of his own life. It was not long ere the people were united as one man in his support, and ready to follow wherever he should lead. But Wu was too strong to be successfully invaded. Strategy must first be employed to weaken the country and throw its king off his guard. Keu Tsien's minister Fan Li, knowing the dissolute character of Fu Ch'ai and his love of pleasure and display, devised ten different plans that were to be pursued by his master in order to accomplish the overthrow of Wu, each of the plans depending for its success upon the dissipated habits of Fu Ch'ai. Among these plans the first was to send heavy tribute and costly presents to the king of Wu. These presents were always willingly received by Fu Ch'ai, who believed them to be evidences of the good will of Keu Tsien. Another plan was to send the most skilled workmen that Yueh could produce to Fu Ch'ai to assist in building his palaces, pleasure houses &c. This plan succeeded admirably. For Fu Ch'ai, on obtaining skilled mechanics of a superior kind, was incited to greater extravagance in building, and his waste of money, and the enforced labor of many thousands of his subjects on his extravagant building operations, caused widespread murmuring and dissatisfaction among the people. The "Beautiful Su Tower" was built at this time, and the waste of money and the oppression of the people that occurred in connection

with its erection were almost enough of themselves to cause Fu Ch'ai the loss of his kingdom. Another of Fan Li's plans was to send to Fu Ch'ai presents of the most beauful women that could be found in Yueh. Several such were sent, and Fu Ch'ai gladly accepted them as he did former presents from the same source, blind to the object of the donor, and oblivious of the fact that for several years his kingdom had been growing weaker, his army scattered and his defences falling into ruin. Among the last of the women sent by Keu Tsien was Si She, whom he had found and trained in all the female accomplishments of the time. She has been regarded in all subsequent time as the *ne plus ultra* of feminine beauty. Fu Ch'ai was delighted with her, and went to still greater lengths of extravagance in fitting up his palace and pleasure resorts for her, and wholly abandoned himself to dissipation and revelry.

The time was now ripe for executing the tenth and last plan of Fan Li, which was to invade Wu. Keu Tsien accordingly led his army, which he had brought to a state of great strength, to the attack of Wu. Fu Ch'ai was wholly unprepared for this invasion. He had all along flattered himself that Keu Tsien was his faithful vassal and firm friend. But he was undeceived when it was too late. His soldiers fled before the disciplined forces of Keu Tsien, and his dilapidated fortifications fell an easy prey to his now powerful enemy. In a very short time Keu Tsien made a complete conquest of the country. Fu Ch'ai fled and vainly sought a place of safety, but finding that he could not escape, he committed suicide, lamenting his foolishness and rashness in refusing to listen to the advice of the faithful Tz-sü. But his lamentations were useless. He paid the penalty of his folly by the loss of his throne and his life, and the principality of Wu that had continued intact for nearly 800 years became extinct.

The Kingdom of Wu never regained its independence. Yueh held it as a tributary for a number of years, when both were subjugated by Ts'u. About B.C. 300, Ts'u was in turn conquered and annexed to the dominions of She Hwang Ti, the first emperor of the T'sin. He divided the whole empire into districts or provinces, 郡, and the former kingdom of Wu was a part of the province of Kwe Ki of which Hangchow was the capital.

During the time of the Three Kingdoms, about A.D. 250, the old kingdom of Wu formed a part of the new kingdom of Wu founded by Sun Kuen 孫權 whose capital was at Nanking.

(To be continued).

Correspondence.

An open Letter to the Foreign Merchants in China.

I have read with very great interest the letter of one of your number, the Hon. F. Bulkeley Johnson, which was published in the last number of the *Chinese Recorder*. Without adverting to other points, there are two statements in his letter which are of the greatest importance, and to which I request your special attention. He says thus; "you can hardly fail to be aware, that the interests of a large majority, probably more than 9/10ths, of the foreign merchants in China are not concerned directly or indirectly in the perpetuation of the opium trade. On the contrary it may be stated positively that were the opium trade to cease, the pecuniary interests of the mercantile body generally not only would not suffer, but they would be directly benefited. In that case (the cessation of the trade) produce exported from China, which is now paid for to the extent of £10,000,000, Sterling by opium, the traffic in which is controlled and monopolized by a few British-Indian firms, would have to be paid by increased quantities of other descriptions of imports which form the business of the foreign community". Page 145.

The first of these statements I understand to mean that *more than nine tenths* of the foreign merchants in China, including British, German, French and American, have nothing to do directly with the purchase or sale of opium; and therefore have no pecuniary interest in the continuance of the opium trade. This is a statement which I am very glad to accept as correct, and I am sure that all those who are connected with the anti-opium movement will be glad to know.

The second statement is explicit and can be understood only in one way. It declares that if the opium trade were to cease, the pecuniary interests of more than 9/10ths of the foreign merchants would thereby be directly benefited. The reason for this is very obvious. For it is stated that £10,000,000 sterling, or $50,000,000, of the sum received for the exports from China goes to pay for the opium imported from India. If this importation of opium should cease, that the Chinese would have these fifty millions of dollars with which to purchase increased quantities of other imports. The importing and sale of these other imports is the business of these more than nine-tenths of the foreign merchants who have nothing to do with opium. This great increase in the sale of other imports would greatly increase their profits and hence the cessation of the opium trade would directly benefit their pecuniary interests.

These are facts of the utmost importance to the mercantile community in China; and not only to them but also to the whole commercial world. Gentlemen, I request your candid and careful consideration of these statements which I receive as absolutely and undeniably correct. If any government would open a new country which would afford a market for the disposal of 50 milllion dollars' worth of manufactures what an interest it would excite and what activity it would awaken in the commercial world. Its influence would be felt in every manufacturing town of the United Kingdom, in every part of Germany, France and the United States of America. For instance recall the interest which the discoveries of Stanley and Cameron in Africa have aroused by bringing to the knowledge of Europe the immense population of the interior of Africa and the many and various enterprises that have been set on foot to open up commerce with the dark continent. The formation of treaties with Corea by the different western nations, a year ago, was hailed with universal gratulations because it was hoped that these treaties would open that little Kingdom to western commerce.

Whenever the Chinese Government or people, for the purpose of increasing their revenues a little, establish some new likin tax on some article of foreign commerce, as kerosine oil, or when they interfere with the commencement of some manufactures by foreigners, what an outcry is made, because these things hinder the increase and extension of your business and therefore prevent the increase of your profits! The Chamber of Commerce at Shanghai and Hongkong have spent any amount of time and effort in endeavouring to have the various likin taxes on foreign imports removed, in the hopes that thereby the amount of such imports might be increased. These same Chambers of Commerce have spent money and time in seeking to arrange for transit-permits for Chinese productions coming from the interior, in the hopes that thus being able to sell these exports at a lower price in Western lands would secure a market for an increased quantity and thus increase your business. The ministers of the different western nations at the court of China have been urged to use all their diplomatic influence at Peking to effect the discontinuance of the likin taxes on imports from western lands.

But, Gentlemen, as you are accustomed to consider questions of commercial value let me ask you what is the value of the increased quantity of imports which would result from the reduction of the likin taxes on western imports as compared with the value of the increased quantity of imports which would follow the cessation of the opium trade? In that case the Chinese would have 50 millions of dollars, which now go to pay for opium, with which to pay

for other imports. Would the removal of the likin taxes increase the imports to the value of 1/10 or even the 1/20 of that sum? I think not. But I submit it to you.

In thus directing your attention and efforts to the removal of the likin taxes and other small hindrances to the extension of your commerce with this numerous people during these thirty years, instead of seeking to do away with that giant monopoly, which has, during all these years, taken the great portion of all the profits of the trade with China to itself to the great injury of your pecuniary interests have you not, Gentlemen, been endeavoring to remove the mole hill while suffering the great mountain of difficulty to remain undisturbed? Will you now that your attention is directed to this matter, remain indifferent while your profits are taken by others and the expansion of the trade is hindered by that great monopoly? or will you, whose pecuniary interests would be directly promoted by the cessation of the opium trade direct your combined efforts to effect that object?

That which effects your commercial interests also effects the interests of your constituents at home. These 50 millions of dollars which go to pay for Indian opium, if reserved to pay for increased quantities of other imports would impart new life to business in China. They would give increased activity to manufactures of all kinds which are used by the China people.

From these statements and considerations it appears that the pecuniary interests of more than nine-tenths of the Foreign merchants in China, that the manufacturing and shipping interests of all western lands, would be directly benefited by the cessation of the opium trade from India; while a few British-Indian firms control and monopolize this trade. Will you, Gentlemen, when you see new markets for the extension of commerce and new ways of increasing the amount of imports into China rest satisfied, remain inactive while these few British-Indian firms secure these fifty millions of dollars to pay for this Indian opium, thus realizing great profits to the continued injury of your pecuniary interests? Or as enterprising and influential merchants, and as representing a wealthy and influential body of manufacturers and ship owners, will you seek by your combined and energetic efforts to effect the cessation of the opium trade from India, and thus secure a very great expansion of the trade with China in other descriptions of imports? These are questions, Gentlemen, which I present to you for your consideration.

I am yours,

Very respectfully,

A FRIEND OF COMMERCE.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At St. Johns College on May 22nd, the wife of Rev. W. S. Sayres, American Episcopal Mission, of a son.

At Shanghai, on May 24th, the wife of Rev. O. H. Chapin, American Presbyterian Mission, of a son.

At Chingkiang, on May—the wife of Mr. J. W. Hunnex, of the American Baptist Mission, South, of a daughter.

At Tsinanfoo, on May 26th, the wife of Rev. J. Murray, American Presbyterian Mission, of a daughter.

At Shanghai, on June 6th, the wife of Rev. O. G. Mingledorff, American Methodist Episcopal Mission South, of a son.

At Chingkiang, on June 9th, the wife of Rev. G. W. Woodall, American Methodist Epicopal Mission, of a son.

MARRIAGE.

At E. P. Mission Swatow, May 16th, by Rev. H. K. Mackenize M. A. the Rev. George Smith, M.D., to Mary Campbell youngest daughter of the late Rev. David B. Mellis, F. C. Minister, Tealing, Scotland.

DEATHS.

At Ta-ku-tau, on May 16th, Annie, eldest daughter of Rev. and Mrs. J. E. Cardwell, China Inland Mission.

At the Wesleyan Mission Hankow, on June 13th, the wife of Rev. Wm. Scarborough. Friends will kindly accept this intimation.

Arrivals.—On the 4th December, 1882 in the M. M. s.s. *Ava*. Rev. F. Tentsch, Rev. T. Lehmann Mr. C. Rienhardt in connection with the Berlin Mission at Canton.

At Shanghai April 28th, per s.s. *Nagoya Maru* Mrs. Sprague and Miss N. Diament. A. B. C. F. Mission on their return, Miss F. Hale to join the same Mission at Paoting-fu.

At Shanghai on May 3rd, per s.s. *Hiroshima Maru*, Miss M. L. Berry to join the American Presbyterian Mission at Chefoo.

Per. s.s. *Verona* on June 11th, Mr. G. Nicoll of C. I. M. Ch'ung-king on his return and Mr. F. M. Wood, to join the C.I.M. in Ganking.

***

Departures.—From Shanghai on May 4th, per s.s. *Nagoya Maru*, Miss M. E. Barr of the American Prebyterian Mission, North, Peking; Rev. G. W. Painter and R. B. Fishburne M.D. of the American Presbyterian Mission, South, Hangchow, for U.S.A.

From Shanghai on May 18th, per s.s. *Sutlej*, Mr. R. J. Landale M. A. and infant, of the C. I. M. for Edinburgh.

From Shanghai, June 7th per s.s. *Takasaga Maru*, Rev. and Mrs. L. D. Chapin and four children, the Misses Chapin, Master Chapin and Miss J. Evans of the A. B. C. F. Mission, Tungchow, for U. S. A.

***

Yunnan foo.—There has been serious disturbance in this region, this spring, resulting in the murder of a French priest, M. Terrasse and an unknown number of native Christians. Considerable ill feeling has been shown, for a long time, toward the Christians, but heretofore it has found its expression in threats. But early in April a mob of about 200 people set upon M. Terrasse and killed him and seven native Christians who were with him. This successful murderous exploit, instead of satisfying the mob seems rather to have increased its fury. For in augmented numbers, it proceeded to kill every native

Christian met and to destroy their dwellings. The officials have succeeded in quieting the people and at last accounts were trying to find the leaders. It is believed that the *literati*, that honorable appellation of the back-bone of opposition to every thing progressive or un-Chinese, are to blame for the disturbance. Peaceful relations with France will not be assisted by this brutal attack upon a Frenchman.

***

CHEFOO.—In reference to the evangelistic tours of members of the American Presbyterian Mission mentioned in the last *Recorder* the following has been learned. Rev. J. L. Nevius D.D. started on his tour over his regular route last December and returned the latter part of April. He traveled about 1000 miles on a wheel-barrow of his own invention, drawn by a powerful mule. On five successive days at the close of the trip he traveled 200 miles, an average of 40 miles *per diem*, which may be called very good wheel-barrow time, and shows that traveling in Shantung may be expedited if one wishes. But the missionary results of the trip are the important ones. On this extended tour Dr. Nevius, aside from confirming the faith of those who have heretofore accepted of Christianity, had the satisfaction of baptizing *two hundred eight* (208) adults. When it is remembered that in the whole area traversed there are not more than ten Chinese who receive any pay for their labors, and that the whole policy is not to employ but to leave the native Christians in the lot in which they were found by the Gospel, it seems as though there must be much work done voluntarily by the converts. This is the fact and Dr. Nevius attributes much of the rapid spread of the Gospel in this region, to the exertions of the natives.

Rev. Hunter Corbett's tour also extended to about 1000 miles. He traveled in the "Shantung schooner" commonly called a *shan-tz*, and by pony. During his absence he received 112 to church membership. Both of these brethren report that they hope to receive nearly equally large numbers in the autumn when they visit their stations again.

Rev. J. A. Leyenberger took a "schooner" and traversed another route, laying out a new district for his own labors. He was absent 36 days, and in that time traveled about 600 miles. He reports no converts. He is beginning a series of itinerations among the villages, such as have proved so sucessful with his colleagues. But first the sowing then the reaping.

***

JAPAN.—Rev. A. C. Shaw, wife and two children and Miss Hoar have left Tokio on furlough. They belong to the S. P. G. Mission. Rev. W. F. H. Gowett, who, while not a member of the above Society, yet has been in charge of Mr. Wright's work, has resigned. In April Miss Gouldy (on her return) and Misses Hooper and Daughaclay joined the A. B. C. F. M. Society at Yokohama. Miss A. M. Drummon came out to the Cumberland Presbyterian Mission in May.

Mr. J. Batchelder has joind the English Church Mission at Hakodati. We are indebted to Mr. Geo. Elmer of the American Bible Society for the above items from Japan.

***

BANGKOK.—The Rev. C. D. McLaren of the American Presbyterian Mission, arrived at Bangkok November 21st 1882, and died March 14th 1883. He was a man of rare promise who began his work for the Siamese and the European community, with great zeal and prospects of success. He leaves here a young widow and the entire community to mourn his untimely end.

***

SINCE our last number we have received a copy of the card of the Anti-opium Prayer Union which we reproduce.

ANTI-OPIUM PRAYER UNION.

Object,—United Prayer for the Abolition of our Opium Trade with China, and for God's blessing on the great work of arousing the public conscience on this question. Rules. 1—To remember the above subjects in prayer at least once a week—on Thursdays. 2—To seek to interest others in the cause. "With God all things are possible."—Matt. xix. 26. "All things are possible to him that believeth.—Mark ix. 23. "If ye have faith as a grain of mustard-seed, ye shall say to this mountain, remove hence to yonder place; and it shall remove."—Matt. xvii. 20.

Notices of Recent Publications.

The Harmony of the Bible with Science. By Samuel Kinns Ph.D., Fellow of the Royal Astronomical Society; member of the Biblical Archaeological Society; Principal of the College, Highburg New Park, London. Cassell, Petter, Galpin and Co., 1862.

THE object of this Book is to show that the statements of the Bible in regard to the creation of all things, when the language of the original is rightly understood, accord with the latest and most correct teachings of science on these several points. This subject is considered in fifteen particulars connected with the several creative events; and the author shows that "the order of these events as taught by science, corresponds with that given by Moses." The author claims that such an agreement in so many particulars could not happen by chance; and that this accurate statement of such events by Moses proves that he wrote the statements from a revelation made to him by God. The author is accredited with the names of subscribers of the highest distinction, some members of the Nobility, Dignitaries of the church, Statesmen and men in every department of science. It is impossible to give any clear idea of the work by any analysis of its contents. It needs to be closely read and studied. Our object now is to bring the work to the notice of our readers and to suggest to every one to obtain a reading of it. It is eminently suited to remove the doubts of any honest doubter; and to greatly strengthen and confirm the faith of these who believe that our Bible is a revelation from the all-wise God.

The Proofs of Christ's Resurrection from a Lawyer's Stand point. C. R. Morrison. Andover, U. S. A. Warren F, Draper 1862.

THE Resurrection of our Lord Jesus Christ from the dead after his crucifixion, is the great foundation fact of the New Testament, as the work of creation is the fundamental fact of the Old Testament. The Great Apostle of the Gentiles when discussing this fact says to the Gentile converts, "If Christ be not raised then is your faith vain." The truth of the gospel plan of salvation is indissolubly connected with the fact that Christ rose from the dead. Hence the fierce conflict of opinion has raged around this great article of Christian faith. The fact is attested by the most reliable testimony. The testimonies are of every different kind. Some are designed to influence one class of minds, and the others different orders of minds. The author, in this book, has pursued that line of evidence which is accepted in courts of Justice as establishing facts. He says

"The best evidence of which the subject admits is all that is required in courts; and it is sufficient in matters of the highest concern, even in cases of life and death, that a fact is proved beyond a reasonable doubt. The best evidence of Christs' resurrection to his disciples was their own senses. We cannot have the evidence of our own senses. We are in the position, in some respects, of jurors, who must decide not from their own knowledge, but upon the testimony of thers. We have not the witnesses on the stand, but only their depositions; and it is made a question whether the writings produced are their depositions." And following out this line of examination he proceeds to establish the point that in the four gospels we have the reliable depositions of those who were eye witness to the fact of Christ's resurrection. We therefore in this matter *have the best evidence which the subject admits* of, which is all that is required in courts according to their usages on matters of the highest importance.

We commend the book to the attention of all our readers for reference when this vital fact of our holy religion is under consideration.

The China Review. March and April 1883.

THIS number of the Review is of more than usual interest. The two first articles are on subjects that command the attention of all residents in China. The first paper is on "The So-Called Blockade of Hongkong." The second is on "Opium and opium smoking." By Hugh McCallum. The author makes the point that it has never yet been clearly explained what part of opium it is which is most desired by the smoker in the smokable extract. And farther to what extent morphine is inhaled (even when it is present) by the smoker. It is to be hoped that when so much attention is directed to this subject that some further light will be thrown upon the matter. Mr. Ball continues to furnish "Scraps from Chinese Mythology." Mr. Piton gives a further instalment of "Chinese History." Dr. Edkins gives "Some notes on some Chinese words." The rest of an interesting number is made up of the usual notices of New Books, Literary Intelligence and Notes and Queries.

The Story of the Cheh-Kiang Mission of the C. M. S. By the Rev. Arthur Moule, B. D. London, 1879.

THE title fully makes known to us the object of this small volume. It is a simple and very interesting history of the labors, trials and difficulties of the missionaries of the C. M. S. in seeking to make known the gospel in the Province of Cheh-kiang, for the use of the friends of missions in England. There are many incidents of great interest. Some of the native converts give most decided and clear evidence of conversion and growth; some of them endure the fiery ordeal of persecution; some manifest great consecration and zeal in making known the gospel to their fellow men. It will be a great gratification to many to see the likeness of the late Bishop Russell as the frontispiece in this vol. We commend this narrative as one of great interest to all who would read of the triumphs of God's grace among this people.

China as a Mission Field. By the Rev. Arther E. Moule, B. D. London, 1882.

THIS small volume in paper cover was written to make China better known to those who support the missions for its evangelization. It is very well arranged and prepared for this purpose. It contains in a small compass a great deal of valuable information which cannot be easily met with in such a compact form. It gives at the close a summary of the statistics of C. M. S. Missions in China to 1880. Native Christian Teachers 174. Native Christian adherents 4667. Communicants 1702. Adults baptised in 1880,348. Scholars 874.

Report of the Medical Missionary Society in China, For the year, 1882.

FROM this Report of the work in the Hospital of this Society, at Canton, under the care of Dr. Kerr, it apears that its beneficent labors for the relief of suffering are continued with increased efficiency. The annual Reports are necessarily very much the same from year to year. Their object is accomplished when they present to the Patrons of these institutions the evidence of the amount of suffering which is relieved day by day. These cases during the year amount to hundreds of the more serious diseases and to thousands of the less serious ones. The attendances for the year, of out-patients were 19,199 of which number 3,765 were females; the number of in-patients was 1,182 of whom 396 were females. The number of Surgical operations was 963. The Report states that great enlargement of the facilities for its various kinds of work is in progress during this year. We will be glad to notice the completion of these buildings in the next Report. These additional buildings are estimated to cost $5.000. It is gratifying to notice that the liberality of the friends of the Society has furnished the means for their erection without calling upon the community for additional subscriptions.

Report of the Medical Missionary Hospital at Fatshan in connection with the Wesleyan Missionary Society, in charge of Charles Wenyon, M.D., M.C.H., for the year 1882.

DR. Wenyon estimates the population of Fat-shan at not "much less than half a million." He further states that "this hospital, which is the only institution of the kind in Fatshan, has accommodation for 100 in-patients. There are two wards for women, and three for men, including the ward set apart for the treatment of opium smokers. All in-patients are required to provide their own food. This rule excludes many sufferers who would be greatly benefited by a stay of some few weeks in the hospital; but literally living from hand to mouth their daily bread depends upon their daily work. Unfit as they are for labor, these miserable sufferers must bear their burden and till their fields, earning less and less as their strength fails, until ere long they perish from sheer exhaustion. One dollar and a quarter, is sufficient to provide a patient in the hospital with food for a month; but limited resources make a rigid economy so imperative, that we are forced to adhere as strictly as may be to our rule."

This suggests an object for the contributions of the benevolent to give the means of supplying food to such patients as cannot supply it for themselves, and thus enable them to receive treatment at the hospital.

The number of attendances has been 11,262 by 7,114 different persons. Of these 86 were lepers showing that leprosy prevails to a distressing extent. Of opium smokers Dr. Wenyon says;—

"*Opium smokers* are continually applying to us for the relief of various dyspeptic troubles, without any intention of giving up the use of the drug, but during the year 30 opium smokers have entered the hospital, with the desire to free themselves from a habit which they and their friends, at any rate, believed to be as destructive of their health as of their fortunes. Most of these were labouring men, and their weakness, anaemia, and emaciation may have been partially due to the fact, that after purchasing opium they had not money enough left to provide themselves with proper and sufficient food. This explantion however is far from satisfactory, for cases are often brought before us to which it will not at all apply. One of our opium patients this year was a young man 24 years of age, in a very good position, who was brought to the hospital by his father from the province of Kwong-sai. He was as pale and emaciated as any of the rest, though in this case there was no poverty to account for it. For the first 3 or 4 days he suffered severely, and, but for the threats of his father, would have left the hospital. In a few days more the distressing symptoms were relieved, the patient's appetite returned, and after about three weeks he left the hospital well, having gained during his stay with us at least 20 lbs. in weight. Two other opium patients were well-to-do Fatshan tradesmen. Though robust and healthy in appearance they soon began to manifest the nervous tremor, restlessness and depression which we have observed in habitual laudanum drinkers at home, and so strong was their craving for opium that nothing would induce them to stay in the hospital longer than the third day. There may be a certain amount of unintentional exaggeration in many of the current statements with regard to the pernicious effects of opium smoking, but without a wanton disregard of evidence which we have daily before our eyes, we can by no means say that it is a harmless, much less a beneficial habit."

The Chrysanthemum. April, 1883. Yokohama.

This series of this Periodical improves with each successive number. The number for April presents its readers with a choice and varied table of contents. The History of Japanese Keramics, and the story of the House of Kurada are continued from the previous No. by Captain Brinkley R.A. There are a number of papers by new contributors. An article by C. S. Eby on Christianity and other religions will attract the attention of many readers. It is the fifth lecture of a course of six in number by the author in the Meiji Kwaido, Tokio, during the first three months of 1883. While all the statements of the author may not be accepted, he presents a very clear and strong argument in support of the theory that Christianity is a divinely revealed religion and is suited to the wants of mankind. There is a very appreciative "In memoriam" of a Missionary recently deceased, the Rev. Dr. Kreeker, from U.S.A.

THE

Chinese Recorder

AND

MISSIONARY JOURNAL.

VOL. XIV. JULY-AUGUST, 1883. No. 4

HOW FAR SHOULD THE CURRICULUMS OF WESTERN SCHOOLS AND THE WESTERN METHODS OF EDUCATION BE ADOPTED IN CHINA?*

BY REV. D. C. MCCOY.

I DO not know how nearly the methods of education in Europe and Great Britain agree with those of the United States of America. I take it for granted that the dissimilarity is not great, and that the results do not greatly differ in the different countries. If, therefore, in discussing the question before us, I make more especial reference to the schools of the United States and their methods, it will be because I am better acquainted with these.

What, then, are these schools, these studies, and these methods? And how far should they be adopted in China?

1. There is a grade known in the United States as COMMON SCHOOLS. These are intended to furnish instruction in all the elementary branches of learning. In the United States these schools are supported by taxation and are free to all classes. They have been an inestimable blessing to the country. Some Common School system should be adopted in China as *soon as practicable*, and as far as possible throughout the Empire. *All* the children of the land, without distinction of sex, and irrespective of the varying conditions of rich and poor, high and low, should have free access to these schools. In them the pupils should be taught *spelling*, *reading* and *writing* in their native tongue; *arithmetic*, with the Arabic system of notation, as the key to all future development in science and exchange; and the *history* of their own and other lands. I am prepared to say, too, that it would be a blesssing to this country, if the *English language* were taught in all these primary

* Read before the Peking Missionary Association and published in the *Recorder* at the request of the Editor.

schools. I am well aware of the fact that many who think the English language should be introduced into some of the higher schools, have not advocated its being taught also in the schools of the lower grades; but my plan would be to give it a place in the primary schools and continue it through all the higher departments. The best scholars in any language will generally be those who began it in their earlier years. It would be impracticable, of course, *immediately* on the adoption of this system of education, to introduce the English, or any other foreign language, into *all* these schools. But, were the government and the people so disposed, it might be introduced into *many* of them—say into one of the schools in each of the capitals of all the provinces, and later into the larger District cities, and still later into all the schools throughout the empire. How the teachers for these schools may be secured I will have a suggestion or two to make further on. In this place I only wish to urge the importance of the English language to a people like the Chinese. I do not here enter upon the discussion of the question whether the English, considered in itself alone, is a language superior to the Chinese. I do not doubt its inherent superiority. But this is not the main reason why I would urge its adoption by this people. The chief reason, is, that by its adoption, *this nation would link its cultural progress with that of the English speaking races.* The eminence of these races in the career of modern civilization, in literature, in science, and in art none of us will doubt. If the people of China could be led to adopt and speak the English language, they would, by so doing, unite their destiny, so far as civilization is concerned, with the English speaking races. The gain to China would be incalculable. The inexhaustible mine of our marvellous English literature would be opened to this people and would pour its store of wealth into the lap of the nation.

But in advocating this scheme, you must not by any means, understand me as saying I am in favor of an exchange of the English for the Chinese by this people. The object in bringing in the English would not be to drive out, or supersede, but to enrich, their own language. And I would be most unwilling to accept any plan for the advancement of culture in China which did not keep this in view. The masses can best—perhaps I should say, can only, be reached through their own native speech, and the object should be to ennoble and enrich *it* by accessions of strength and beauty from a literature like the English, until it becomes itself a means for the increase of culture.

What other language can accomplish this result for China? It has been well said that "in no language has a pyramid of litera-

ture, so high, so broad, so deep so wondrous, been erected, as in the English. In no other language are there such storied memories of the past. No other nation has wrestled, like the English, with Man and Truth and Time and everything great and difficult; and no language, accordingly, is so full of all experiences and utterances, human and divine. Like that great world-book, the Bible, which has done so much to ennoble and purify it, it has an equipment for its special office as the bearer of that book to all nations, grand and beautiful in its adaptations to the wants of universal humanity . . . . . Before it as before the ideas which it bears like a flaming sword against all forms of oppression and despotism, the world everywhere bends in submission; and it is fast stamping its own enduring impress and enforcing its laws of personal and social life, on every part of the world, civilized and savage."*

2. After the Common Schools, there should be a *higher grade* for those who are fitted for, and desire, a higher education. The course of study in this grade should include the elements of science and mathematics, the study of foreign languages, history, geography, and literature. Schools of this kind should be organized in the more important centres of the empire, and should be multiplied as fast as the supply of suitable candidates will justify.

3. There should be institutions of a still more advanced character, *in which the highest general culture should be given.* Such students as desire to enter some learned career or profession, or some of the higher branches of the government service should find their highest aspirations and needs met here. These institutions should correspond to the Colleges of the United States and Great Britain.

4. There should be *technical schools* in which the students might find instruction in the various professions and arts. The Chinese are largely an agricultural people; but they have also large maritime interests. They have a coast line of vast extent. One of the mightiest rivers in the world is theirs. Sweeping through their immense territory, it receives many tributaries both from the northern and southern provinces, and bears on its bosom the commerce of more than 150,000,000 of people. For such a people *navigation* can not fail to be an important study. In such schools it could be taught, as also the use of the essential instruments and the methods in use in its practical application. In these schools also should be trained engineers in the art of building roads, railways, bridges, steam-engines, and various kinds of machinery.

* Dwight's "Modern Philology," first series. p. 136-7.

Western countries have established such schools and have found them an important factor in the progress of their civilization. China's circumstances demand the organization of some such schools.

5. In connection with the instruction in navigation there should be established *an Astronomical Observatory,* by which the elements necessary to the science of theoretical and physical astronomy may be ascertained, and upon the establishment of which must depend the accurate measurement and publication of time; and in connection with the Colleges to which I have referred under the third head, should be erected *Museums,* in which may be gathered the various collections which illustrate science and the arts. Specimens of the minerals, rocks, timbers, and useful products, as well as examples of the manufacturing skill of the country, should be brought together here for instruction and comparison. To secure the best results in education such an observatory and such museums will be as necessary for China as for other countries.

6. Then, lastly, there should be, what are known in the United States as *Normal Schools* for the special training of teachers. Of the different grades of schools I have here mentioned and recommended for China, this is by no means the least important. In the normal school the teacher is drilled for his difficult and responsible work. He is to be a teacher of science, and he is received into labratories and instructed in the use of apparatus and in the methods of illustrating the subjects he is to teach by appropriate experiments. There are some considerations which make the founding of a number of such schools in this country, of the utmost importance to China. The normal school will be the "*sine qua non*" of the system I am here recommending. The first requisite for their efficiency and success will be to provide an efficient corps of professors and teachers. Teaching is an art, an art by no means easily acquired. In Western lands you will occasionally meet with a born teacher; a few rare women, and a less number of men, there are, who, with little special training, take naturally to this work and make successful teachers. But the rule is, that there is no short cut, that there are no easy steps to eminence, or even success, in this calling. In China the born teachers are yet unborn, and the trained ones are exceedingly rare. The reason is, that "in this land of uniformity, all processes in arts and letters are fixed by universal custom," and "every step in the process of teaching is determined by unalterable usuage," and "the man who sits in the seat of the philosophers has not yet awakened to the fact that his profession is one which can allow him the least room for tact and originality." The normal

school will give him a better view both of the truest dignity and the highest success.

In all these schools, from the lowest to the highest, the BIBLE should hold a conspicuous place; the sublime and ennobling principles of the Christian religion should be taught, and, with the fewest possible exceptions, only Christian teachers should be employed.

This in brief, is the system of Western education I would see introduced and adopted in China, bringing with it the curriculums of Western Schools, and the methods of teaching used in the West, with only such modifications as already existing institutions, and the peculiar circumstances of the case may seem to demand.

I proceed now to show *why* this should be done. It is a result to which both the *advantages* and the *defects* of the Chinese system should lead. The former are not so numerous or so important as to require large space in describing them. There is, however, one capital advantage in their system to which I must call attention. It is found in their Competitive Examinations. Extending as it does throughout the Empire, into every governmental division and subdivision, and being wholly under the contral of the government, it would be easier, I think, to introduce the methods we propose than if no such system had been tried and were now in vogue in China. Undoubtedly it has been a great blessing to the country. For while it has not orgainzed or sustained any public schools, it has done much to encourage learning. It is not too much to say that every private school in the empire, from the days of its first introduction down to the present moment, has been encouraged and benefited this system.

Now, I think it favorable to our scheme that this system exists in China. It will give us a fulcrum on which to rest that lever by which we are not only to overturn the mountain of indifference and opposition which is sure to confront us, but by which we shall at last lift our enterprise into general acceptance and ultimate success.

Our plan would be not to fell this giant tree of the centuries, which sends its roots deep down into its native soil and extends its mighty arms far and wide over the land. It would be, rather, to cut off these branches and ingraft upon them the young and vigorous cions from our Western system, which, not destroying the life of the ancient stock, would not only soon clothe it with new and unsurpassed beauty, but vastly increase the quantity and as greatly inprove the quality of the fruit it bears. For we would not denationalize the Chinese. In giving them a better civilization we would not do so by sapping the foundations of institutions which have long

been revered for their local and national associations, and which, without material change, may be made the best elements of the new system. Conceding so much to their national self-respect, we will be doing much to make what is new in our scheme both attractive to the people and acceptable to the government we would benefit by it.

This system of competitive examinations is the one redeeming feature of their system and it is much in our favor that we can so heartily accept it.

But, besides this, I may mention some other favoring circumstances. (1) In China political power is concentrated. This makes it easy to promulgate laws. (2) Political divisions are well defined. These, by their established centres afford organic points from which organization might easily radiate. (3) The Chinese are eminently a practical people. In consequence of this, their co-operation ought to be the more easily won.

But I am also to speak of the *defects* of the Chinese system of education. These are neither few nor unimportant. These I find pointed out in one of the most just, most discriminating, and, at the same time, most readable books, on Chinese themes, that has yet fallen under my eye. I refer to Dr. Martin's "*Hanlin Papers*;" and, if he were not present, I would say I count myself happy in being able to consult, and shall take pleasure in quoting from, an authority at once so impartial, so reliable, and so entertaining.

1. One grave defect in the Chinese system is its failure to demand, and so *its failure to secure, for the pupil any home training prior to his entering school.* It is the towering fault of their system that it denies to woman the means of making home refined and cultivated. "With us the family is the first school..... With us the dawn of knowledge precedes the use of books, as the rays of morning, refracted by the atmosphere and glowing with rosy hues, anticipate the rising sun." In China it is all very different. "Here the language of the fireside is not the language of the books;" nor is it at the mother's knee that the first impulse to a literary career is imparted to the child. With us the family is made the great source of the formation of character and the chief instrumentality for the training of the young. But here the child's most impressible years are allowed to run to waste; for, alas, "the Chinese home is not a hot-bed for the development of mind." Dr. Martin asserts that, "European children exhibit more thought at five than Chinese children do at twice that age. I am convinced "this is not a partial judgment, nor is the fact to be accounted for by a difference of race; for in mental capacity the Chinese is not inferior to the 'most favored nation.'" It is a defect in their educational system.

2. Another defect of their's is the *denial to the student the stimulus of companionship in study*. In our system this companionship forms a powerful incentive and is one element of the widely-extending, all pervading influence of our schools. In China we have nothing of the sort. Here each pupil stands apart; and thus to the Chinese student are lost the advantages which, in Western countries, result from the stimulating rivalry of the class-room. During the earlier years of his school-life, fear, if it be not the only, is certainly the strongest motive addressed to the mind of the scholar. Severity in the teachers is hence accounted the first virtue. The effect of it all is to retard development and make the learner cringing and pliant for the remainder of his life. We see it in each strata of Chinese society, the people in each bending in base humility and timid servility to the officials above them.

3. A third defect in their system is the *undue prominence they give to the memory*, to the injury of the other faculties of the mind. Hardly anything could be more dreary than the years of the first stage in the Chinese course of study. The student's books are in a dead language, and, for years, the sounds of their characters convey absolutely no meaning to his mind. No effort is made to impart life to them by giving the pupil even an occasional glimpse of their signification. "The whole of this first stage," as Dr. Martin affirms, and as we all know, "is a dead lift of the memory, unalleviated by the exercise of any other faculty."—I am glad to admit that, under *our* system, this prominence given to the memory would prove an advantage, but under *their's* it appears to me a cruel evil.

4. It is the misfortune of the Chinese system that "the primitive form of their speech renders it most difficult to train pupils in the art of composition." This is a serious draw-back. I confess, if I may be allowed to quote from a chapter of my own experience, I never fully appreciated the beauty of the rules of Etymology, Syntax, and Prosody for the Latin and Greek languages and for my own tongue, until I came to this Flowery Land and undertook the study of the *Han Wên*. I could find nothing in the books on the principles of Declension or Conjugation. My teacher though a "Budding Genius," a "Promoted Scholar," and "Ready for Office," and all that, could bring me little help. I could not discover that their verbs had either "Roots" or "Terminations." There were no "Prefixes" to throw light on the darkness. Reduplicate and augment my efforts as I might, I could discover neither "Augment" nor "Reduplication." I could find no "Tense-signs" nor even the sign of a tense. My diligent search for "Flexible Endings" ended in nothing. I opened and closed my prolonged

investigation without a glimpse of the "Affixes," "Open" or "Close." Nor did I fare better when I made the "Euphonic," the "Emphatic" and the "Anomalous Changes" the objects of my inquiry. I never could tell when one should come in and another go out. They all seemed anomalous enough to me, and I gave over the attempt, feeling it was a clear case of *parturient montes et nascetur ridiculus mus*. I was forced to settle down to the conviction that Chinese verbs have neither voice, mood nor tense and that their nouns are innocent of gender, number and person. It was some relief to know that such profound sinologues as Dr. Martin and Bishop Schereschewsky had made the same discovery. But this did not render easy this most difficult of the languages of men. And I am sure the native student, as well as the foreigner, finds here a serious draw-back.

5. *The limited range of their studies* is another serious defect in their system. Their course is conspicuous for what it lacks. It contains nothing beyond the "Thirteen Classics." Science and the arts are wholly ignored. Compare this meager and one-sided course with that of the higher schools and Colleges of the West—their name is legion—and what a contrast! A glance at the catalogue of any one of the institutions of this kind in the United States or Great Britain as that of Yale, or Princeton, or Harvard, or Cornell, or Michigan University, in the former country; or Oxford or Cambridge, in the latter, for instance—will reveal a curriculum containing studies profound enough, and a list long enough to cause the brain of any but a real lover of learning to swim. And yet there are thousands of graduates issuing from these schools every year. These bands of ardent and educated young men hold the highest vantage-ground, and, leaving their *alma maters* well equipt for any service, they go forth to lead the age in every path of improvement. They go forth to labor in every exalted calling, their wholesome and ample training having fitted them to ennoble Society, elevate its tastes, purify its relationships, and dignify its manners.

But how utterly foreign is all this to the Chinese Academician! And what but this defect in his system of education has placed him so far in the rear of the world's great march? The true explanation is in this. For their system has kept him occupied with words rather than with things; with letters rather than with science.

6. Another defect of their system is found in the fact that *it reaches so small a fraction of the population* even with this limited course. Not content with striking off, at a single blow, one half the population of the empire, in withholding this boon from woman,

it extends it really to but a small percentage of the more favored sex. Taking the average for the towns and rural districts, "*the proportion will not exceed one in twenty for the male sex, and one in ten thousand for the female.*" Truly a humiliating state of things! We had thought the country that can boast the invention of the art of printing, and those two *millennium plants*, the Imperial University and the Hanlin Academy, would have a better exhibit for the eyes of the world than that! How does this compare with the United States, where the ratio of illiteracy is not one in twenty, though our educational system is not yet an hundred years old?

7. But I come now to mention what I conceive to be the most serious defect of the Chinese system. It is what I may call *its non-recognition of God.* I would not too severely blame the people of China for this. For "faith comes by hearing, and hearing by the word of God." The founders of the system were without that word. They could not build better than they knew; and this defect of their system is to be deprecated rather than its authors censured. Deprecated it must be, in all earnestness: for in the Chinese schools only Confucius is taught. But, as the learned translator of the Classics has said, "no light was thrown by Confucius on the problems of human condition and destiny." Confucius "was not troubled about the origin of man, nor did he seek to know about his hereafter." In regard to the doctrine of God, Confucius, as Dr. Legge shows, came far short of the faith of the older sages. The influence of his teachings and example stands fully committed to that species of idolatry which has done more than all else to dethrone God in China. I mean ancestral worship. *It is this exclusion of God from the schools of China* that has done more than all else to check the spirit of inquiry and clog the wheels of progress in this land. And I see but little hope for a brighter day—for that *Renaissance* for which we all so ardently long—until the faith of the nation shall be shifted from China's sage to the world's Sage and Savior—from Confucius to Christ. Nor can this great result be accomplished in any but one way, viz: by making the religion of the Bible universal throughout the empire. But this is a work in which the schools of the land must have a prominent part, or it will be delayed indefinitely. The finger of God's providence and all the indices of history point in this direction and teach us this lesson.

These, then, are some of the defects, of the Chinese system of education, and this the bill of indictment I bring against it. The list might be lengthened, but it is already long enough to condemn the system, and to show the imperative need of its being superseded by a better. That better system is to come from the Christian

lands of the West. *By what means can it be brought in, and how far can it be adopted and established in China?* Are the questions here proposed for our discussion. As to the second, it is my conviction that this western system, in all its main features, ought to be received and adopted by this country. On its advantages much might be said. The theme is a tempting one. But in this presence it is not necessary that I should enlarge; and I proceed to offer some suggestions as to the means by which this excellent school system should be adopted and maintained in China.

1. The matter should be taken hold of by both the government and the people of the country. To secure the highest results the system should be made universal. The government must adopt it and make it its foster-child. It will not come hither uninvited, nor stay long if it find not a warm place in the hearts of both rulers and ruled.

2. But, since little can be done without organization, education in China, as in Western lands, should be erected into a Department of State, with its appropriate Minister. This Minister, with the rest of the Cabinet, should constitute a Board of Education, from which, under proper advice, the laws and regulations of the schools might proceed. Each political division should have its educational president and each sub-division its triple corps of directors. This board should have especial reference to the common schools; but those of the higher grades should also come under its control and be supported by its fostering care. In order to the existence, and permanence, as well as efficiency, of such a system of schools, made thus universal, State action will be indispensable. There will be room for private effort; and private, local and ecclesiastical schools will be supported here, as in other countries, by funds given for the purpose by wealthy and public spirited men: and the government will do well to encourage and foster such by law; for private effort, however stimulated, will be found to be utterly inadequate to the wants of a system of schools like this, designed to be made general throughout the nation. Experience has taught that universal education must depend on universal taxation, direct or indirect. When this system is brought to China it will need to have its roots in the national revenue, or it will never succeed in extending its benign blessings to all classes. In no other way can education be made free to all. Hence this government should, in organizing, or readjusting, its educational system, by a direct tax upon all its subjects, fair and equal, seek to raise an ample fund for the support of its schools, to be sacredly set apart for this sacred purpose.

This is the system of education we recommend, and this the plan we suggest to secure its adoption and permanent support. Are the Chinese people and government ready for it? Not yet. Are they tending toward it? Yes; but not as fast as we could wish.

3. *What interest, then, have missionaries in this enterprise, and what can they do to bring about so glorious a result*—fraught with such unspeakable blessings to this great people? We have, and the whole missionary body, in this country, has, I think, an unspeakable interest in it, and we can do much in preparing the way for the introduction of this system of education into China. For, let it be remembered, the schools we call for (though in them, in the nature of the case, the Christian religion can never assume the position of a final cause) *are to be Christian Schools*, the Bible and the religion of the Bible both having a kingly place in them. Unless they are to be such schools the less we have to do in bringing them to China the better; for I have no sympathy with the dogma now taught in some quarters, "that knowledge is an ultimate good in itself, irrespective of its aims, irrespective of the question whether it has any aims, and apart from the quality of soul with which it is got and held." For "that is a doctrine that terminates in one of two sorts of heathenism—in intellectual idolatry, or else in scientific materialism." We must not forget that knowledge in not the world's Savior; nor that the Kingdom of heaven is not built in the brain; nor that some of the most intelligent communities that have ever lived, have been socially and morally the most corrupt. Ancient Athens, in its palmy days, was by far the most cultivated city of the ancient world, and we have much evidence also that it was morally the most degraded. In modern French history the court of Louis XIV shone with the splendor of the highest intellectual culture, and shocks us also by its awful profligacy and licentiousness. Then it was that "Genius was made a gorgeous glutton, and, existing only for its own beatitude, gloated over its epicurean mess;" and "knowledge was adored for its divinity though all the heart-beats of Society were silenced and though the beauty of the morning bloomed and brightened across a faithless world!"

Now it is to prevent the recurrence of such a state of Society in China that we are called to do a work of momentous importance in this matter of determining, or helping to determine, the character of the future educational institutions of this country. How shall we do it? Not by standing aloof, and saying because the school and the academy are not God's chief agencies for the conversion of men, therefore we, as missionaries have no interest in them. Rather we should regard science as the handmaid of religion, and, if we only

exalt God and the Bible in the schools, remembering that He puts a positive value on intellectual activity, and that it is only when science refuses the companionship of religion that it becomes pernicious, we may go on multiplying these to the extent of our ability and need not fear they will fail to subserve the highest interests of this nation, bringing in a Christian civilization, and greatly helping us, though indirectly it may be, in our chosen work of building up the Christian Church in this Empire.

Just how the Government is to be made to feel the importance on its part of taking so bold a step, we may not now see. But let us have faith in God. Let us not try to outrun Providence, nor lose heart if results seem delayed. Let us possess our souls in patience. God is shaping this nation's destiny. If this scheme is of Him it cannot fall to the ground, however chimerical it may now appear to some. Let us appreciate at its full value, if we can, the grandeur of the opportunity God has given us. Let us do our parts well. Let all the schools that we plant—and let us plant as many as we can sustain—be such as we have here recommended; schools where the student shall be developed into the higest type of man—a Christian scholar;—his three-fold nature—intellectual, moral and religious—having a three-fold culture.

It is more than possible we may have an important work to do in preparing the way for this grand result. It may be that the Christian benevolence and the Christian enterprise of our home lands will need to come hither, and found many of these schools, begining with the lowest and stopping only with the highest; and test here, on China's own soil, the wisdom of the scheme, giving both government and people the most tangible proof of its great utility. Especially may it be that this object shall be best advanced and that this demonstration shall be best made by founding a considerable number of *Normal Schools*, by trained Christian men from the United States and Great Britain, in which the best native Christian minds, both male and female, shall be qualified for the high and responsible office of Teacher. It will be of the utmost importance that Christianity lead the way in this enterprise, so that the culture and the civilization of the new era shall be a Christian culture and a Christian civilization. Especially let us never forget that, while Christianity and science can never be divorced, the latter owes far more to the former than the former does to the latter.

It is only in this way that we shall see a glorious, spiritual Church and the highest type of civilization growing up together in China.

THE APOSTOLIC METHOD OF PREACHING THE GOSPEL AS PRESENTED IN THE ACTS OF THE APOSTLES AND IN THE EPISTLES.

By An Evangelist.

MISSIONARIES are not the successors of the Apostles in their distinctive work of bearing witness to the resurrection of Christ by signs and wonders and miracles of healing. But they are in common with their follow ministers of Christ in Christian lands, successors to the Apostles as Preachers of the Gospel to their fellow men. They are *especially* successors of the Apostles as they are preachers of the Gospel among the heathen.

For the reason that the work we are engaged in is in some respects nearly identical with that in which some of the Apostles were engaged, their example and their methods of works, so far as they are made known to us, have a special interest for us. They are of special importance to us, because they are an authoritative guide to us in our work when it is prosecuted under similar circumstances to those under which they performed theirs. But that we may better understand the statements of their methods of work, and the specimens of their preaching which have come down to us, it is important to understand their conception of their office and of the work they had to do; their conception of the character and condition of mankind to whom they were sent as well as of the message which they were authorized and commissioned to bear to their follow men; all these points have an intimate and necessary connection with the manner in which they discharged the duties of their office.

First then we are to consider for a moment their conception of their office, and the work they had to do.

We will arrive at a correct understanding of these points by referring to the commission of our Lord to his disciples and their conception of this command.

In commissioning his disciples our Blessed Lord and Saviour said, "All power is given to me in heaven and on earth. Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen. Matt. xxviii. 18, 19, 20. And again its reads as given in Mark, "He said unto them Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark xvi. 15, 16.

Luke records a part of our Blessed Lord's instructions thus, "He said unto them thus it is written and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sin's should be preached among all nations beginning at Jerusalem." Luke, XXIV. 46, 47.

The Apostle Paul expresses his conception of the high calling thus, "Now then we are Ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 20. Peter, on the day of Pentecost having received the promised gift of the Holy Spirit said unto them, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost and with many other words did he testify and exhort, saying save yourselves from this untoward generation." Acts II. 38–40, and again. "This is the stone which is set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved." Acts III. 11, 12.

The Apostle Paul again says, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the Gospel to you who are at Rome also. For I am not ashamed of the Gospel of Christ; for it is the power of God to Salvation to *every one* that believeth; to the Jew first and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written the just shall live by faith." Rom. I. 14–17–18–25. And again we have a further expression of the conception of the Apostles as given in Acts v. 29–32, inclusive.

These passages of the word of God in which are recorded the commission as given by our Lord and Saviour, and the conception of the representative Apostles as expressed by themselves plainly teach us these great principles and truths in regard to the points under consideration. The Gospel is a remedial measure provided by God, of his own infinite love and mercy for lost and ruined sinners who are justly under his righteous condemnation. Second, that the authorized and commissioned Ministers of the Gospel are sent by God as his Ambassadors to condemned sinners to make known to them the conditions of pardon and reconciliation; and to persuade them to accept of these offers of mercy and deliverance. Third, these passages teach that men are sinners againt God having transgressed his holy and righteous law and are thereby justly exposed to its awful penalty. Fourth, that besides the name of Jesus, whom God has appointed the only Mediator between God and man, there is no other name under heaven given among men whereby they can be saved.

The subject of present inquiry is how the Apostles, who bore such a high commission on a matter of such transcendent importance to their fellow men and one attended with such far reaching consequences, carried out their divinely given instructions.

Let us examine the statements of the Apostle Paul in regard to his manner of pursuing his work in one of the most important fields of the many in which he labored.. Corinth may be accepted as a fair representative of the cities in which missionary labors are carried on now. It is thus described in Harper's Cyclopœdia of Biblical, Theological and Ecclesiatical Literature, at the time of Paul's visits and labors then. "Corinth was a place of great mental activity, as well as of commercial and manufacturing enterprise. Its wealth was so celebrated as to be proverbial; so were the vice and profligacy of its inhabitants. The worship of Venus here was attended with shameful licentiousness. All these points are indirectly illustrated by passages in the two Epistles to the Corinthians." Vol. II. p. 508. The statements which are found incidentally in these epistles as well as other contemporaneous history make known to us that the people of this wealthy and idolatrous city had many characteristics in common with the people of the cities in China and Japan and India. They were idolaters, they had letters and systems of Philosophy, and they had a certain degree of civilization and culture. It is therefore very instructive to us to know how the Apostle of the Gentiles, who had been educated in the Grecian Philosophy in the schools of Cilicia, as well as in the Rabbinical lore of Jerusalem, made known the Gospel to the people of Corinth. Many would tell us that he would seek to secure a hearing for the Gospel by discoursing to them of the prevailing views of philosophy, by a display of his learning in the various sciences, and thus finding some common ground in science and religior where he and his hearer could meet. But fortunately for the interests of truth we have the Apostle's own account of his method in preaching to them. He says; "I, brethren, when I came to you, came not with the excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. II. 1–4. The Apostles here states the matter both negatively what he did not do, and positively what he did do. He did not attempt to lead them to the knowledge of the Gospel by the excellency of speech, or of human wisdom, and

he, of set purpose and for sufficient reasons, determined to know nothing among them but Jesus Christ and him crucified. The reasons for this determination were fully considered and were of great cogency. He says "For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Cor. i. 21. By "the foolishness of preaching" we are to understand preaching that which the world considers foolishness; *i.e.* the gospel in its offer of pardon and salvation to sinful men. This is to the men of the world foolishness. They consider it inefficacious to effect any good result.—They seek after something which comports to their ideas of the fitness of things and the proprieties of life, and which is adapted to commend itself to human reason; or as the Apostle expresses it in regard to the two great classes of mankind, "For the Jews require a sign and the Greeks seek after wisdom." He also states how these two different classes of men, with their different mental characteristics, regard the plan of salvation through a a crucified redeemer—"unto the Jews it is a stumbling block and to the Greeks it is foolishness." To those who are self-righteous and trustful in their own good works it is a ground of offense, of stumbling; and to those who are wedded to human learning and to various systems of philosophy, it is foolishness. But unto them which are called, both Jews and Gentiles, Christ crucified is the power of God, and the wisdom of God. Because that which is of God, though regarded by men as foolishness, is wiser than any thing which man in his boasted wisdom has devised or can propose.

In this succint statement of the subject matter of his preaching, "I determined not to know anything among you save Jesus Christ and him crucified" Paul is not to be understood in any narrow sense which would exclude every thing else but this one point. It must of course be understood that this was the great central doctrine of the religion which he taught; and that in connection with this great theme he discoursed of all the other doctrines of the Christian system which are affiliated with this and which have a natural and logical relation to and connection with it. Some of these affiliated truths are these; the existence of one God, the creator and Ruler of men, who is possessed of such moral attributes as makes him the rewarder of the good and the punisher of evil, who is merciful and compassionate, ready to forgive transgression and sin: that sin is the transgression of law and merits the punishment which God has appointed to it; that man has trangressed the law of God, and is therefore exposed to his righteous displeasure, and to the penalty of the law; that man is unable by any works of righteousness which he

himself can do to make atonement for sin or commend himself to the favor and forgiveness of God; but, that God of his own free and unmerited grace has provided a plan for man's redemption in that he has given his own dear son to die on the cross for man's redemption, and that now mercy and a free pardon are offered to condemned sinners through Jesus Christ and him crucified; that there is to be a future judgment, when the righteous will be rewarded and the wicked will be punished; that these are the doctrines which are all "necessarily implied by the great theme Christ and him crucified" can be easily verified by an examination of Paul's Epistle to the Romans where he has set forth the doctrines connected with the cross in a more connected and systematic manner than he has done in the Epistles to the Corinthians. In the Epistle to the Romans he in the same clear and decided manner expresses his adherence to the cross of Christ when he says, "I am not ashamed of the Gospel of Christ, for it is the power of God to salvation to every one that believeth." Rom. i. 16. We seldom realize the moral courage that was implied in making this declaration. Paul was writing to the Christians resident in the Imperial City of the Roman Empire. It was the seat of the greatest human power, and of the display of all human greatness and wealth; it gave law and rule to all the surrounding nations; from it went forth the mighty legions that carried out the commands of the mighty Emperor, while the followers of Jesus were despised and counted as the offscouring of the earth. It was under these circumstances that Paul, in the deep conviction of the divine origin of the Gospel and of its mighty efficiency for the regeneration of a lost world, declared the deep feeling and conviction of his heart, I am not ashamed of the Gospel of Christ which, notwithstanding that all humanly devised schemes have utterely failed, and though during these four thousand years the efforts of man's wisdom to renovate lost men have only resulted in mankind sinking into lower depths of depravity and wickedness—(which depths he proceeded most graphically to depict) he declared this doctrine of a crucified Saviour "was the power of God to salvation," not only to the individual soul but also to the renovation of a depraved and sinful world.

The Apostle then presents in this Epistle, in a most masterly style, his views of the doctrines which are connected with and embraced in "the Gospel of Christ." I hold that "the Gospel of Christ" in Romans is an expression equivalent to "Christ and him crucified" in the Epistle to the Corinthians. The first fearful statement reads thus, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the

truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed *it* unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, *even* his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified *him* not as God, neither were thankful; but became vain in their imagination, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things. Wherefore God also gave them up to uncleanness, through the lusts of their own hearts, to dishonour their own bodies between themselves: Who change the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed, for ever. Amen." Rom. i. 18–25.

The Apostle then argues with a cogency of reasoning that cannot be answered that man's sinfulness and depravity are the natural and legitimate results of his apostacy from God, and wilful following of his own sinful desires and then he proceeds to show that God in his holy displeasure against sin and the sinful conduct of men must punish it, while at the same time he rewards the righteous.

"But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good: to the Jew first, and also to the Gentile: For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law; (For not the hearers of the law *are* just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law

unto themselves: Which shew the work of the law written in their hearts, their conscience also bearing witness, and *their* thoughts the meanwhile accusing or else excusing one another); In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel." Rom. II. 2 to 16.

In answer to some self-righteous Jews who contended that he was without sin, the apostle replies to his contention, "What then? Are we better than they? No, in no wise, for we have before proved both Jews and Gentiles that they are all under sin." When an objector suggests that it would be unjust in God to punish sin, he asks with a vehemence which arises from a sense of the infinite holiness and justice of God's nature, "Is God unrighteous who taketh vengeance? (I speak as a man) God forbid, for then how shall God judge the world." Rom. III. 7, 8. When any one would contend that men could be justified in the sight of God, he presents the testimony of the sacred Scriptures in regard to the moral character of men in the sight of God, as follows, "As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat *is* an open sepulchre; with their tongues they have used deceit; the poison of asps *is* under their lips: Whose mouth *is* full of cursing and bitterness: Their feet *are* swift to shed blood: Destruction and misery *are* in their ways: And the way of peace have they not known: There is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin." Rom. III. 10–20.

The Apostle, having thus, by the accumulative testimony of his own observation as to the conduct and character of all classes of men shown the depravity of their hearts, and the sinfulness of their lives, by the witness of their own consciences to their own ill deserts, and by the declarations of God's word, proceeds to show that when in this state of condemnation by reason of their transgression of a holy law they can not be released from that state of condemnation by anything which they themselves can do; and then explains the plan of redemption through the merits of a properly appointed and accepted substitute. In this connection there follows properly and logically a statement of the character and qualifications of an acceptable substitute for a sinner and by whom alone he could be appointed. The Apostle declares "there is only one

mediator between God and men, the man Christ Jesus; who gave himself a ransom for all." 1 Tim. II. 5, 6. The Apostle propounds the doctrine of a substitue suffering in the room and place of a transgressor, and thus purchasing his exemption from the just deserts of his conduct, as one which is accepted among mankind. He dilates upon the entire sufficiency of Jesus Christ to be the redeemer of men in that he was holy and perfect, as God man, and thus capable, in his human nature, of suffering, and by reason of his divine nature these sufferings possessing infinite value in making atonement for the sins of men in whose place he stood, and for whom he suffered. When some would call in question the efficacy of such a plan of justification by such an all glorious and sufficient Saviour he exclaims in the vehemence of his convictions, and the assurance of his confidence, "and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us." Rom. VIII. 30–34.

The Apostle frequently reiterates the statement of the future and general judgment as a truth commonly accepted among men; but he also more fully states the particular nature of the general judgment which would be held in the presence of all men, with the Lord Jesus Christ as the judge of the quick and dead at the last day, according to the appointment of the great God. "Because he hath appointed a day, in which he will judge the world in righteousness by that man whom he hath ordained. Acts XVII. 31, also Rom. II. 16 and XIV. 10. 2 Cor. V. 10.

As immediately connected with the final judgment, the Apostle makes the most explicit statement that he had declared unto the Corinthians the doctrine of the resurrection of the dead as a part of the Gospel which he preached unto them. 1 Cor. XV. 1 to 32.

"Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures: and that he was seen of Cephas, then of the twelve: after that, he

was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me. Therefore whether *it were* I or they, so we preach, and so ye believed. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then *is* our preaching vain, and your faith *is* also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith *is* vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, *and* become the firstfruits of them that slept. For since by man *came* death, by man *came* also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming. Then *cometh* the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy *that* shall be destroyed *is* death. For he hath put all things under his feet. But when he saith, All things are put under *him, it is* manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? And why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink; for to morrow we die."

The Apostle having declared it as a doctrine of the Gospel of Jesus Christ that all men shall rise again, proceeds to explain how this wondrous event shall be accomplished. 1 Cor. xv. 35–57.

"But some *man* will say, How are the dead raised up? And with what body do they come? *Thou* fool, that which thou sowest is not quickened, except it die: and that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other *grain:* But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh *is* not the same flesh: but *there is* one *kind of* flesh of men, another flesh of beasts, another of fishes, *and* another of birds. *There are* also celestial bodies, and bodies terrestrial: but the glory of the celestial *is* one, and the *glory* of the terrestrial *is* another. *There is* one glory of the sun, and another glory of the moon, and another glory of the stars; for *one* star differeth from *another* star in glory. So also *is* the resurrection of the dead. It is sown in corruption, it is raised in incorruption: It is sown in dishonour, it is raised in glory: it is sown in weakness, it is raised in power: It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit. Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man *is* of the earth, earthy: the second man *is* the Lord from heaven. As *is* the earthy, such *are* they also that are earthy: and as *is* the heavenly, such *are* they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal *must* put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* to God, which giveth us the victory through our Lord Jesus Christ."

We have thus presented from the Apostle's own writings his statement of the system of truths which he considered as comprehended in the expression 'The Gospel of Christ' and 'Christ and him crucified.' From the narratives and connection of the statements concerning his preaching, it would appear that he declared

these truths without any previous instruction or circumlocution. He stated them as truths which were of the highest moment for the hearers to know, and which they could understand and accept or reject. And he did this in the sincere belief that these truths were the power of God to salvation to all those who believe. We know by the results which followed his preaching that his expectations were realized and that multitudes everywhere received the truths which he preached to their own eternal salvation.

We are often referred to one of the Apostle Paul's discourses as teaching us a very different plan and style of addressing a heathen audience from that which we have drawn out as pursued by him. This is his very remarkable discourse to the Philosophers and the intelligent citizens of Athens as they were gathered on Mars Hill, and reads thus; Acts XVII. 22 to 34. "Then Paul stood in the midst of Mars' hill, and said, *Ye* men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things: And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead. And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this *matter*. So Paul departed from among them. Howbeit certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them."

There are two points to which we are often pointed to show that Paul was very indulgent to the heathen idolatries and that he

would use their own books to help the effectiveness of his addresses. The courteousness with which he opened his address was characteristic of the Apostle when he commenced an address, whether he was speaking to the Sanhedrim in Jerusalem or to an infuriated mob from whose hands he has been rescued by the military commander, or the Roman governor at Caesarea, he always spoke in the language of courtesy. To the crowd in Jerusalem he said "Men, brethren and Fathers, hear ye my defence." When brought before the council Paul earnestly beholding the council said "Men and brethren." Some of these may have been fellow students with him at the feet of Gamaliel and they all regarded him with intense hatred. When called to answer before Felix he said "For as much as I know that thou hast been for many years a judge in this nation, I do the more cheerfully answer for myself." Acts xxiv. 10. And when summoned before King Agrippa he answered, "I think myself happy King Agrippa, because I shall answer for myself this day before thee touching all the things whereof I am accused of the Jews, especially because I know thee to be expert in all the customs and questions which are among the Jews." Acts xxvi. 2, 3. And when rudely interrupted and insulted by the governor who said "Paul thou art beside thyself," he replied, "I am not mad, most noble Festus," xxvi. 24, 25. Paul should serve, as a model in regard to courtesy in addresing an audience at all times. In the address now under consideration he wisely improved an incident that met his attention when walking the streets of Athens to arrest their attention and secure a hearing for the truth he sought to present to them in regard to the one and only true God; for the inscription on the altar proved that by their own admission, there was a God whom they did not know. And he declared he was able to make this God known to them; thus he had a claim to be heard as they were ever ready to hear some new thing.

In the prosecution of his discourse, with a tact which never failed him, he quoted one of their own poets, by whose statement of a truth of the early revelation to mankind and which had come down by tradition, that "man is the offpring of God" he set before them the absurdity of the worship of idols, for how could man be the offspring of the images which his own hands had made? This address of the Apostle does most certainly warrant us missionaries in using every local incident and every ray of truth that may be found either in their written books, their poetry, their proverbs, their folk lore, their usages and forms of worship, to illustrate divine truth or help them to understand the message of salvation which we bring to them. This report of the Apostle's address on Mar's Hill to the polished

and yet idolatrous, is worth the most careful study and imitation of every missionary in adressing a heathen audience. But so far from teaching us that the Apostle on that occasion pursued a different style from what we have drawn out, we think a careful study of it will show that he then preached the same Gospel. In the preceding context we have a statement which makes known to us what had been the subject of his addresses as he spoke to them in the streets and market places. Acts XVII. 16–20. "Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. Then certain philosophers of the Epicureans, and of the Stoics, encountered him. And some said, What will this babbler say? Other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, *is?* For thou bringest certain strange things to our ears: we would know therefore what these things mean."

From this narration it is evident that when he encountered the Philosophers of the Epicureans and of the Stoics he preached to them the same divinely appointed message, *Jesus* and the *resurrection*, which he preached at Corinth and at Rome. If there was ever a case where the Preacher of the Gospel might have sought by a recognition of some of the teachings of a sect of Philosophers to court their good opinion the Stoics had strong claims to such a recognition. That school had exercised a great influence in the world for more than three hundred years, restraining the corruption of the times and it numbered many illustrious men among its followers. "The better part of Roman Society in both the republican and imperial age, was profoundly impressed with Stoic doctrine and Stoic discipline." Of the teachings of the originator of the sect an admiring follower said that the had shown "the path to heaven by the way of virtue." Zeno "taught his hearers to seek contentment and satisfaction in conscious rectitude of thought, feeling and conduct; and to recognize and discharge faithfully every duty; to condemn indulgences; to resist temptations. In this system of philosophy were some of the truths which are in the Christian system. But Paul, instead of referring to these, presented to them the Gospel, and preached "Jesus and the resurrection" and so came in collision with some of their favorite doctrines and they designated him "a babbler." Their question, "may we know what this new doctrine whereof thou speakest is" shows that the Apostle had preached the Gospel unto them even

though he knew it would be considered *foolishness* by some of those who heard him. The latter part of this sermon of the Apostle, though we have only an outline of his discourse, affords to us the most conclusive proof that the Apostle preached to the intellectual inhabitants of Athens the very same Gospel that he preached to the Corinthians and the people of the Imperial city. He declares that God had only exercised his forbearance at the sinfulness of the people, and that now he as the rightful Lord and Ruler of men commandeth all men every where to repent. It matters not what may be their condition or character among their fellow men, in the *sight of God* they are sinners and they must repent of their sins and turn to God in order to be saved. And he then declares to them clearly the future judgment of the world by Jesus Christ, and that the evidence of his appointment to this high position is that God had raised him from the dead. The manner in which the preaching of this doctrine was received was that with which we are all familiar in our own experience in preaching the same doctrines. "And when they heard of the resurrection of the dead, some mocked." I recall to mind an incident in one of our Mission Chapels. It was this. A Native Preacher was preaching salvation by Jesus Christ the only Saviour, to an audience composed largely of scholars. He quoted the passage from Mark's Gospel, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." On the quoting of this text a large part of the audience got up and went out of the Chapel as expressive of their dissatisfaction with the statement. Another has also been told to me. A personal Teacher of a missionary having some leisure days improved the time by going to hear some of the Native Preachers. Some of those heard were connected with the Missionary whose teacher he was and others were connected with a different Mission. After this wordly-wise Teacher had gone the rounds he said to the Missionary, "It is no wonder that your preachers do not have many hearers. They preach about Jesus Christ and him crucified. If they will preach as I heard one in another Chapel preach they would have many hearers. Well how did that man preach? Why he told his hearers, 'You have all heard of Confucius and Mencius. They were great Teachers, and we do well to follow their teachings. Jesus Christ is also a great Teacher. He taught many things which Confucius and Mencius did not teach and we should also hear and follow his teachings.' The people were all pleased to hear their own sages thus spoken of. They all, when the preacher was done said, "This is pleasant to hear, we will come again."

The analysis of Paul's Sermon on Mar's Hill having clearly shown that Paul, there in the presence of Philosophers and educated people, though he was courteous in that he did not needlessly offend them, though he used what he found in their usages and poets that would help them to understand his teachings, preached the same doctrines of salvation which he preached elsewhere notwithstanding they would give the same offense to the unbelievers. His example fully sustains the position taken by an eminent lawyer of Calcutta, himself a converted Hindu, during the recent Missionary Conference in that city when it was under consideration, How the Gospel could be best preached to that interesting and influential class of Hindus who have been educated in Western science and philosophy. This lawyer in a speech of great power and elegance advocated the idea that the Gospel was to be preached to them as to all other lost sinners; that all classes of men are alike sinners in the sight of God and need to be saved through a Redeemer of sinners.

In this discussion we have confined ourselves to the preaching of the Apostles among the Gentiles, the heathen who were worshipper's of idols and who had only the knowledge of the truths that pervaded heathen nations. The manner and style of preaching to Jews and such Gentiles as had received from them the knowledge of divine things as made known in the Old Testament, were entirely different. This will appear to all who will consult the record of Peter's sermon on the day of Pentecost to the Jews and proselytes who were at Jerusalem, and his sermon to the friends and kindred of the Centurion Cornelius who had gathered in his house to hear the Apostle. This also is most clearly seen in the record of Paul's sermon in the Synagague at Antioch of Pisidia.

"Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath day, they have fulfilled *them* in condemning *him*. And though they found no cause of death *in him*, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre. But God raised him from the dead: And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children, in the he hath raised up Jesus again; as it is also written in the second psalm, Thou art my Son, this day have I

begotten thee. And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another *psalm*, Thou shalt not suffer thine Holy One to see corruption. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he, whom God raised again, saw no corruption. Be it known unto you therefore, men *and* brethren, through this man is preached unto you the forgiveness of sin: And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses." Acts XIII. 26–39.

These instances of their mode of preaching to the Jews show that in preaching to the Jews and those who had the knowledge of the revelation given to the Jews, the Apostles referred to their Scriptures as the sure proof of appointment of the Saviour and confined their discussion largely to prove this one point viz.; that Jesus of Nazareth was the long promised Messiah. But their method of preaching to the Gentiles was entirely different from that pursued when preaching to the Jews as we have shown above.

The remaining part of our paper is to be occupied with discussing the subject how far the people in China have the same knowledge of spiritual things as existed among the Greeks and Romans in the days of the Apostles. To help us to arrive at the views of the Chinese we take the paper prepared by Rev. J. Chalmers, LL.D., for the International Congress of Orientalists at St. Petersburg entitled "Chinese Natural Theology." It may be more fully described as stating the views of the Chinese in regard to spiritual things as gathered from their classical books. In their books is presented the idea of a Supreme Ruler of whom the attributes of omniscience, universal rule, benevolence, righteousness, mercifulness are predicated; that all things are determined by his decrees, that he is to be served, to be prayed to, to be sacrificed to, and that he punishes the wicked. Their classics all teach that earthly rulers are ordained by Heaven, the supreme Ruler, and that the people are dependent upon him; that man was made with a good nature and that men in doing evil violate the divine law and their own nature. that while no man is perfectly good, his failure in virtue is not because of ignorance nor of inability. The benefits of poverty and hardship to the cultivation of virtue and the danger of riches to virtue are discussed. The duty of repentance and reformation are clearly inculcated. The obligation and necessity of punishing the wicked is well understood. The idea of the innocent suffering in the room and place of the guilty is found in their books. The

virtues of truth, faith and reverence are frequently inculcated. The relative duties between man and man are well understood and inculcated. These religious sentiments and teachings are all found in their classical books. In their folk lore, in their idolatrous usages, and in their exhortations to virtue which are freely distributed among the people we have still fuller and more interesting presentations of their religious sentiments; these all show to us their receptiveness for the instructions of the Gospel as a merciful provision for sinners.

Their idolatrous usages show us that they have an all-pervading sense of superior beings who rule over men. They conceive of these beings as having power to confer blessings and inflict suffering, to preserve their worshippers in life and health, and to send sickness and calamity, or to prosper them in their business. They return thanks to their idols at the close of the year for the blessings received. The common sentiment of this people is that the calamities of war and pestilence, drought and famine are sent as a punishment for sins. They also entertain the universal belief that deliverance from these calamities may be obtained by prayer. Indeed there are very few duties and services inculcated in the Bible as due to the true God which are not found in practice among this people towards their idols. The sense of the need of deliverance from their sufferings and distresses has led to the conception of a special idol to whom the attribute of mercy belongs, and to whom they specially apply in all circumstances of sorrow and trouble. This idol is called the goddess of mercy. To her are ascribed many of the attributes and offices that belong to the only Redeemer of men. The evil deserts of sin are universally felt and acknowledged. This is expressed very tersely in the most current of their proverbs, "The righteous have a righteous reward, the wicked have a wicked reward." The truth and justness of this aphorism, one never controverted, are universally accepted. This sentiment pervades their ideas in all the relations of life, in the family, in the state and in their relation to the gods. It is held to be of universal and invariable application. Hence the infliction of punishment is everywhere seen, in the family, in the school, in the neighbourhood, in their law courts of every grade. In their relation to the gods the belief of punishment in the future world for sins committed in this life is universal in the minds of the people. Though it may be said that this belief does not find a prominent place in the teachings of Confucianism, yet the fact that this belief is widely prevalent if not universally prevalent, cannot be denied. It gives a complexion to the burial rites all classes. The existence

of a place of future punishment is the common belief of the massess. Priests both of the Buddhist and Taouist sects are called in to pray for the deliverance of the souls of the dead from the torments of hell. Thousands and tens of thousands of dollars are given freely, in return for such prayers. The large numbers of those who abstain from animal food, and say prayers, and do good works that they may acquire merit and thus make up for their evil deeds, evidence how wide spread is the desire in the hearts of this people to escape the just punishment of their sins. By reason of the phlegmatic temperament of this people there is a prevailing error in regard to the religious sentiment among them. But I would ask what has filled this land with idol temples and altars? What causes this constant rendering of worship to the gods on the 1st and 15th of every month, on all the birth days of the several gods, and on the respective feast days and during the closing days of each departing and the first fifteen days of each new year? What has endowed these well endowed monasteries and nunneries which are found in every part of the country? What has covered the great mountain in Shangtung with temples and altars and built such enduring and costly mounments in the mountains of Szchuen Province? These and many other things prove beyond all successful contradiction that the China people have the same hopes and fears, the same religious sentiments, a reverence for and worship of the gods, the same kind of apprehensions of a coming judgment, and the punishment of the wicked, the same desires to render some satisfaction for sin and thereby secure exemption from the deserved punishment thereof as had the Greeks and the Romans. All these things might have been inferred, without any recourse to external evidences, from the fact which Paul declares to the Greeks of Athens. [The Lord of heaven] "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts. xvii. 26. The fact that all men of all nations are of one blood implies that they have the same faculties and powers of mind and soul. Hence it is the most natural thing to find that the China people who are without the written revelation from God as were the Greeks and Romans, should have the very same religious characteristics and sentiments as had the people of those nations. Whatever different systems of philosophy and usages may be found in China, they are so unimportant that they do not affect the fundamental fact that modern people in all essential particulars have the same *moral charcteristics* and the same *religious sentiments* as the ancient nations had.

It being thus established that the people whom we preach to have the same moral characteristics and the religious sentiments as those Gentiles had to whom the Apostles preached, it follows as the logical conclusion that we are to fulfill our high commission by preaching the Gospel to them in the same way as did the Apostles to those of their day. The excellency and efficiency of this course is established by the experience of all missionaries as well as commended to us by the example and precepts of the Apostles. We have ourselves seen persons of every class and condition in Society come to an experimental and transforming knowledge of the Gospel from this mode of preaching. Some of them have been from among the young and the aged, the literate and the illiterate, men and women. I have seen the old woman of 80 years of age, who during her life time had been engaged in worshipping idols, on hearing of the gospel plan of salvation, by relying upon the merits of a God appointed Saviour, give up the worship of idols and accept of and rest upon Jesus alone as her Saviour. Even more than this. I have known of the devotes who had been engaged for 30 years in seeking merit by prayers and fastings and offerings at various shrines and in many temples, throw away the accumulated merit of 30 years of penance and prayers to trust entirely to the perfect righteousness of Jesus Christ, the only Saviour. I have seen the child of heathen parents under such instructions turn away from all the idolatry of her home and accept of Jesus as her Saviour. I have also seen the man of mature years, who had attained literary degrees and whose mind had been puffed up with pride, renounce all pride in such honors, and come in the spirit of a little child and bow at the feet of Jesus as his Lord and Redeemer—Yea hath the Master not said, "Except ye be converted and become as little children, ye cannot enter into the kindom of heaven?" Matt. xviii. 3. The provision which divine mercy has made for man's salvation meets the craving desire of the human heart just as water satisfies the need of the thirsty, and bread satisfies the starving. How this change is effected by the simple preaching of the Gospel is a matter of wonder to the unbelieving, for as in the days of our Saviour, men still seek after a sign. But the Gospel has no sign to give them but the manifestation of the power of God in the transformation of men and women, making them to be new creatures in Christ. This enlightenment of the dark minds of the heathen and their change of heart is the work of God's Spirit. It is not a mere natural result of light and knowledge dissipating the darkness of the natural heart. For while there is light and knowledge in the Gospel the darkness of the human heart receiveth them not, till the heart is

opened by the Spirit of God. The Spirit of God uses God's own revealed truth as the means of the conversion of men, though that truth is foolishness to human reason; Christ crucified is made the power of God to salvation to those who believe, though it is a stumbling block to the Jew, and foolishness to the Greek who do not believe.

There is much said and written about the want of success of missionary labor among the heathen. If we consider only the human instrumentality there is no just ground for complaint of want of success. If we consider the power of God, and his mighty grace and the fulness of his promises we may justly lament that we do not see more of the display of that divine grace which the promises of God's word warrant us to expect in connection with the preaching of the Gospel. But a proper consideration of the subject will lead us to the conclusion that the best way to secure this manifestation of divine power will not be by resorting to means devised by human wisdom in order to prepare the way for the Gospel but it will be by returning to the Apostles method "by preaching Christ and him crucified" and all the doctrines of God's word which are connected therewith, as man's lost condition as a sinner, his exposure to the wrath of God for his sins, the coming judgment of all men and the blessedness of those who believe in Jesus, at the same time looking for and expecting the Spirit to God to make these truths the power of God to the salvation of those who believe.

In adhering to the method pursued by the Apostles we may expect the very same objections which they encountered. For there are now in the world the very same classes of men which there were then represented by the Jews and the Greeks. These men will now receive it as did their prototypes then. To one class, then represented by the Jews, it well be a stumbling block; and to the class then represented by the Greeks it will be foolishness. But to those who believe whether Jews, Greeks or Barbarians it will be made the power of God to Salvation. As faithful ministers of Christ we have only one course to pursue viz to "obey our marching orders," and follow the example of the Apostles who preached in season and out of season whether men would hear or forbear. We may safely leave the result to God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." Hence let us determine more firmly than ever with the Apstle Paul "not to know anything among this people save Jesus Christ, and him crucified," in the hope that their "faith may not stand in the wisdom of men but in the power of God."

THE PROVERBS AND COMMON SAYINGS OF THE CHINESE.

By Rev. Arthur H. Smith.

(*Continued from page* 205.)

THE possible resolutions of single characters, having apparently no law, new forms of higher complexity had to be invented. These are of many varieties. One of them is known as the 'Double Door Rule,' (重門格). This means that the characters to be found will be discovered only by dissecting other characters. Take, for example, the words 往來無白丁, 'Among those who come and go there is no person without official rank.' The phrase to be sought, we are told, is from the Four Books and is to be guessed out on the 'Double Door Plan' (打四書一句要按重門格猜法)。 The clew lies in our former acquaintance, to wit the words *wen kuan ch'ung* 問管仲 and these characters being taken apart, yield the following; 門口个个官中人. *i.e.* 'within the doorway each one is in the ranks of officials,' which is equivalent to the proposition with which we began.

Among other devices for the distillation of enigmatical darkness, are the 'Rolling up the Screen Rule' (捲簾格), in which the characters are read from the bottom to the top; the 'Duck and Drake Rule,' (鴛鴦格) in which one limb of a familiar couplet having been guessed out, the solution of the riddle is found, not in this half of the couplet but in the *other* one (the two being as intimately Associated as Duck and Drake, to wit, Husband and Wife); and the hanging and unhanging of Bells. Immediately upon his entrance upon his studies, the student of Chinese becomes aware that many characters are used in different tones, with different senses, the distinction being indicated, if at all, by little circles at the corners of the characters as in the case of the *ch'ung* 重 character in the last example, ordinarily read *chung*. These circles are enigmatically spoken of as bells; to put them on is, to hang a bell (繫鈴格), to remove the circles is to unhang them (解鈴格). Now there is a structure known in Chinese history as the *Hung Ching Lou* 宏景樓 or Tower of Expansive Prospect. These three characters are furnished, and from them is to be extracted by the bell hanging process, a sentence from the Four Books (打四書一句要按繫鈴格猜法)。 It is superfluous to suggest to the Reader that the four characters 有三重焉 from the Doctrine of the Mean, afford the mystic clew. This Tower, as we all know, existed in three stories. We now hang our 'Bell' upon the *chung* 重 character, and the sentence then reads; 有三重焉有三層焉 *i.e.* there are three stories, Q.E.D.

Once more, the *Hsün* 壎 character is dealt out from which is to be cork-screwed, according to Bell *unhanging* rules, the name of an individual in the *Tso Chuan*, or commentary on the *Ch'un Ch'iu* (打左傳人名一個要按解鈴格猜法. The two words of the key (in the discovery of which we are doubtless anticipated by the Reader) are of course 伯樂 *Po Yüeh*. The *Hsün* is an anomalous sort of musical instrument said to have been made of porcelain, and shaped like an egg, with six or seven holes, blown through the apex, and producing a whistling sound. Now the prerogative of piping upon this perforated porcelain egg was limited by statute to elder brothers, while younger brothers were obliged to put up with blowing the *Ch'ih* (篪) which—if the composition of the character is any guide—was formed of bamboo, and made a noise like a tiger. Every one will immediately recall the passage in the Books of Odes which says; 'Brothers are called *Po* and *Chung;* the elder is *Po*, and the musical instrument which he plays, is called the *Hsün*; the younger is named *Chung*, and he plays upon the *Ch'ih.*' (詩經云伯氏吹壎仲氏吹篪。 This division of musical labor naturally and appropriately led to the use of the *Hsün* and *Ch'ih* characters, in the sense of elder and younger brothers, ('blowing music' being presumptively the chief employment of brothers). The *Hsün*, character, 壎 with which we began, is now resolved into *Po Yüeh*, 伯樂 *i.e.* the elder brother's musical instrument. But by the terms of our inquiry, we were to take off the bell. This done, *Po Yüeh* 伯樂 is changed into *Po lao* 伯樂. Now by reading carefully through the entire *Tso Chuan*, it is ascertained that there is no *Po Lao* 伯樂 there to be found, there is a *Po Lao* 伯潦, and this character is therefore the one of which we are in search. It is not, perhaps, to be wondered at that a nation upon which has devolved the task of constructing and resolving riddles of this sort, should have had less leisure than could have been wished for original thinking—not to speak of investigations in Natural Science.

It is an example of Chinese fondness for involved modes of expression adapted to the eye, as well as to the ear, that they have books—in some cases amounting to volumes of considerable size—called *Ts'ang T'ou Shih*, (藏頭詩) in which the object is to weave together verses, at the same time concealing the point of departure (*ts'ang t'ou* 藏頭). What is apparent is a mere jumble of miscellaneous characters, but to him who holds the key they afford whole pages of poetry. The puzzles are cast not only into the shapes of certain characters—as, for example that for mountain (山) and many others—but also into the forms of the Eight Diagrams (without which nothing can get on in China), of squares, circles,

double circles, ellipses, and divers other geometrical figures as well as into that of Chinese ornaments and sundry styles of fans.* Many of these puzzles are said to have been 'woven' by educated Chinese ladies—for whose intellectual activity there was presumptively no better employment, and would suffice to confound the combined sagacity of Oedipus and the Sphinx though these individuals were initiated into the mystery of Chinese characters. Some of them may be read in a great variety of ways, each character in a line being in turn assumed as the initial one, while others are equally rythmical and poetical if once the hidden clew is discovered, whether scanned up and down, from side to side, or diagonally. A very slight inspection makes it evident that puzzles of this sort immeasurably surpass anything that can be accomplished in English by the Rebus, Acrostic, Anagram, Square word puzzles, &c. &c., or in any other way whatsoever.† In the item of Linguistic Labyrinths the Chinese would probably have carried off the principal Gold Medal at the Tower of Babel, or at any other International Exposition since.

* In the Chinese Repository (vol. IX. p. 508) is a translation of a supposed complaint made by a cow of her sad lot in being obliged to work hard and fare poorly during life, and then be cut up and eaten when dead. The ballad is arranged in the form of the animal itself, and a herd-boy leading her, who in his own form praises the happiness of a rural life. This ballad is a Buddhist tract, and that fraternity print many such on broad-sheets; one common collection of prayers is arranged like a pagoda, with images of Buddha sitting in the windows of each story. William's Middle Kingdom, Vol. I. Ch. XII.

† It is no doubt possible to arrange Latin letters in combinations extremely tautological and perplexing, as the Puzzle Department of any well edited journal for Young People will show. In the appended Example, which is reputed to be almost or quite seventy years old, it is affirmed that the sentence contained may be read in more than two thousand different ways. Its inferiority, however, to an ordinary Chinese Character Puzzle, is sufficiently obvious:

e
o v e
e v i v e
o v i l i v e
e v i l & l i v e
o v i l & t & l i v e
e v i l & t n t & l i v e
o v i l & t n e n t & l i v e
e v i l & t n e p e n t & l i v e
e v i l & t n e p e p e n t & l i v e
e v i l & t n e p e R e p e n t & l i v e
e v i l & t n e p e p e n t & l i v e
e v i l & t n e p e n t & l i v e
e v i l & t n e n t & l i v e
e v i l & t n t & l i v e
e v i l & t & l i v e
e v i l & l i v e
e v i l i v e
e v i v e
e v e
e

An adequate idea of a Chinese Character Puzzle of this sort is only to be gained by actual inspection. In order to facilitate this object, one of them is reproduced in the following cut. It is called The Universe in a Wine Pitcher, and consists of more than an hundred characters, disposed so as to represent a Pitcher, with cover, handle and spout. The only guide to reading it aright is conveyed in the anouncement that the text is to be arranged in lines of seven characters each (七言詩); and that the point of departure is from the words *Chiu shih jen chien k'i* (酒是人間起)。 Each of these items of information, however, turns out to be inaccurate, for upon a more minute examination (and by the aid of a dim sort of key, 讀法), we ascertain that the lid of the pot is a verse by itself, in the five character meter, (五言詩), entirely disconnected from the remaining stanzas. The seven character lines, twelve in number, contain a representation of the mischiefs caused by wine. They begin with general statements, which are supported by particular historical examples and conclude by returning to generalities. The whole device is almost exactly analagous to the temperance legend often printed in the shape of a decanter beginning:—

"There was an old decanter,
And its mouth was gaping wide.
The ruby wine had ebbed away,
And left its crystal side."

壺中造化



In order to read the verse which is concealed in the lid, it is necessary first to dissect the character at the top, (*tuan* 端), which is made to do quadruple duty. In the first line, *shan* 山 is the initial character, the other four being found in the upper half of the cover, beginning at the middle, and read from left to right. In the second line, *erh* 而 is the starting point, but it is exchanged for another character of the same sound, 兒, the remaining characters of the line being in the half of the cover opposite the last, and read from right to left. In the next line *li* 立 is the first word, the others being found in the right half of the lower edge of the lid beginning from the outside and reading toward the center. In the last line, the entire character *tuan* 端 stands first, the remainder are opposite the last, but beginning at the outer angle are read from left to right. The five character verse, as a whole is then as follows:

山 高 好 種 田。
兒 孫 個 個 賢。
立 在 壺 瓶 裏。
端 的 是 神 仙。

'The mountains high, the fields well planted too,
Then virtuous sons and grandsons come to view;
Within the pitcher which contains the wine,
Are fairies hid, and spirits all divine.'

The remaining verses begin at the outer extremity of the spout, and are as follows:—

酒 是 人 間 大 胆 湯。
人 人 吃 [Upper end of handle] 了 被 他 傷
漢 王 爲 酒 忠 臣 散。
楊 妃 爲 酒 馬 前 亡。
[Left side of Pitcher, top.] 六 郎 爲 酒 三 關 [Center Line] 死。
[Right side, top.] 李 白 爲 酒 喪 長 [Center] 江。
[Left side, middle.] 杜 康 爲 酒 天 牢 [Center] 禁。
[Right side, middle.] 徐 州 折 散 漢 關 [Center] 張。
[Left side, near spout.] 君 王 爲 酒 家 邦 [Center] 破。
[Right side, at handle.] 高 官 爲 酒 壞 名 [Center] 揚。
[Left side, bottom.] 兄 弟 爲 酒 傷 和 [Center] 氣。
[Right side, bottom.] 夫 妻 爲 酒 爲 爹 [Center] 娘。

'Wine is the magic potion which stirs to valorous deeds,
But he who takes it needs must bear the ill to which it leads;
Thus *Han Wang's* loyal ministers were lost because of wine,
Through wine the Princess *Yang* was slain along the battle's line;
Six Brothers at the *San Kuan*, through wine were overthrown,
Through wine came *Li Po's* banishment afar to parts unknown.
To dungeon wine brought *Tu K'ang* so too by wine's intrigue
Was *Hsü Chou* lost by *Chang Fei*, which broke the Brother's League;
By wine have Princes' house and state to ruin oft been brought,
And high Officials lofty fame, through wine has come to nought,
Through wine fraternal concord, will turn to mutual hate,
And curses on the parent's heads, their children imprecate.'

Beside the *Ts'ang T'ou Shih*, or Verses with the Hidden Head, there are many other varieties of Chinese Cryptogram. In the Analytical Cryptogram, for example, the explanation depends upon resolving certain characters, an oblique description of which is given, into their constituent parts (拆字).

Of this style of composition the following verses are an example:—

耗 國 因 寶 木。
刀 兵 點 水 工。
縱 橫 三 十 六。
所 據 在 山 東。

'By precious wood the realm was brought to waste,
And drops of water near the work were placed;
Sword-bearing soldiers thirty six by count,
The spot they siezed was eastward of the mount?

The first two of these lines are quite innocent of any meaning in themselves, but each gives a hint of a character which is to be guessed from them. *Pao Mu* (寶木) is intended to suggest the *Sung* 宋 character, which is composed of 宀 a cover, and *mu* 木 wood. The former character is exchanged for *pao* 寶, because it is usually called the *pao kai* (寶盖), since it forms a covering for the precious contents of the *pao* character. In the second line, the words *tien shui kung* (點水工), indicate that water is to be placed before the *kung* (工) character. Thus constituting it *Chiang* 江. This gives *Sung Chiang* (宋江), the leader of the land of robbers in the *Liany Shan Po* (梁山泊) to whom reference has been already made.

The Wind, Flowers, Snow and Moonlight, 風, 花, 雪, 月, in a multitude of Chinese expressions, are familiar emblems of the insubstantial, and the evanescent.* In the following verse each of these characters is darkly described, as where the outer strokes of the character for Phœnix are called the 'Nest' of the 'Bird,' 鳥 which flying away, leaves space for the Insect 虫 thus forming the character for Wind, 風. The other characters, are dissected, without alteration.

虫 入 鳳 窩 飛 去 鳥。
七 人 頭 上 長 青 草。
大 雨 下 在 橫 山 上。
半 个 朋 友 不 見 了。

'The Insect enters the Phœnix nest—the Bird from thence has flown; 風鳳
Seven Mortals fixed till on their heads the dark green grass has grown, 花
A copious Rain is falling there where a Mountain stands on end; 雪
But the strangest sight of all is this, to see only half of a Friend!' 月

* As, for example, in the common sayings; 'The bright Moon in the water—Flowers in a mirror,' (水中明月鏡中花)。 'How long will the Flower retain its beauty?' (花開能有幾日紅)。

It is related of the Emperor Ch'ien Lung that, when on one of the pilgrimages in which he much delighted, he stopped for refreshment at a temple in Chiang-Nan. Here there was a literary graduate of the second grade (Chü Jen) teaching a school, who proved to be such a sensible person that the Emperor was pleased, and wrote a Tablet (匾) for the temple, as follows: 虫 二 which to the uninitiated might seem to denote 'Two Insects.' Nothing, however, could be farther from the intention of His Majesty than this. What he really meant (as the intelligent Reader has already divined) was a reference to the Empire, which in his time was greater than ever before, and was to the Imperial eye boundless, like the range of the Wind, or the effulgence of the Moon. This postulate once granted, it was easy, by a common figure of speech, to represent the Imperial domain by the terms Wind and Moon, and hence when the vastness of the Empire was hinted at to call in brief; 'The Wind and the Moon—no boundaries' 風月無邊. This, we repeat, was His Majesty's meaning—but instead of saying so, as an inferior order of mind would have done, he simply gives the kernel, and rejects the husk—to wit the Insect (虫) character, to intimate that this is the Wind (風) character '*without boundaries*,' and the character signifying two (二) to suggest the Moon (月), also 'without boundaries.' Yet however plain a statement may be, it is always possible for the 'unlearned and unstable' to 'wrest' it. So in this case we are not much surprised to learn that although when the Emperor wrote 'Two Insects' plainly meaning 'A boundless Empire,' a school of literal interpreters arise who insist upon sticking by the text, which said 'Two Insects' that is, as they explained, Two Serpents, a Black one, 青蛇, and a White one, 白蛇, in the existence of which and in their endowment with supernatural powers for evil, millions of Chinese are said to have a deeply rooted faith—a faith that is to say rooted deeply in the two characters 虫 二, traced by the hand of an Emperor!

Another variety of Chinese Cryptogram, may be described as the *Exegetical*, where the lines given do not contain the Characters sought, nor their componont roots, but merely describe them, as in the following verse.

梧桐木上掛絲絛。
兩國相爭何用刀。
千年古事他知道。
萬里山河妙手描。

The explanation is to be found in a familiar phrase of four characters, *Ch'in, Ch'i, Shu, Hua*, 琴, 棋, 書, 畫, *i.e.* Lutes, Chess, Books, Drawings as in the following translation:—

'Upon the Wu T'ung's famous wood are silken cords stretched tight;
Two kingdoms wage a mutual strife, yet use no swords to fight;
A thousand years of history to him are clearly known;
Ten thousand miles of hills and streams his skillful hand has shown.'

In another form of cryptographic notation, the meaning is conveyed by an Acrostic. In this way the following verse conceals the name of *Lu Chün I* the rebel, 盧俊義反 who was associated with *Sung Chiang*, previously mentioned.

蘆花叢裏一扁舟。
俊杰皆從此地游。
義士手提三尺劍。
反身定斬逆臣頭。

'Amid the reeds and rushes, there lies a little boat,
From hence come all the brave men, the famous men of note;
The Officer of government, the sword he bears is just,
He turns himself, the traitor's heads are rolling in the dust.'

It is said that *Han Shih Chung* [韓世忠 see Mayer's Manual No. 154, a.] who pursued the Tartar chief *Chin Wu Chu* (金兀朮) lost him in the recesses of the Western Lake, (西湖). The hiding place was such an unlikely one for the concealment of so powerful a foe, that the Sung Emperor's soldiers quite overlooked it. A Buddhist priest who was consulted on the subject, unwilling to commit himself by giving direct information, enounced the following lines which, through the initial characters of each line, intimated that he who sought the hidden enemy should to the 'Old Dragon' Den Go,' (老龍窩走)。

老邁年殘領大兵。
龍爭虎鬪逞英雄。
窩巢逆匪全受命。
走馬消氛定太平。

'The Old commander, full of years his numerous soldiers leads;
The Dragon* wars, the Tigers fight, and show their martial deeds;
The Den of bandits, all obey the general's high behest,
Then Go with horse, disperse the Thieves, and put the land at rest.'

* The "Dragon" is the Emperor, and the Tigers are his Generals.

(To be continued.)

FILIAL PIETY AMONG THE CHINESE, ITS CHARACTER AND INFLUENCE.

By E. C. Lord, D.D.

(*Read before the Ningpo Missionary Association, April 3rd, 1883.*)

THE duty of children to love, revere, and obey their parents, is one that has been taught through all time, and among all peoples. Founded in nature it has been recognized in all philosophies, and inculcated in all religions. But among no people, perhaps, has it occupied a place of so much importance as among the Chinese. With them it is the one great virtue, the foundation of all excellence, and all greatness. Their sages are illustrious examples of this virtue, and it was this virtue that had much, if not the most, to do in making them sages.

We mean by filial piety the natural regard that children have for their parents which manifests itself in love, veneration, and obedience; and especially when this regard is enlightened, strengthened, and refined by moral and religious culture. With us, too, this is an important virtue—a virtue, which if we might personify, we should call one of God's good angels, and one of the sweetest and most beneficent, sent to minister to us in our earthly cares.

But we are to speak of filial piety, not as we regard it, but as the Chinese regard it; and not as it is found among us, but as it is found among them. The two may not be the same. Indeed, I fear they will be found to differ, and to differ a good deal.

We have all, no doubt, given attention to this virtue as it has appeared in the life around us; and this will help us somewhat in our estimate of its character and influence. But we must look further than this. We must examine it, not only as we see it exhibited in the life of the people around us, but also as we find it portrayed in their histories, their laws, their literature, their ethics, their ballads, and their proverbs. These are all necessary in order to bring it fully and fairly before us, not only as it has been in the past, but also as it is at present beyond the very narrow limits of personal observation. I shall, therefore, beg permission to refer somewhat, though I hope not tediously, to some of the more important of these sources. And my object in doing so will be to let the Chinese tell us themselves what they mean by filial piety, what weight they attach to this virtue, and what influence they suppose it has had on their social and national condition.

In the *Hiao King*, or Book of Filial Duty, made up of discourses addressed by Confucius to his disciple *Tsang-tsze*, we have the sage's view, and of course the orthodox view, of this virtue. The text of this book consists of only eighteen short sections; and a translation

of them may be found in one of the early volumes of the Chinese Repository, made, I believe, by the Rev. Dr. Bridgeman. From this I will make two or three, not very lengthy, quotations.

The first is on the

"ORIGIN AND NATURE OF FILIAL DUTY."

"Confucius sitting at leisure, with his pupil *Tsang-tsze* by his side, said to him, 'Do you understand how the ancient kings, who possessed the greatest virtue and the best moral principles, rendered the whole empire so obedient, that the people lived in peace and harmony, and no ill will existed between superiors and inferiors'? *Tsang-tze*, rising from his seat, replied, 'Destitute as I am of discernment, how can I understand the subject'? 'Filial duty,' said the sage, 'is the root of virtue, and the stem from which instruction in moral principles spring forth. Sit down and I will explain this to you. The first thing which filial duty requires of us is, that we carefully preserve from all injury, and in a perfect state, the bodies which we have received from our parents. And when we acquire for ourselves a station in the world, we should regulate our conduct by correct principles, so as to transmit our names to future generations, and reflect glory on our parents: this is the ultimate aim of filial duty. Thus it commences in attention to parents; is continued through a course of services rendered to the prince; and is completed by the elevation of ourselves.' It is said in the Book of Odes:

"Think always of your ancestors;
Talk of and imitate their virtues."

Our next quotation speaks of

"FILIAL DUTY AS PRACTICED BY THE SON OF HEAVEN."

"The sage said, 'If he loves his parents, he cannot hate other people; and if he respects his parents, he cannot treat others with neglect. When, therefore, his love and respect towards his parents are perfect, the virtuous instructions will extend to the people, and all within the four seas will imitate his virtuous example. Such is the influence of filial duty when practiced by the Son of Heaven." In the Book of Records it is said:—

"When the one man is virtuous,
The millions will rely upon him."

My next quotation is

"ON THE PRACTICE OF FILIAL DUTY BY THE PEOPLE."

"To observe the revolving seasons, to distinguish the diversities of soil, to be careful of their persons, and to practice economy in order that they may support their parents, is what filial duty requires of the people."

"Therefore, from the Son of Heaven down to the common people, whoever does not always conform entirely to the requirements of filial duty, will surely be overtaken by calamity; there can be no exception."

In another section we read: "concerning the virtues of the sages, said Tsang-tsze, may I presume to ask whether there is any one greater than filial duty? Confucius replied, of all things which derive their nature from heaven and earth, man is the most noble: and of all the duties which are incumbent on him, there is none greater than filial obedience: nor in performing this, is there anything so essential as to reverence the father; and as a mark of reverence, there is nothing more important than to place him on an equality with heaven. Thus did the noble lord of Chow. Formerly, he sacrificed on the round altar to the spirits of his remote ancestors, as equal with Heaven; and in the open hall he sacrificed to Wan Wang, as equal with the Supreme Ruler."

There is much more of interest in these discourses on filial duty; but I must now ask your attention to a few of the more familiar utterences on this subject found in the Four Books.

In the Doctrine of the Mean, Confucius said: (I shall quote from Dr. Legge's translation) "How greatly filial was Shun! His virtue was that of a sage; his dignity was the imperial throne; his riches were all within the four seas. He offered his sacrifices in his ancestral temple, and his descendants preserved the sacrifices to himself."

In the language here used Confucius, no doubt, meant to teach, that the goodness, the greatness, and the happiness of this illustrious ruler, were the outcome of his filial piety. And what was true of him he held to be true of others, and of all. Everywhere, and at all times, this virtue is the root of all excellence, and the source of all success. And this doctrine of the Chinese classics is the accepted doctrine of the Chinese people. It is taught in all their books, it is taught in all their schools, and it is taught in all their families.

In another place, Confucius having exclaimed: "How far-extending was the filial piety of king *Woo* and the duke of *Chow*!" goes on to speak of its manifestations. He says: "Now filial piety is seen in the skilful carrying out of the wishes of our fore-fathers, and the skilful carrying forward of their undertakings." The same subject comes up, where it is presented more in detail, in a passage of Mencius. One of the philosopher's disciples said to him:

"Throughout the whole kingdom every body pronounces *Kwang Chang* unfilial. But you, Master, keep company with him, and moreover treat him with politeness. I venture to ask why you do so?

"Mencius replied, 'There are five things which are said in the common practice of the age to be unfilial. The first is laziness in the use of one's four limbs, without attending to the nourishment of his parents. The second is gambling and chess-playing, and being fond of wine, without attending to the nourishment of his parents. The third is being fond of goods and money, and selfishly attached to his wife and children, without attending to the nourishment of his parents. The fourth is following the desires of one's ears and eyes, so as to bring his parents to disgrace. The fifth is being fond of bravery, fighting and quarrelling so as to endanger his parents. Is *Chang* guilty of any of these things?"

Mencius' question implies that the charge made against this person of unfilial conduct, was ungrounded. He there admits that there had arisen a disagreement betwixt this person and his father, resulting from a well meant, though unfortunate, reproof, the son urging his father to what was good. He then mentions the presumed circumstance that led to the difficulty, and seems to commend the conduct of the son in it. He says:

"Moreover, did not *Chang* wish to have *in his family* the relationships of husband and wife, child and mother? But because he had offended his father, and was not permitted to approach him, he sent away his wife, and drove forth his son, and all his life receives no cherishing attention from them. He settled it in his mind that if he did not act in this way, his would be one of the greatest of crimes."

Again, filial piety, with the Chinese, as with us, is known by its fruits. The form of these differs considerably in the two cases. But in both cases it is held that the form, the service, whatever it be, must come from the heart. Love and reverence must anoint and consecrate it. I will quote a single passage from the Analects, which brings out quite strikingly this important point, *Tsze Yew* asked what filial piety was. The Master said, "The filial piety of now-a-days means the support of one's parents. But dogs and horses likewise are able to do something in the way of support; without reverence what is there to distinguish the one support from the other?"

The appropriateness of the illustration here used might perhaps be questioned. But the sage's meaning is entirely clear. He means that conduct to be filial, must be sincere and heart-felt.

There are other characteristics, attributed to filial piety, of a more questionable kind. For instance, the filial son must cleave to his parents rather than to his wife and children. Indeed, he must submit to and obey them, even though it require him to sacrifice his

own rights, and the dearer rights of those of whom he is the natural guardian. This appears not only from the passage just now quoted, where the conduct of a son is commended, who, in order to conciliate an angry father, sent away his wife, and drove away his son, and lived uncherished and unsolaced in his dreary solitude, but from teachings everywhere met with on this subject.

Another questionable characteristic, attributed to filial piety, is that it is unfilial to be without posterity. "Mencius said, 'There are three things which are unfilial, and to have no posterity is the greatest of them.'" The desire of the Chinese for male children is, of course, a matter well known to all who live in the country, and mingle with the people. No doubt this desire springs in part from the natural love of offspring, common to the human race. But much of it, and especially the peculiar form which it takes, is traceable to the idea here involved that breaks in the family line are great calamities; and so the conduct that results, or tends to result, in these breaks, is in its nature unfilial. And this is the point of Mencius' remark. But it is these breaks themselves, or the calamities supposed to result from them, rather than the conduct leading to them, that mostly occupy the thoughts, and influence the conduct, of the common people. The idea of Mencius is of course a fiction. And the whole fabric that he and others have built upon it, is a fiction. A fiction? Yes; but a tremendous one! gigantic in size, hoary with age, and mighty in strength. We descant much on the power of truth, and the weakness of error when brought into conflict. Yet here is an idea, utterly unfounded, that has lived, and defied whatever truth may have assailed it for more than four thousand years; and is still the life of a system of beliefs and rites, equally baseless, equally false, yet of magnitude so enormous, and of power so great, that millions and hundreds of millions fall before it, and are crushed beneath it; while the ministers of truth and light, armed with the panoply and power of God, are standing amazed and weak, if not helpless, before it.

I will mention only one more false notion, which I think is embraced in the Chinese estimate of filial piety. It is that conduct, ordinarily wrong, becomes right when the motive is to shield a parent from punishment when committing crime. We read in the Analects that "The duke of *Yih* informed Confucius, saying, among us here there are those who may be styled upright in their conduct. If their fathers have stolen a sheep, they will bear witness to the fact."

"Confucius said, 'Among us in our part of the country, those who are upright are different from this. The father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is found in this.'"

Confucius, it is true, is not ostensibly discussing the subject of filial piety in this place. Still as he states what a person, from the circumstance of his being a son, ought to do in the case mentioned, it amounts to the same thing. And the doctrine of Confucius here is no doubt the doctrine of the Chinese people. Nature does, indeed, incline the parent to shield the child, and the child to shield the parent. And to do this when it may be done without injury to others, is often, if not always, right. But it is difficult to see how this could be applied to the commission of public crimes.

The comments on this passage are interesting, and in point, as indicating the sentiment prevailing among the Chinese on this subject. *Choo Foo-tsze* says, That father and son should conceal each the other's misdeeds [and he means their crimes as well] is in accordance with the law of heaven, and the nature of man. And such acts are necessarily right." He then quotes another authority, which says, "To follow the law of heaven is to do right. But if the father were not to conceal the misdeeds of the father, or the son were not to conceal the misdeeds of the father, would that be to follow the law of heaven? *Koo Sow* killed a person. *Shun* [his son] stealthily bore the body away, and placed it by the sea. The love he bore to his father led him to do this. As to whether he did right or not, why waste time to inquire?"

Thus far we have looked at this virtue, so boasted of among this people, as we find it presented in their ancient writings. Has their view of it since undergone any essential change? I think not. Nevertheless, it may be well to look at it for a moment, as it has been presented in later times, and as it is received and taught in schools and families of the present day. And in trying to present this view, perhaps I cannot do better than to give a couple of short ballads, printed and circulated among the people, as we print and circulate religious tracts. Though written in poetic lines, they have no poetic interest, at least none to us. They are simply valuable as mirrors of Chinese customs, and Chinese thought.

The first is called a Ballad by Wang Chung Shoo, exhorting to Filial Duty. The whole of it is given, with a few brief notes, explaining what otherwise might to some be obscure.

Of duties all the first is filial love;
This in the Odes * and Records † much is seen.
The rich in high, the poor in low estate,
May all pursue this greatest of all good.
But where this filial love is overlooked,
There how shall one distinguish man from beast?
I now propose, in rustic phrase, to speak,
And faithfully this subject bring to you.

Now man, while yet his bones are incomplete,
Ten months ‡ his mother carries in her womb.
When thirsty, of his mother's blood he drinks;
When hungry, of his mother's flesh he eats.
Then when his time of birth approaches near,
What anxious care his mother must endure,
Fearing, lest in that dreaded hour, her life
Will prove to be a candle in the wind.

But when she looks upon her infant's face,
New life, and added joy, succeed her woe.
She now with loving labor tends her care;
Nor day nor night relaxes from her toil.
At night she lies upon a wretched mat;
But baby, he must have a warm dry bed.
And while in sleep her baby quiet lies,
The mother, lest she wake him, fears to stir.

Her child's unpleasant wants disturb her not;
Its illnesses she fain herself would bear.
Her hair is left undressed, her cap awry,
For time she has none now for toilet cares.
Then when her child begins its early walk,
At every step she fears lest it should fall.
If able either drink or food to take,
These to prepare she goes herself unfed.

Three years her child she nurses at her breast,
Expending sweat and blood in vast amount.
Nor do her care and toil a respite find,
Till years fifteen or sixteen are attained,
The time when dispositions stronger grow,
And acts become more difficult to rule.
Clothing and food the father's care provides,
And careful training as to conduct right,

Intending when his son becomes a man,
To place him with instructors wise and good.
If bright, the father fears he'll overdo;
If dull, he fears his labor will be lost.

---

* *Odes.* The *She King*, or Book of Odes, many parts of which treat of filial duty.

† *Records.* The *Shoo King*, or Historical Classic. Here too as almost everywhere in Chinese writings, filial duty is prominent

‡ *Ten months.* This, in Chinese phrase, is the period of man's gestation.

If faults he have, his father them conceals;
If virtues, he is first to make them known.
The son gone out from home, till he return
His father watches for him at the door;

And if his journey be for miles but ten,
A thousand to the parent's heart it seems.
The son must marry when to manhood grown;
And so a worthy bride is sought with care.
On go-betweens much money must be spent;
And costly presents, these too must be made.
The day arrives,—the bride comes home to dwell;
Then filial love continues strong no more.

Faces of parents now appear as dirt;
While those of wife and children pearl appear.
The mother's blouse and skirt are coarse and worn,
The wife's are new, and made of silken gauze.
If either parent should be left alone,
Alone that parent lives, to please the son.
The father worries lest the mother come
To treatment harsh, and dreary solitude.

The mother grieving at her son's distress,
Swears * in her heart, and chants the Yellow Swan†
Grown up, the son forgets his parents' care,
And to his children gives the best he has.
If well, his parents get a meal of rice;
If ill, a meal of gruel then they have.
The clothes they have to wear are thin and cold;
The blankets covering them have lost their warmth.

At last death comes. Then children disagree,
And wrangle for the property that's left.
They think not with what toil and care t'was gained;
They only murmur of injustice done.
In sack-cloth they perform the burial rites,
And without heart pretend excessive grief.
The sacrifices too are empty rites;
And when will settled be the grave's *fung-shui?* ‡

---

* *Swears in her heart.* Makes solemn resolve that she will never marry again.

† *The Yellow Swan.* The name of a kind of lament, in which the widow chants, or wails, her determination to live single till she dies.

‡ *Fung-shui.* Places for graves are sought where the geomancers find that the *Fung-shui*—influences—will be favorable to the peace of the dead, and the prosperity of the family. But delays often attend the finding and securing of such places. And where filial love is wanting these delays are still more likely to occur. Hence the poet's inquiry.

You who are sons I earnestly entreat,
To study well the book of Filial love.
Wang Tseang: * He lay upon the hard cold ice,
Mang Tsung: † He wept beside the dead bamboos.
Thae Shun ‡ while picking berries from the tree,
The robbers found, and gave his mother rice.
Yang Heang ‖ in peril saved his father's life;
The tiger fled, nor dared to do him harm.

Keang Keh § delightedly went out to serve.
Ping Chung ¶ did not refuse to sell himself.
Pah Yu ** bewailed his parent's powerless blows.
Wang Pow †† wept when he read the *Ngo-liao*.
Sons filial many were in former times,
Of whom to mention all my task would fail.
Among all men this common rule is found,
That heaven endows them with a nature good.

How comes it then that men of present times,
No longer learn the virtues of the past?
Why do they not consider their own selves,—
Their bodies, who was it that reared them up?
Why do they not consider their own selves,—
Their minds, and who to them instruction gave?
Why do they not consider their own selves,—
Their homes, and who provided these for them?

The filial bird in turn its parent feeds;
The lamb kneels humbly for its mother's breast:
The man, undutiful to parents, is
With bird or beast unfit to be compared.

---

* *Wang Tseang.* Here follow some noted examples of this filial love. In the winter Wang Tseang's mother longed for fish to eat. The son in order to procure it went and lay on the ice of the fish pond or river; and his filial conduct was rewarded by the ice opening, and fish jumping out to him.

† *Mang Tsung,* "His mother was very ill; and one winter's day she longed to taste a soup made of bamboo sprouts, but Mang could not procure any. At last he went into the grove of bamboo; clasped the trees with his hands, and wept bitterly. His filial affection moved nature, and the ground slowly opened, sending forth several shoots, which he gathered and carried home."

‡ *Thae Shun.* This person's family was very poor; and the country being overrun with robbers, the mother was in danger of starving. The son in order to keep her alive, went to gather berries from the mulberry trees. While thus employed the robbers came upon him; but on discovering his filial conduct, they not only did him no harm, but rewarded him by giving him rice for his mother.

‖ *Yang Heang.* This person was with his father cutting fuel on the hills. A tigor suddenly came upon them, and seized his father. He sprang to his father's rescue; and the tiger fled, in recognition of his filial conduct.

§ *Keang Keh.* This persons family was very poor; and in order to procure food to keep his parents alive, he willingly went out to serve.

¶ *Ping Chung* in order to get food for his parents, sold himself to be a slave.

** *Pah Yu,* when his parents grew old, perceived that when they beat him with their staves he felt less pain than formerly. By this he was reminded that their strength was failing, and that they soon must die; and being reminded of this he could not refain from weeping.

†† *Ngo-liao,* the name of a filial ode, or an ode in which a filial son mourns for his parents. Wang Pow was so imbued with filial love that he could never read this ode without weeping.

The filial bamboo braves the cold and heat;
The king of trees in reverence bows its limb:
The man, undutiful to parents, is
With grass or trees unfit to compared.

Ne'er seek to cover an unfilial head
With dwellings, that are used to shelter men;
Nor an unfilial body seek to clothe
With garments, such as men are wont to wear;
Nor yet a mouth unfilial, let it eat
The food that satisfies the wants of men.
For Heaven and Earth, though they are broad and high,
Would find it hard to suffer such ingrates.

This song of mine, exhorting filial love,
Do not dislike because it earnest seems.
If, hearing, you give earnest heed thereto,
Then even a hundred years would seem too short.
Moreover, you may children have yourselves;
Then soon what you have done will be repaid.
You to your sons a pattern filial give,
They soon to you will make a full return.

The second ballad is composed of eight stanzas, of eight lines each. The first four lines of each stanza are of equal length, having five characters each. The fifth line of each stanza has six characters; and the remaining three have each seven. The translation aims to imitate this measure.

Our children chide us in reproachful words,
And in our hearts we rather feel delight;
But if our parents ever chiding speak,
Then quick we feel our indignation rise.
Towards them we feel delight, toward these our anger burns:
Why show we this distinction in regard to sons and sire?
Permit me now to urge that when your parents angered are,
Forbearingly you treat them, as you do your children treat.

Your children, they will prattle all day long,
And listening to them you will never tire;
But when your parents undertake to speak.
You say they have too many needless cares;
But 'tis not thus—their cares they cannot lay aside.
Your parents, now grown old and grey, have had experience much;
Then let me urge that you in reverence hear the words they speak;
Nor let the mouth, which once they fed, be used in strife with them.

Your children oft unpleasant cares require,
You render them, and that without dislike;
But when your parents' tears or spittle fall,
You turn away with feelings of disgust.

Your body, six feet high, say whence was it derived?
Was it not from your father's strength, and from your mother's blood?
Then let me urge, that you with reverence treat them in old age,
Because, when you were young, they spent their lives for you.

At early dawn you to the market go,
To purchase bread and cakes for children's use;
But care for parents, naught is heard of this.
With prattle much you tend your little ones:
Parents must hungry wait, while children first you feed;
Though childrens' love is not with parents' love to be compared.
Then let me urge you, freely money spare for bread and cakes,
To feed your aged parents, for their days of life are few.

Then in the market you will purchase drugs,
Yet only such as give to children strength;
For parents, though their vigor fails through age,
No drug is sought their vigor to restore.
Your children may be ill, your parents too are ill,
But them to cure, with curing these, is not to be compared.
Keh Koo* returned the flesh, which from his parents he received.
Then diligently seek to lengthen out your parents' days.

The rich could well their parents' wants supply,
And yet their parents ill at rest are found.
The poor to care for children find it hard,
Yet children hunger not, nor suffer cold.
The heart of man is one, its ways alas are two!
A son in no way can a father be to us.
Then always treat your parents, as you do your children treat,
In nothing ever make excuse, on plea of little means.

Supporting parents, though they are but two,
Yet sons are ever in contention found.
Supporting children, they though ten or more,
And all the burden comes on you alone,
Yet they are full and warm. Parents must wait and ask,
For what they need there is no one who ever cares or thinks.
Then let me urge that you with care supply your parents' wants,
Because in former time what they now need you forced from them.

Your parents' love for you is very great,
Yet this you little ever bear in mind;
But if your child filial the least should be,
His virtue you would praise to all around.
Your parents' good you hide, your childrens' you display.
Who understands the care that parents for their children have?
Beware, trust not without good ground, your childrens' filial love;
The pattern they will follow is the one they find in you.

* *Keh Koo* is said to have been a filial son, who, to save his parents from death when ill, cut off the flesh of his arm to make for them the needed remedy. In doing this he only restored to his parents what he had received from them.

I will close my remarks with a brief statement of what appears to me to be shown, in this survey of Chinese authorities, in regard to the character and influence of their filial piety. And first in regard to its character.

This, it may be conceded, is based in truth, having its origin, as the virture must everywhere have, in human nature. But what springs from nature must be like the nature from which it springs. Poor seed and poor soil impart their poverty to what grows from them. And this law applies to animal as to vegetable productions; to the human as well as to the brute species; and to moral as well to physical traits. Now bearing in mind this natural law, and knowing what we do of the character and habits of this people, we should expect, I think, to find the instinct, or moral trait, of filial love springing up here more weak and degenerate than in countries where character is more robust, and the moral sentiments more fully developed. And this we find to be true. Everywhere we read it in their books, and everywhere we see it in their domestic life. Trees are know by their fruit. But very much of the filial fruit growing around us here is but apples of Sodom, compared with what we have seen in other lands.

Again, these plants of filial love, by nature weak, are further weaknened by the unfriendly atmosphere in which they grow. Look at the ignorance—look at the superstitions—look at the vices—look at the cruelties, and the general wretchedness, pervading Chinese homes; and then expect to find in them vigorous growths of filial love? The very thought of such a thing seems absurd.

Then, too, the false and superstitious notions that, like poisonous parasites, grow up upon them, tend still further to hinder their growth—tend still further to choke and crush out their life. Filial piety among the Chinese is of course everywhere praised, everywhere enjoined, and everywhere exacted. But what is praised, enjoined, and exacted, is not the virtue in its truth and beauty, but the virtue in its falsehood and deformity.

But finally, what of its influence? Its influence has doubtless been, and it still is, very considerable. Indeed, if we look on both sides of it—where it has been for good, and where it has been for evil—we must admit that its influence has been great, very great. But the influence that some have attributed to it—that it has been the salt that has preserved the people, and the nation, while so many other peoples and nations have passed away—I do not think it has or that it has ever had. This preservation, wonder-

ful as it may seem, can probably be explained by other causes. At the same time it may possibly be true, that not only this filial virtue, but also the false notions and superstitions that have grown up and around it, have operated to some extent in this direction.

But what is, and what has been, the influence of this virtue on the social and domestic life of the people? Some of it no doubt has been beneficial; but much of it has been injurious. That is to say, the false and superstitious notions connected with it, and which the Chinese regard essential to it, have led to evils which make their social and domestic life any thing but happy. It would be wrong, no doubt, to charge all the evils existing in communities and families here, either to the absence of filial love, or to its presence in its perverted form. Yet one can see but little of Chinese life, without wondering how it is that its greatest of all virtues should be so little practiced. And the longer, and the more deeply he looks into the subject, the more fully he will probably become convinced, that filial love and reverence are after all not very large elements of Chinese character; and that what is commonly practiced under the name of filial piety, has too little of these elements in it to make it very powerful in its influence for good. And so it happens that the peace, the concord, and the affection that so largely prevail in communities and families at home, are found so seldom here.

And this state of things is nothing new. It seems to have been always the same. We have seen how Confucius censured the heartless observance of the duty in his time. It was held, he said, to mean the support of one's parents; that is, a mere service, without love or reverence. The same thing is lamented in the Book of Odes, the Book of Records, and most likely in all the books that have been written on the subject from that time to the present. And the lament, we may be sure, has not been without reason. Ignorant of God the people have made and served images. So in their darkness and superstition they have changed this virtue into what is a virtue only in part; and what they have served most is not that part. And so its influence for good has been greatly lessened, while its influence for evil has been immensely increased.

GLIMPSES OF HAINAN.

By Rev. B. C. Henry, M.A.

SECOND PAPER.

HAVING reached Wo-she, we felt that the duller portion of the journey was behind us and prepared to enjoy the new, varied and striking scenes before us. We soon found a comfortable inn, a long, narrow building with a succession of apartments whose arrangements showed the thrift of the owners. Facing the street was an ordinary shop on one side of which were several counters let out to small traders on market days; the middle and main section was set apart for guests, and the rear was occupied by the family, which seemed to be of fair proportions, if one might judge by the number of girls and women that peered around the corners to get a glimpse of the strange guests, and scurried away as soon as they were observed. Behind all was an open space enclosed, with flowers and fruit trees, piles of fire wood and sundry household and farming utensils. From this enclosure a gateway led out to the hill, against which the town is built, where barricades of trees remained to show some of the means of defense when war disturbed the natural quiet of the place. The town itself is of small dimensions with one broad street running from end to end, in the centre of which stand booths occupied by itinerant traders on market days. Five temples, two of which are large and showy, comprise the public buildings. It is the residence of the Wo-she Sz, a small mandarin who quite ignored our presence, and is the last official station of the Chinese in this direction toward the interior. The surroundings of the town are very attractive. A number of cocoa-nut palms, set against groves of larger trees, such as liquid ambar, Castanopsis, and wide spreading banyans, produced a fine effect. To the east rises a fine, wooded hill, covered with a variety of trees and plants in great profusion. Trees of immense body and lofty height, their trunks encircled by sturdy creepers which, spreading out their twining arms, hang in festoons from branch to branch and from trunk to trunk, making passage though the wood a most difficult performance. Nest ferns (*Asplenium nidus*) of perfect shape and unusual diameter, grow abundantly on the moist and vine-girt bodies of the trees and in the forks of their branches. After much struggling to force a way though the tangled vegetation, we reach the top, and standing on the ruins of some earth-works, mementoes of the last local disturbance, see the surrounding country to great advantage. Wood clad hills and valleys, stretches of good rice land and broad extents of shrub-grown pasture fields,

with roads leading in all directions to the numerous villages, present a fair picture of rural peace and quiet. The most striking feature in the landscape is a group of hills to the south called the Pak-shek, or White Stone Ridge, whose jagged walls of white colored rock rise abruptly from the midst of a heavy covering of dark green woodland. It is a conspicuous object for many miles and lies in the way to the valley of Fan-k'ai (番溪) well known over the Island as the place where the decisive battle that ended the Hakka troubles some years ago was fought. Beyond the White Stone Ridge rise the outlines, but dim as yet, of the higher ranges in the unexplored interior. At Wo-she we meet a new element in the population, the Hakkas who occupy a rich and attractive belt of country, lying between the older Chinese settlers along the sea shore and the aborigines in the mountains. The thrift and enterprise of the Hakka emigrant from the north is well illustrated in the history of the colony in the interior of Hainan. About one hundred and twenty years ago two Hakkas from the north-east of the province come to Hainan and pushed their way into the interior. In the neighborhood of the great hill Sha-mo-ling they found unoccupied land, well adapted to farming and grazing,. They took up their residence there and soon began to prosper. After a few years they sent for their families, and the report of their good fortune induced others to follow until a goodly settlement was formed. From this small beginning they have spread in numbers and in the acquisition of territory until they occupy, wholly or in part, a district some forty miles in length by fifteen in breadth. Their number is said by some of their leading men to be about 20,000 centering around the towns of Ling-lun (岭嶺) Wo-she (和舍) No-tai (那大) Nam-fung (南豐) and Lok-ki (落基). By patient industry and economy they have become fairly prosperous and by avoiding collision with both Chinese and aborigines, they are on friendly tenns with both. They retain their own language and customs and refer to their home across the sea where the tombs and temples of their ancestors are. The father of the colony is honored with a tomb near the place where he first settled, where the position of the great hill Sha-mo-ling, the course of the streams that flow from it, and the whole conformation of the surrounding country indicate a most auspicious location, if the diagram showed us may be believed. These people are called the Lo-haks (老客) or "Old Hakkas," and they showed us great friendliness and civility during our brief stay in their district. My friend's Colporteur being a Hakka from the main land felt much at home among them; and through him there came to me a pressing invitation from

a village ten miles distant from Wo-she to visit and instruct them in the doctrines of Christianity. Their friendly disposition toward us as missionaries, the hospitality offered to our Colporteur, the eagerness with which they purchased Christian books, and the expressed desire of many of them to receive special instruction was one of the most cheering episodes of the journey and gives much promise for the future. While clinging closely to their own language they also speak Hainanese and to some extent the other dialects of the Island, and the language of the aborigines. They are called the "Old Hakkas to distinguish them from the San-hak (新客) or "New Hakkas" who came to the Island about twenty years ago. These belonged to the turbulent bands that caused such wide spread disorder and desolation in the districts of San-ning (新寧), Yan-ping (恩平), San-hing (新興), &c., and were driven out in the beginning of the reign of Tung-chi. Drawn perhaps by the natural affinity of a common name and language they settled near the older Hakkas, but unlike them, whose peaceful policy was the main source of their prosperity, they soon began a system of robbery and oppression. From the Chinese of Lam-ko on the one hand and the Les on the other they wrested cattle and lands until the country rose up in arms against them. The people of Lam-ko, unused to fight, were helpless before them and the soldiers sent by the magistrate were repeatedly repulsed. It was not until a special force of trained soldiers under a General of some distinction was sent that they were subdued and driven from their stronghold in the valley of Fan-k'ai (番溪). The slaughter in the battle fought at this place was great, but the executions that followed exceeded the number slain in battle, while all that remained alive were ordered to leave the Island on pain of death. Many traces of this brief and bloody episode remain in the places occupied by this short-lived colony. Under direction of the officials they were separated into small companies and transported to various place on the main land. The number killed and transported has been estimated as high as 10,000. This however is probably in excess of the actual number. When defeated many of them escaped to the hills and, being outlawed by the government, joined with the plundering bands of the Les and have been a scourge to the country ever since. The old Hakkas refrained from any open recognition of the new Hakkas, but were well known to be in sympathy with them and gave them substantial help in many ways; the authorities, however, in the absence of any overt act wisely overlooked their secret aid and in the edict ordering the removal of all the "New Hakkas," were careful to state that all the "Old" were to remain unmolested.

From Wo-she our way led over rolling pasture lands to No-tái 那大, twenty miles south in the heart of the Hakka district. No town or village was passed on the way, three small inns at intervals of five miles, where travelers could get a cup of water or a bowl of congee being the only habitations seen. At the first of these we stopped for breakfast, our principal dish being a quantity of very black native rice. The fine facilities for grazing seemed to be only partially utilized. Small herds of cattle, chiefly water buffaloes, were feeding on the shrub-grown uplands, the clock of the wooden bells showing their presence on either side. In almost every herd was seen a white or albino buffalo and sometimes three or four in one. Their red eyes and rough, red skin showing through the thin covering of whitish hair, gave them a strange appearance only a few degrees less repulsive than their black mud-besmeared fellows. Numerous cross paths leading off from the main road, showed the entrance to many villages not visible as we passed; and broad, well graded roads, with men on horseback and women on wheelbarrows, were good indications of prosperity. As the clouds lifted fine views of the surrounding country were obtained varying infinitely with successive changes of position. To the right lay the dark line of the Black Ridge, 黑嶺, thickly covered with trees, and to the left the spurs of the higher ranges gave a fine succession of views, each fresh turn disclosing some attractive hill or valley unseen before. Just before entering No-tái we come upon a group of buffalo carts ranged on the green sward laden with goods from the Le country. They were on their way from Nam-fung to Ka-lit about fifty miles north-east, whence they would be shipped by boat to Hoi-how. This road from Nam-fung to Ka-lit, about sixty miles in length, is the chief ox cart road on the Island; and the business that passes over it every year in rattan, fragrant wood and less valuable articles is considerable. We found No-tái in the midst of a busy market, the streets thronged with people intent on the business of the hour. The number of people, the rapid interchange of commodities and the whole appearance of the town gave the impression that it was a prosperous place. Anxious to escape the crush and rest a few minutes after our twenty miles walk, we entered an inn which combined shop, store-house for earthen-ware, restaurant, hotel and family residence all in one. An impromptu escort of the people proved rather noisy and destructive and received our sharp rebuke instead of thanks for their attention until they were driven out by the hostess, who faced them rod in hand and covered them with maledictions as she picked up the pieces of broken pottery. As soon as we could get disengaged of our traveling gear I took a

supply of books and drew a large part of the crowd into the street, where under a shed in the midst of a pouring rain, the books were sold as fast as they could be handed out, until the principal temple, turned into a temporary dispensary, attracted the people to witness or receive the benefit of the Doctor's skill. As soon as we had time to study our surroundings we found that we were the guests of a representative citizen of the Hakka district, the fifth in direct line of descent from the first settler and a man evidently held in high respect by his neighbors and friends. He could converse in several dialects and responded to my Cantonese like a native of the provincial city. From him I gathered much information concerning the Hakkas old and new, and received from him a present of a geomantic map of his ancestors' tomb. His kind disposition was shown in his affection for two little grand-children, who climbed over him from morning till night, making a play-house of his bed and taking all sorts of liberties with him. As a reward for good behavior we promised the children some biscuits. The little girl received hers as she deserved, but the boy being very rude was refused. Presently the old gentleman asked for some biscuits as though he wished to know what we ate, but as soon as he received them shared with the little grand-son. At No-tái not less than six or seven dialects are spoken, viz., Hakka, Cantonese, Hainanese, Lam-ko Loi, Tam-chow Mandarin, the Native Le and some more restricted local patois. Heavy rains that swelled the small streams beyond the possibility of crossing detained us two days, in which time we become quite familiar with the town and were glad to see that opium was not so extensively used as in some of the other places visited.

From No-tái it is ten miles to Nam-fung (南豐), the principal trading post with the Les on this side of the Island. The road passes for the most part through shrub-covered pasture lands, over which small herds of cattle are grazing. Several fair sized rice plains are passed with villages bordering them. Proclamations written on the freshly cut white sides of wooden posts are set in conspicuous places, commanding people to keep watch over their cattle and not permit them to tresspass on the fields of rice and sweet potatoes which are mostly unenclosed by hedges or walls. Some fine groves of bananas and several small plantations of pine apples were seen. Three miles from Nam-fung we stopped to rest under a banyan of magnificent proportions. Its wide extending branches were supported by many of its own living pillars, formed by the root-like shoots that depend from the branches, and after taking root in the earth, have grown into stout subordinate trunks. The space covered by this

grand and finely proportioned tree was not less than an acre. The curved and knotted roots extending for yards around the main trunk afforded seats for travelers to rest upon. As we passed along the eye never wearied of the hills and mountains that rose successively before us on either side, many of them heavily wooded, but rested most frequently on the conspicuous form of Sha-mo-ling, that appeared distinct and massive the nearer we approached.

Reaching Nam-fung at nightfall the question of securing suitable lodgings became rather serious as we passed from one to another of the dark, narrow, crowded places, with no separate rooms, that were showed us. An empty house was offered to us, which had been vacated by a Cantonese merchant recently gone to Hoi-how but being without furniture, fuel or cooking utensils, damp, dirty, with a leaky roof and the back door missing, it being moreover late at night and our attendents utterly ignorant of the town, we felt that the open plain outside would have been preferable under the circumstances. After many futile efforts to secure something better we took shelter in the most uncomfortable and unhealthy quarters we encountered on the whole journey.

We were much disappointed in the appearance of Nam-fung. Instead of the busy and important mart we had expected, we found only a dull, lifeless town with but one street and that scarcely more than one-fourth of a mile in length. Market on alternate days brings a few hundreds of people from the country near and a few tens of Les from the districts further inland. Opium smoking seems almost universal, and betel nut chewing, of which we had seen more or less from Lam-ko onward, is very prevalent. The women especially, both Chinese and Les, seem addicted to it, their lips and chins besmeared with the ugly red juice, their teeth and gums blackened by its prolonged use disfigure what would otherwise be attractive countenances. The chief and almost only trade is goods from the Le country. This is almost entirely in the hands of Cantonese, four or five leading firms controlling the business. The Cantonese is the prevailing dialect of the place although several others are also in use. The proportions of the trade with the Les was also a great surprise. All the goods purchased by all the firms in any one day, would scarcely make a fair load for a buffalo cart; and it is only on the supposition of immense profits that the business can be carried on at all. The chief articles of commerce are rattan, deer horns and sinews, dried mushrooms, fragrant wood, hides and minor articles. These are collected in driblets from the Les who come out to market, and by Chinese agents who go through the Le villages. When enough has accumulated to make cargo for several buffalo carts, it

is sent by these vehicles sixty miles overland to the landing place of Ka-lit, at the head of navigation on the Teng-on river, and thence by boat to Hoi-how. Small quantities are sometimes sent to How-sui (頭嘴) and some also to Hoi-t'au (海頭). The unsophisticated Les are victimized in many ways, as to the weight and quality of the goods they bring on the one hand, and in the payment they receive either in money or goods exchanged on the other. The town is very unhealthy, the water bad and the place itself uninviting. It is set amidst grass grown hills, that contrast unfavorably with the picturesque and wooded heights in the distance. In the immediate vicinity are a number of small villages set along the bank of the little streams, the pathways leading to them lined with high stiff grass. These little hamlets are mostly occupied by Hakka immigrants who are gradually redeeming the soil about their homes from its native wildness. One of our walks led us to the home of a cartwright whose grandfather had opened the little settlement where his descendants lived, and which had as yet only increased to three or four frail huts. The man was at work on one of the clumsy cart wheels which combine the three great disadvantages of unnecessary weight, waste of material and difficulty of management. The wood chiefly used is that of the wild lichee which is indigenous on the Island and grows to a great size, some trees that we saw being three feet in diameter and forty feet high. The fruit of these trees is useless, but the timber is very valuable, being reddish hued, heavy, close grained and very durable. The country is but sparsely populated, and would support three or four times the present population. Besides cultivating the soil many of the people are more or less concerned in dealing with the Les as agents for the larger houses or as independent traders in a small way.

Nam-fung is the last Chinese town on the borders of the Le country. Five miles in any direction except north, the way we came, leads one into the midst of the aborigines. The most conspicuous object near is the great hill we have been watching on our way hither. Four or five miles west it rises in a solid dome-like shape more than 3000 feet above the plain. The lower portions are bare of trees, but the middle and upper portions are well wooded. To the south it presents a great precipice of dark colored rock, over which water, sometimes in streams and again trickling from crevices in the rock, pours down, glistening in a broad sheet as the sun falls upon it. The hill is inhabited by Les, whose groups of straw-thatched huts cluster on the sides and top, the open spaces among the trees showing the fields they cultivate. They till the soil quietly from year to year and are reckoned among the "tame" or

civilized Les. From an open space to the west of the town are seen, on clear days, the highest mountains in the interior, the Le Mother peaks a little to the east and the higher line of the Five Finger mountains almost directly south, while many peaks of lower height, but fine proportions, flank them on either side. While Nam-fung is the chief mart, yet a small trade is done with the Les in several other places, as Ling-lun to the north and Wong-ng and Mow-ti in the direction of Tam-chow, which is about forty miles west of Nam-fung. The presence of gold in some of the hills is well known and in one place ten miles south-east of Nam-fung mining was carried on to some extent a few years ago, but the owners of the land and the people living near, fearing the earth would take revenge for the removal of her precious deposits and bring some disaster upon them, forbade its continuance and the operations were stopped. It is said that now, being in very reduced circumstances, these people are ready to grant permission to any one who will undertake the work of mining. Within the borders of the Le country and especially at Ün-mun (元門), twenty miles south of Nam-fung, rich deposits of gold have been found. A few years ago a man from Canton began mining in this place on a larger scale than had previously been done, but the natives, under the excuse that the debris of mining destroyed their grain fields and injured their water supply, refused to let him continue. The Les seem to be free from any superstition in regard to removing precious metals, but are very suspicious of the Chinese as they have great reason to be. In the Shek-luk hills (石綠山) in the Cheung-fa (昌化) district about twenty miles south-west, copper was formerly mined on quite an extensive scale, the ore being of a very rich quality. Owing to improper management the mine caved in causing about one hundred men to lose their lives and since that occurrence the mine has not been reopened. This is probably the one referred to by the late Mr. Swinhoe, and the one which a company in Hongkong sought, but unsuccesfully, to get permission to work. If arrangements could be made directly with the Les, without Chinese intervention, these mines both for gold and copper and perhaps other metals as well, could no doubt be successfully worked. In whatever transaction that occurs between the Chinese and the Les the latter are almost sure to suffer; and as the result of such experience they are shy and suspicious, so that it would be difficult to persuade them to engage in any such enterprise where Chinese were concerned.

Having reached the limits of the Chinese territory we were anxious to explore the unknown valleys of the Les, where no white man's foot had ever trod and into which but few Chinese had ventured

to penetrate. Standing on the borders of their country we saw the lofty ramparts of their mountain homes and understood to some extent the nature of the defense which the physical features of the land have provided and which has enabled them to maintain their independence against all the aggressions of the Chinese for nearly 2000 years. Driven back from the lowlands that stretch along the sea coast and cover most of the northern half of the Island, which they once possessed in common with the mountain regions of the centre and south, they have ever found a safe retreat in their interior, mountain-girt valleys from which they could bid defiance to their oppressors and whence, on occasion, they could issue forth to take swift and fearful revenge on their enemies.

Having laid our plans to penetrate and, if possible, pass through the centre of the Le country to the opposite side of the Island we improved every opportunty to gain reliable information respecting the people and the best routes of travel. The meagerness and indefiniteness of the information was surprising when we considered how closely the people of Nam-fung were connected with the Les in trade and general intercourse. Meeting these strange people for the first time face to face at this place I observed their appearance and actions with no little interest. On the first day after our arrival about twenty of them came to market of whom six were women. Having previously heard of only two classes the "Shang" or "Wild" Les and the "Shuk" or "Tame" Les, the latter of whom dressed much like the Chinese and the former of whom discarded trousers and other evidences of civilization I sought to determine the status of those then seen. According to this method of distinction both classes were represented. They all had their hair twisted into a knot on the top of their heads, the position of the knot varying from a point just over the eyes to the crown of the head. Some added a second knot at the back of the head and all had a more or less disheveled appearance. One of the men carried a rifle and all were provided with small baskets, long and narrow, in which the all necessary wood knife, flint and tinder, and other small articles were carried. The women were all tattooed with blue stripes over their cheeks, foreheads, chins, hands, arms, legs, and partially on the breast and back. They wore short jackets, curved down the back and bound with thick strong thread, and short closely fitting skirts that scarcely reached to their knees. In their ears were inserted bits of deer bone, a quarter of an inch in diameter. Their hair was drawn back from the forehead and held by a comb, the head being covered by a fringed kerchief. Physically they were strong and well developed, with pleasing faces and

straight features. On the second market day there were about fifty Les in attendance from various localities. Some of the younger women were quite handsome in spite of the blue lines tattooed over their faces. Different patterns in this peculiar tracery were noticed. In some the lines were numerous but very light; in others there was one light stroke beginning at the temples and coming down over the cheeks to the chin; others again had heavy lines clotted in the centre. They seemed shy and diffident, wandering in groups of three and four through the market selecting articles that took their fancy. They seemed to be greatly attracted by embroidered purses and leather pouches, colored thread and beads. These articles of the poorest quality were supplied to them at the highest prices. All the iron tools they use for farming, their knives, axes, etc., must be purchased from the Chinese, so that the small quantities of goods they bring out, exchanged for a few strings of cash, are replaced by articles of scarcely one-tenth their value. Most of those whom we saw at this place were from Pok-sha-tung (薄沙峒) about fifteen miles south-west, and were fine specimens of men physically. In preparation for the narrative of personal experience among and observation of them in their homes, the following account, taken from a Chinese work entitled "Fresh notices of Kwang tung," 廣東新語, will be useful.

"The Le Mother mountains are lofty and precipitous. In their midst rise the Five Finger, and the Seven Finger Peaks. Among them dwell the "Wild" Les and the beasts of the forest, while the "Tame" Les encircle them around. The "Tame" Les understand the language of the Chinese; they are accustomed to enter the cities for purposes of trade, and in the evening at the blowing of a horn gather in crowds to return to their homes. The "Wild" Les are not accustomed to come to the cities and are rarely seen. In the Yam-tsz year (about 1600 A.D.) over twenty "Wild" Les appeared unexpectedly with presents before the high officials. Their banner inscribed with four words "(the Le people) submit (to) civilization," was fastened to a betel nut pole. One man bore a large offering of flowers. They cast before the officers an article in shape like a cart wheel, the outside of which was white, while on the inside flowers were traced in black. One man carried in his arms a Yau-tsuk tree (油速樹) seven or eight feet in length; two men brought in a porcine bear and two carried a yellow deer. The countenances of these men were all black and forbidding, their hair was uncombed, their feet bare and their short garments reached only to the waist, with a triangular piece of cloth to cover the lower body. Those who saw them took them to be demons.

"Over their foreheads the hair was twisted into a knot in which gold and silver skewers or hair pins of ox bone were stuck. Those who insert the pins perpendicularly are "Wild" Les and those who insert them cross-wise are "Tame" Les, this being one way to distinguish them. The women generally wear the Le skirt which is made of one whole piece of cloth, the upper and lower portions being firmly joined. From the neck to below the knees it falls without a seam, but is sewed together along the four sides, and figures in the five colors are embroidered upon it with silk floss. This skirt is made with hundreds of fine pleats and more than a hundred feet of cloth is used. Being long it interferes with their walking so they tuck it up in the middle, fold over fold on their backs, which gives them the appearance of carrying great burdens. They do their hair up in a knot with a large hair pin inserted, to which is attached a great brass ring. Pendants hang from their ears to the shoulders. Their faces are stained with shapes of flowers, butterflies and such things from which they receive the name of "tattooed women;" the tattoo is not considered a mark of beauty. When a Le woman wishes to marry a man each has regard for the good looks or otherwise of the other and the engagement is formed by mutual consent. The man first traces a pattern on the woman's face, which must be in exact conformity to the pattern pricked by his ancestors, not the slightest variation being allowed, the reason he gives being that he fears that after death his ancestors would not recognize her, moreover previous to the betrothal the hands are tattooed and on the evening before the marriage the face is done with patterns all given by the man, which are a sure sign by which she is recognized as his and prevents her from marrying another. The old saying, (in the Lai-ki) about the "tattooed brow" referred to this practice, the terms used being convertible. It is done with a needle and a pencil, the ink stain producing a bluish hue, in the form of flowers, insects or fishes, in greater or less profusion. The general judgment of the world is that tattooed faces are most becoming to the Le women and also that the more prosfuely it is done, the more highly they are esteemed. Only the daughters of free families are allowed to tattoo and never in any instance is it permitted in the case of female slaves. The Le women all carry a piece of lacquered wood on which are written several lines of a Le ballad, the writing however is like the wriggling of worms, and cannot be deciphered. The bow never leaves the hands of the men. It is made of a rattan that grows in the shape of a perfect bow, the two ends having notches on which to fasten the strings. The strings are also of rattan and the barbed arrows of bamboo, without

feathers, but armed with three barbs, in shape like the horns of the water caltrop, which entering the flesh cannot be withdrawn. When about to shoot the archers conceal themselves in the bamboo thicket, crouching low near its verge; as they fasten the arrow upon the bow, they stand perfectly still taking deliberate aim at the object to be shot and then suddenly let the arrow fly. In case the bones and tendons are shattered they apply a medical plaster to the injured part and thus with difficulty may avert death. The Wild Les are very fierce and violent; their bows draw two hundred catties, (266 lbs); they go armed with spears, having corselets of bone and helmets made of the bark of some fragrant wood tree. The bows which the Tame Les use are made of various kinds of wood, and are in shape not unlike carrying poles. The strings are made from the fibres of the coir palm and the arrows of the sinewy bamboo: they are not very accurate; they are barbed with sharp iron furnished with a double hook and have a small cord attached to them. When about to shoot the arrow is put in its place and when any fierce wild beast appears is instantly shot forth; the cord becomes entangled among the trees so that the beast is easily captured.

Whenever a man wishes to purchase Ch'am-hiang (沉香), (Aquilaria Agallochum), the most precious of their fragrant woods, he sends for a Tame Le to act as guide to the Wild Les' country. He prepares presents, money in the form of gilt and flowered paper, mattock heads a foot in length and three hundred arrows, silk floss, thread, needles, cloth and other things that please the Wild Les. At each chief village the visitor is entertained in the following manner. An ox being slain by an arrow shot through his body, the skin is taken as a sauce pan and the meal cooked in it is placed before the guests. Before each man is placed a bowl which is poured full of spiced or pepper wine in the presence of the guests. If they can drink it, they quaff it off at one draught, if not they decline with the excuse that they are not worthy. If some partake and others do not they construe it as an indication of contempt or esteem as the case may be; and although they supply the fragrant woods to those whom they suppose have slighted them, they are sure to waylay them in some narrow, dangerous place and kill them, such is their fierceness and cruelty. The Tame Les also act as guides to the Wild Les in the depredations. When they go out to plunder they carry off men and women and everything in the houses. The speed with which they march is like flying so that the soldiers sent in pursuit are unable to overtake and capture them. The women however with their great, long Le skirts are much impeded in walking and occasionally are caught, when they crouch down in fear.

There are other tribes known as the "Wild Kis" (生岐) still more fierce and violent so that even the Wild Les stand in fear of them. Generally speaking the Wild Les abound among the Great Five Finger mountains (大五指山) and the Wild Kis in great numbers among the Little Five Finger mountains (小五指山). The Kis are what were called T'o (𧵳) in the time of the 隋朝 Siu dynasty. The Les (黎) in the time of the Han dynasty were called Le (俚) rude, and this character was interchanged with Le (里). The books of Han speak of the barbarous Les (蠻里) of Kau-chan (九眞) and again of the Le prince (俚君) who submitted to the Hans, in which notices these people are referred to. The Tame Kis are somewhat better. Those whose dens are in the warmer districts are called the Kon-keuk-ki (乾脚岐) "Dry feet Kis." They and the Tame Les have the same usages while those of the half-wild and half-tame differ somewhat.

The boundary line of the country occupied by the Les and the Kis is reckoned at something over twelve hundred *li* (400 miles), or reducing the long to add to the short, it makes it about four hundred *li* square. The mountains surround them like the shell of an univalve. All the various tribes of the Les, live in the outer section, while the Kis dwell inside. The districts (峒) are from twenty to thirty *li* in extent and each district has upwards of ten villages. The soil is rich and the people numerous as in the villages of the Chinese outside. The mountains and peaks rise in ranges above each other and are covered with deep forests. The water is noxious and the mountains covered with a purple mist. The air is damp and close, being shut in on all sides, so that outsiders cannot enter constantly with impunity. In this way, by means of what is in fact a calamity, all savages obtain their security. There are proper means however of securing peaceful relations and preventing outbreaks, namely, by diffusing learning among them and promoting friendliness betwen them and the people, (the Chinese). In this way trouble may be prevented and not of necessity by the use of soldiers. The Les are of two kinds; those living along the front of the Five Finger mountains are the Tame Les, and those to the back of these mountains are the Wild Les. The Tame Les are further divided into two kinds; those living in contact with the Wild Les are called Sam-ch'ai, or "Three Bailiff" Les and those living in contact with the Chinese are called the Sz-ch'ai, or "Four-Bailiff" Les, the revenue derived from them being somewhat more than that from the other. The Tame Les are the parasites (lit. darnel) of the Wild Les; and the tax-collector is the devourer (lit. paddy worm) of the Tame

Les. Whenever a wild Le wriggles the Tame Les are up and after him. The wickedness and deceit of the Tame Les are provoked by the demands of the tax-collector. The tax-collector corresponds to the village elder or the head man of a street and exacts service from the Les as though they were captives whose lives he had spared. The Les accord him the title of Magistrate, and when the tax-collector appears before the officials he also calls the Les his subjects. All taxes are levied according to his assessment and find their way into his private purse. When his superiors demand them he says, "Ah! these wild Les, I don't dare to press them lest they rebel." This is a specimen of their villany and deceit. In case an official goes in person to the Le villages to receive tribute, if, as he arrives at each place he partakes cordially of the repast prepared for him the Les are delighted, treat him with great respect and hasten to bring in all the dues. If in any way he fails to respond to their hospitality they become excessively enraged, and lie in wait along the forest paths with their bows and arrows to attack him: in this their evil nature corresponds to that of their water and plants. They go to the cities naked, with their hair knotted over their foreheads, having the figure of a cock with a bone skewer fastened crosswise in his tail, on their heads, which serves with them in place of a crown. The official must appear pleased, smile graciously and converse with them, receive their offerings and in return present them with some silver medals and red cloth. With these they go home most happy, place them upon the incense altar and regard them as precious. If however the official despises them because they are naked and requires them to put on proper clothing before he will see them, the news of such treatment is soon spread abroad and they are thenceforth seldom seen. The tribute is also withheld, and there is nothing for the officer to do but to ask the tax collector to see to it.

The Les are mostly of the two surnames Fu (符) and Wong (王). If a chief has not one of these names the Les will not submit to him. When a man wishes to become a chief an ox is tied to a certain place to be shot with the bow. If the arrow goes clean through the ox's belly and comes out on the other side, his right to become a Le chief is vindicated. In making agreements written characters are not used. When anything is borrowed they take a cord and make a knot in it, which serves as a deed or pledge. If the debt is not paid, although decades and centuries may have passed, the children or grand-children may bring out the knotted cord and demand payment, nor can the descendants of the debtor deny the claim.

If able to pay the debt they must do so, if not they must work it out by service. In the sale of hill lands and fields the same rule is followed. If a Le dies and leaves no children, his fellow villagers unite to support his wife. If she wishes to marrry again she presents her request to the chief, rolls up her clothes and personal effects into a bundle, and choosing the man she wishes for a spouse, drops it at his feet. If the man consents he takes up the bundle and the woman leads him home to her house, where pigs and other animals are slain in celebration of the wedding. When the parents die the children gather together what wealth or personal effects they have left and, in the presence of the chief and the people, bury them, saying, "The favor bestowed by our parents is so great that we have nothing wherewith to requite them, and cannot therefore presume to appropriate what they have left behind to our own use." Moreover of the people about none would dare to steal them lest the evil spirits should injure them, so it is said. When carrying burdens in every case they use but one shoulder, no matter if the way is over steep hills or dangerous places, saying, their ancestors always did so and they will not presume to change the mode. This is an instance of their stupid affectation of filial piety. The Les are much given to cursing and their spirits have power to work great injury. For instance, if a man falls out with his associate he straightway curses his deceased parents: in a little while the man's body begins to seem like fire, his head and stomach being racked with pain. He, aware of the cause, does not let it be known, but simply says, "I have offended the earth god," and offers worship, pouring out a libation of wine and presenting an offering of meat. These he sacrifices to the earth repeating prayers the while. When the sacrifice is ended, the man and his wife divide the things between them and eat them, whereupon the sick man recovers immediately. If any one in trading cheats them with spurious or adulterated articles, they lie in wait along the road, and, seizing the first man that comes along carry him to their home where he is beaten with excessive severity. The victim of this treatment sends a letter to the family of the real offender informing them of the matter, insisting upon their sending the goods originally required, so that he may be released. If they cannot get hold of the man, he informs his associates who apply to the magistrate for Tame Les to be sent with a warrant to arrest him. Although he does not understand writing he will recognize the official stamp and deliver up the goods forthwith. Among their practices revenge holds a prominent place and is regarded as the first obligation. They do not however accom-

plish their revenge by artifice or secretly. Before the time arrives an ox is slain in the presence of the people, three bamboo arrows are taken and cut in two, after which an oath is taken and sacrifice offered. Messengers are sent with these arrows to challenge the enemy, with some such message as "On such a day, at such an hour, the affair between us is to be settled; the knife is being sharpened and the spear point whetted in preparation for you." The enemy then takes counsel with his fellow villagers; he also slays an ox and takes an oath before his people. The time is agreed upon and the parties come forth to the contest; from either side the arrows fly and one is sure to be killed before it is ended. If one of them is in the wrong, his wife walks across the field of contest crying out, "It is my husband's grandsire who has injured, do not destroy my husband, but rather destroy me in his stead." The wife of the one who is in the right then calls to her husband, saying, "his wife is so good and noble the quarrel may be dropped," and the matter is then settled as if a full recompense had been given. If a man is not able to accept the challenge, then he with his fellow villagers take refuge in flight. When the avenger comes and finds no one to contend with him, he burns down the grass huts saying, "they are afraid of me; in this way I wipe out the disgrace of my forefathers." Having secured this triumph he returns and makes no further demand for satisfaction."

From the same work we take the following paragraph in regard to the Le Mother the great ancestress of the Les. "To the west of the city of K'ing-chow-fu there formerly stood the Le Mother Temple. Tradition relates that the Spirit of Thunder carried an egg into the mountains from which a woman was produced, and further that a man from Kau-chi (交趾) (Annam) crossed the sea in search of fragrant herbs, and that upon the marriage of these two, children and grand children followed in great numbers. This was the Le Mother (黎母) who is also called (黎姥) their patron saint (?), the first female ancestor of the Le people, so it is said. Originally the Les belonged to the race of birds and beasts; being derived from an egg their natural disposition was distinct from that of human beings so that from ancient times to the present they have remained uninfluenced by the royal civilization."

At Nam-fung we met many men who had been short distances into the Le country. Our hostess at the inn was a Le woman who had come out from the hills half a day's journey distant. She was very clever, spoke Hainanese perfectly, a little Cantonese, with a smattering of some other dialect. It seems to be a not infrequent

thing for the Chinese, especially if they are poor, to secure Le wives for their sons. The accounts of the habits and disposition of the people varied with each man's individual experience or hear-say knowledge of them. Some dwelt upon their craftiness and hostility to all outsiders, their proficience in using the bow, their knowledge and use of subtle poisons and their quickness to take offense until some of the Chinese members of our party were anxious to give up the enterprise. We had among our attendants a deaf and dumb coolie who at this point roused all his native ingenuity to express his disapprobation of our plan indicating by signs in a most comical manner their tattooed faces and short garments, the steep hill and heavy grass that obstructed the narrow path, the leeches, and deep streams to be crossed; drawing out an imaginary bow to show their hostility, he would shake his head in most emphatic dissent. He sought in vain for a pistol to protect himself, but found a large knife. Several others of our party also procured knives but fortunately had no further use for them than to cut away obstructing shrubs and branches from our paths. Our most reliable informant was the head of the shop, Kin-cheung (乾昌). I take pleasure in recommending him to any one who may have occasion to visit Nam-fung and there to seek information about entering the Le country as most obliging and reliable in all that he advises. From him we obtained some useful hints as to the best means of traveling, the mode of ingratiating ourselves with the people and certain things in which we should avoid offense. In the larger villages the head man is recognized by the Chinese officials under the little of Tsung-kun (總管), at one place however the chief is called Pa-tiu (把秀) Hainanese pronounciation). In every case we were instantly to go to the house of the head man, which rule we were careful to follow. They do not use much silver money, and copper cash were so heavy we inquired what substitutes could be taken and were told that the most acceptable thing would be opium. A ball of opium they said judiciously bestowed would enable us to travel with comfort though the whole country. They are exceedingly fond of the drug and will make large returns in the way of provisions and labor either as coolies or guides, for a very small quantity. We said however that we could not take opium no matter how acceptable it might be. This surprised our Chinese friends. "What!" they said "when it is so easy to carry and will please the Les more than anything else; will you not gratify them?" It was only after much explanation that our moral objections were understood. Opium being out of the question we

were recommended to take salt, tobacco leaf and salt fish. And of these articles we provided ourselves with a moderate supply. It was nessary to engage additional coolies as the difficulties of travel made it impossible for a man to carry more than half an ordinary load, forty catties being the utmost one man would engage to take. We had been favored with good weather most of the time up to this point, but at Nam-fung several days of incessant rain not only delayed us, but rendered traveling most uncomfortable. Chafing under the restraint of our dark and narrow lodgings we made several attempts to start for the Le hills but found the streams so swollen that no one could cross them and going to the top of some of the nearer hills saw the country flooded in all directions. During this delay we received many kind attentions from our Chinese neighbors, one man offering us the use of his horse to ride over the country, others proposing to take us to the great hill Sha-mo-ling. We were also visited by numbers of Les from the inner districts, who like ourselves, were detained by the floods. Most of these wore Chinese clothes but not queues. They brought doleful accounts of the high water, but assured us that in the end we would have no difficulty in crossing the hills, and some of them even offered to act as guides to Ling-shui, (陵水). We had frequently been told that to cross the Island either from north to south or from east to west, directly through the centre was a feat which even the Chinese had never accomplished. In the sixteenth century the statesman Hai-jui (海瑞) proposed as the best means of controlling the Les, to open roads from north to south and from east to west crossing each other in the centre. This simple plan known in official records as the "cross roads proposal," was never undertaken and the interior has remained a wild unknown which even the most venturesome Chinese, spurred on by the hope of gain, have scarcely dared to penetrate.

Although many men at Nam-fung professed to be familiar with the country and to have lived with the Les for weeks and months at a time, yet close inquiry revealed the fact that their farthest journeys had only been to the nearer tribes and none could give as accurate directions for more than two or three days. Our purpose to cross the mountains by as direct a line as possible to Ling-shui (陵水) caused great surprise. Some advised us to keep to the east and north of the hills by way of Ling-mun (嶺門) and reach Ling-shui by the usual route through Man-chow; others counseled us to strike for Sam-a (三亞), by way of Pok-sha-t'ung to the south of the Five Finger Range; but when we announced

our determination, if possible to go straight across passing along the foot of the great Five Finger Range, they could do no more than direct us for the first two or three days, telling us that after that we must inquire of the Les from place to place. No one doubted the possibility of making the journey we proposed, but many dwelt at length on the danger from robbers, the uncertainty of a friendly reception from the Les along the way, the discomforts of travel, the blood-thirsty leeches that would attack us on all sides, the scarcity of food, the Les themselves being sometimes reduced to eating the leaves of trees. Making due allowance for exaggeration, we were not discouraged but only impatient of the delay which the storms made unavoidable, and eager to see these interesting and as we believed much wronged people in their homes. At last after a week's detention, the weather having partially cleared, we took up our march in the morning, hoping to reach the first Le village by night. Our course lay almost directly south, and all went well for a mile or more until we reached a small brook with steep banks on either side, made of hard, slippery clay that threatened unpleasant consequences at every step. Three miles brought us to a river of considerable size over which we had to be ferried. The water was deep and swift, the debris on the shores showing at what a height it had flowed but two days before. The ferry boats were the rudest kind of dug-outs made from the solid trunks of large trees called heung-lo-muk, probably of the camphor family. They were simply hollowed out and carved a little at the end and seemed very clumsy crafts to venture in. The usual fare is said to be twenty cash for each passenger; of this we were not informed at the time and the boat man accepted much less without demur. Ascending the opposite bank we passed some teak trees in bloom, the clusters of pink flowers combining well with the large ornamental leaves, and after some slippery climbing reached the level road again. The river in its winding course approached our path on the right some distance above where we had crossed and soon after appeared on our left far below the crossing and winding on its downward course between attractive lines of hills, some wooded cliffs overhanging its banks as it disappeared to the south-east. The fragmentary section we had seen indicated a succession of charming and picturesque scenes along its course until it issues from the hills in the district of Ting-on. We passed several small hamlets which looked forlorn and lonely in the wide grass-grown wastes that surrounded them. In the small fields beside the houses, great ant-nests cut from the bamboos were set up as scare-crows. Scarcely had we traversed two miles of

easy road when a wretched gully, filled with the vilest mud had to be crossed. As we passed through it and the little stream of clear water in the centre of it, the deposit of sand and mud on the high grass and branches far above our heads gave us a word picture of what we should have encountered two days previous. The hills over which we passed were grass-grown and treeless, but on all sides appeared the greatest variety of hill and mountain landscape. Many of the hills in sight were thickly covered with trees; others with fine groves crowning their summits and their sides bare, while others showed great black spaces from which the grass had been burned; the whole being very attractive. In the ravines below small streams gurgled along; hidden by the heavy masses of vines that twined and intertwined in impenetrable screens over the yielding bamboos making ascent along the water courses a sheer impossibility. After five miles travel we came to a creek flowing down a deep ravine which we had to cross three times in a few hundred yards. The water was transparently clear and sweet. On the farther side stood a small shed under which two men coming from the opposite direction were resting and picking off the leeches that had fastened to their feet. They told us it was impossible to reach the village of Ta-man-t'een at which we aimed, as a stream running eight feet deep had to be crossed without bridge or boat. This was discouraging, but being directed to another place of which we had not previously heard we determined to push on, considering anything preferable to turning back to Nam-fung again. From this little shed the road led directly up a steep hill, bordered on either side and overhung to a great extent by high grass, heavy with moisture from the rain that now fell incessantly. The hard, well worn path was like ice in smoothness which made it difficult for us with our stout walking sticks to keep from falling. The coolies with their burdens were hard put to, each one stumbling several times and in some instances greeting their mother earth with such suddenness and force as to dislodge basket lids and strew the ground with medicine bottles and surgical instruments. Leaving them to struggle with the difficulties of the steep ascent, we were soon far ahead, and by a fortunate mistake, passed without noticing it the turning point in the path that would have led us to the Le village, and following the wider path from which the grass had been burned on either side, came suddenly upon a small settlement of whose existence we had not been informed. The day was more than half gone, we were thoroughly wet and tired as well as chilled by the dampness; we were still six

miles from the town and darkness would have fallen upon us in the dreariest, dampest and most shelterless spot, so we called a halt at the hamlet of Chi-wan, and concluded to remain for the night. It was fortunate we did so for the rain came on again, and made it impossible for us to move for three days more. We were made comparatively comfortable in a new bamboo house which the owner placed entirely at our disposal he and his wife retreating to some wretched huts a few yards away where several other families were housed. The house was charmingly situated in a little dell with fine hills on all sides, a stream of water flowing near. During our stay the clouds did not lift sufficiently for us to see the tops of the hills around, which seemed to be covered over with rank jungle grass, with small groves of trees scattered over their sides. A small hut of straw which afforded temporary shelter to the men when cutting wood or tilling the distant fields was seen at intervals through the mist. The jungle grass when cut in the proper season makes excellent thatch for roofs. The great difficulty in breaking up this wild jungle soil appeared in the little fields that surrounded the village. After burning off the surface covering of grass and shurbs, there remains a layer of matted roots a foot thick which must be grubbed up by main force before the soil can be utilized. If it is neglected for a few years the jungle repossesses it and the same process must be gone over before it can be reclaimed. As we entered the enclosure of the little hamlet a half-blind Le from a neighboring village was with great effort removing these grass roots from a small plat of ground, receiving five cents a day for his work. Our host who was a Hakka showed himself very obliging in his treatment of us and furnished us with information for our journey as far as his knowledge extended. He had lived and traded more or less with the Les for eighteen years, but had never gone more than two or three days journey into their country. The little settlement of which he seemed to be the chief man was a motley gathering of Hakkas, Hainanese, Les and Miaos, there being at least one of the latter, a woman, with stout frame, a broad, placid face and enormous silver earrings. The time lying heavily on our hands, the dampness increasing, added chilliness to our other discomforts, so that we resorted to chopping fire-wood as a means of keeping warm. After three days, although the mist still hung heavy over the hills we started for the Le village which we reached after a most trying journey of six miles, in that time soaked with water from the clouds and creeks and completely tired out. We first retraced our steps to the turning point we had missed in coming and thence went

down a grassy hill to a creek which we reached after passing a reeking swamp, and crossed on the trunk of a tree. Ascending another hill, with tall wet grass overhanging the slippery path, we came to the descent into a deep valley. In the ravines were clumps of bamboo, covered with thick canopies of vines and on the hill-sides were quantities of broad-leafed plants among which the alpinia nutous was most plentiful and also the galangal. Wild bananas grew in profusion in many of the ravines, many trees of the cats-tail variety, (spadothea-cauda-felina) were seen with gorgeous flowers strewing the ground or hanging thickly on the trees. Traces of wild pigs appeared where the soil had been uprooted for the bulbous roots of the heavy grass. After two miles our path merged into the brook descending the valley, and thenceforth for two hours we had to walk down the bed of the creek, with the water knee deep, and the bottom covered with sharp or slippery stones. Over head the vines and branches of trees greatly interfered with our progress, entangling the carrying poles and giving our bearers no little trouble. After two miles of such traveling our watery way led to a stream about fifty yards wide which we had to ford four times in the next mile. The water was swift and the bottom stony; the banks were lined with luxuriant vegetation, pathless jungles in fact, while groves of trees in many places gave a wild and forest-like aspect to the scene. At the second crossing a rude bridge of bamboo poles had been constructed from branch to branch of the overhanging trees and on this we crossed, prefering to trust ourselves to its swaying joints rather than wade waist deep through the rapid water below. One of our coolies preferred the lower route and as a consequence his baskets were struck by the whirling water, and to our dismay, we say our last supply of beef-steak and fruit disappear rapidly down the stream never to be recovered. A short distance beyond this we crossed a field, the first signs of cultivation we had seen. It was only a few acres in extent enclosed by rough stakes, with the stumps of large trees thickly scattered over it and the long stubble of the rice recently cut. On the hill above several wild looking Les appeared, but kept at a safe distance from us. After the repeated crossing of the stream we began the ascent of a thickly wooded hill with a narrow precarious path winding up the steep side. The ascent of this hill proved a most toilsome task to our bearers, annoyed as they were by the leeches that infested the way. These leeches which were our inseparable companions during our sojourn in the Le country seem to be peculiar to this part of the Island. They are called by the

natives "hill leeches" to distinguish them from their kindred in the water. They are of a grayish-brown or earthen hue and vary from half an inch to one-and-a-half inches in length and swarm from the ground on all sides. Along the path, on the ends of grass blades and branches of shurbs they may be seen holding by one end while they reach out their whole length feeling on every side for prey. The instant they touch the foot or hand or any part of the body they take fast hold and can only be detached by the application of fire, or when they are sated with blood. It is impossible to escape them, the only question being how to mitigate their ravages. The Les carry sharp bamboo sticks with which by a quick motion they sometimes can detach them. The feet and legs of our coolies were constantly streaming with blood from leech bites; and often have we been startled to find them calmly sucking the blood in some unexpected part of the body which they reached through a rent in our clothes. All means of subduing them failed and it became a regular habit on arrival at any place to first sit down and pick off the leeches which we were careful to destroy with hot coals to prevent them from injuring others. We longed for the power of learning attributed to the young lady in Boston who in walking through the park saw an ugly worm crawl over the path; she called it by its scientific name which so over came the poor creature that it rolled over on its side and died. Unfortunately the scientific name of these Hanian leeches was unknown to us, and all ordinary epithets failed to restrain them in their thirst for blood. Having reached some open spaces of grassy pasture land the presence of cattle indicated their proximity to the village. While waiting for our party to assemble we examined the flora about us. Some splendid vines threw a profusion of white and pink flowers over the bamboos, filling the air with fragrance. Native tea growing wild among the other shurbs attracted our notice, covered as the shrubs were with white flowers. The presence of this tea in the wild jungle would certainly indicate that it was indigenous. The natives pluck and dry the leaves, and supply the market with limited quantities of what is called Le tea. The village hidden by a dense border of trees was not seen until we were within a few yards of the gate. At this point, as we are about to enter the first Le village we close this second paper, hoping in our next to give some interesting facts concerning the life of these comparatively unknown people.

K'ANG-HI'S SYSTEM OF INITIALS COMPARED WITH THE SANSKRIT CONSONANTS.

By E. H. Parker.

K'ANG-HI says that 見溪群疑 are "molar" sounds [牙音]. Professor Max Müller calls *k*, *kh*, *g*, *gh*, and *ñ* [*i.e.* *ng*] the Sanskrit "gutturals." Of the above four characters, the first two are in the upper series of tones, and, (according to what we shall in future call "average" standard Chinese), are pronounced *kien*, *k'i*. The third character *kün* is in the lower series, and, (though not pronounced with a *g*), has its ancient lineage marked in the Hakka language, according to rule, by having an aspirate, and in the Wênchow language by the initial *dj*, which invariably represent the lower *k*. In some cases, [*e.g.* 其 *gi* or *dji*], the old hard *g*, is retained in Wênchow colloquial speech. Both in Foochow and Hakka, the fourth character is pronounced *ngi*. K'ang-hi therefore (evidently ignoring the *gh*) comes very well out of this first ordeal, and indeed "molar tooth" is perhaps as good as "guttural." The reason why *gh* is ignored is that in old Chinese the presence or absence of aspirate in the lower series was optional.

K'ang-hi says that 端透定泥 are "linguals," [舌頭音]; Professor Müller calls *t*, *th*, *d*, *dh*, and *n* the Sanskrit "dentals," but he calls the same letters *each with a dot underneath* "linguals," and says that in English there are no Sanskrit dentals, but that Hindoos "represent the English dentals by their linguals." The two first characters in average Chinese are pronounced *twan*, *t'eu*. The third character has its lower or soft origin marked in both the Hakka and Wênchow dialects. As regards the Wênchow dialect I shall have to go into its peculiarities at length later on, but for present purposes, suffice it to state that like the Hakka dialect, it marks the lower *t* (*i.e.* the *d*) with an aspirate or quasi-aspirate. The fourth character is, in average Chinese, pronounced *ni*. K'ang-hi therefore is again quite consistent, and as before he ignores *dh*.

K'ang-hi says that 知徹澄娘 are 舌上音 [? "supra-linguals"]. Professor Müller calls *ch*, *chh*, *j*, *jh*, *ñ* [*i.e.* the French *gn*] "palatals" in Sanskrit. In average Chinese, the two first characters are pronounced *chi*, *ch'ch (ch'heh)*. In Foochow the third character is pronounced *teng* and *ting*. Now though this is not *j*, yet in Foochow the absence of an aspirate where in average Chinese there is one marks, in a way exactly contrary to the Hakka language, the lower or soft origin of the consonant. We should observe that by *j* Professor Müller means the sound *dj*, and by *jh* the sound *djh*. In Wênchow the same character is pronounced *dzing*. In this

dialect *dj* invariably represent the soft or lower series of *k*, and *dz* the lower series of one group of *ch*. However *s* (and its compounds) is used for *sh* (and its compounds), so that *dz* is (by relation) equal to *dj*. As to the fourth character, the old initial remains in the Wênchow *gnie* and the Hakka *gnong* or *ngiong*, [*ñong*]: but the Contonese *nöng*, the Foochow *nioung*, the northern *niang* are not so clear. Thus K'ang-hi is again consistent. It will probably be found that K'ang-hi wished to represent by the first three characters the Dutch initial *tj* or the Italian *c* (before *i*): the reason for this supposition will shortly follow.

K'ang-hi says that 幫滂並明 are "heavy labials" [重脣音] Professor Müller says that *p*, *ph*, *b*, *bh*, *m* are "labials." The first two characters are in average Chinese *pang* and *p'ang*, and the fourth character is *ming*. In the Wênchow and Hakka languages the quasi-aspirate or aspirate marks what should in the third character, be the *b* (*bing*) in the same way as with 澄. In Wênchow such surds as *ta*, *pa*, are invariably *da*, *ba*: whilst sonants, (*i.e.* words which are in the lower series), are *dha*, *bha*, or *tha*, *pha*, (a mixed surd-sonant into which we shall at some time have to enquire separately). K'ang-hi therefore well maintains his place again.

K'ang-hi says that 非敷奉微 are "light labials" [輕脣]. Here the Chinese have the pull over Professor Müller. What K'ang-hi evidently means is *f*, *fh*, *v*, and *w*. Now the first character is *fi*, *fei* in most dialects, though in Foochow *f* always becomes *h* or *hw*. In Wênchow neither *f* nor *hw* are ever found in the lower series, nor are *v* and impure *w* found in the upper. The second character probably represents an initial (as far as we know now extinct in all dialects as a separate sound) belonging to words which are in modern dialects irregularly *ph* and *f*. The third character is still *vung* in Wênchow. The fourth character begins with a *w* in all the dialects we know, but in Wênchow a sort of aspirated *w* (like *v*) is confused with *v*. K'ang-hi undoubtedly holds his own with this set of initials.

K'ang-hi says that 精清從心 are 邪齒頭. By this he would appear to mean "impure dentals." Now *ts* and *tsh* are the average initials for the two first characters. Sanskrit has neither compound letter, so that we can only congratulate K'ang-hi upon his discovery. Whether *dz* and *z* is the ancient form of the third initial we do not know, but all *ts* and *tsh* in the lower series are *z* in Wênchow, and in Foochow the aspirate is as usual omitted, that dialect being very poor in initials. As to the fourth character, in eight dialects the initial is either *s* or *hs* (the Sanskrit *s'*). The sounds *dz* and *z* do not figure amongst the Sanskrit letters, but Professor

Müller describes *s* and *ś* as "sibilants" dental and palatal respectively. It is to be assumed from K'ang-hi's language that he meant *s* and not *ś* (*hs*). On the whole he acquits himself of this group very tolerably too.

K'ang-hi says that 照穿牀審禪 are "pure dentals," [正遠]. Here we regret to say we are "nowhere." In Peking, Canton. Foochow, Wênchow, and average Chinese, the first character begins with *ch*. In Szch'uan, Hankow, Yangchow, and Hakka it is as much *ts*. Both these initials have been classed already. The second character is pronounced *ch'wan, ch'ün, ch'iong, ch'üe, ch'uan, ts'wan, ts'ou, ts'on*, in the above dialects. However it is yet possible to differentiate this initial *ch* from the *ch* of the third group. For, in Foochow, the first three characters of the third group are pronounced *ti, tiek* (and *t'iek*) and *ting*, whilst in Hakka the first character of the third group is pronounced *ti*. The third character of the last five, again, has a *ch* or *ts* initial in all the above dialects except that of Wênchow where it is pronounced *jwo* and *djwo*, that is (subject to the rules governing the lower series), points to a second soft form of *ch*, that is *jw*. The fourth character is pronounced with either an *sh* or an *s* in all the above dialects. This may be the Sanskrit sibilant palatal *ś* (*hs*) of which we have treated, or it may be the Sanskrit sibilant lingual *sh*. In the Yangchow dialect these two are confused, and there is no difference between "average" *she, sie* and *hie*. On this point we shall in due time have more to say. The last character unfortunately has two equally common meanings and sounds in all dialects, and it is therefore badly selected as a specimen sound, nor can we guess which sound is intended. For instance, the Pekingese is *shan ch'an;* the Cantonese *shin shim;* the Foochow *sieng* (two tones); the Wênchow *zie* (two tones); the Szch'uan *shan ch'an* (or *san ts'an*); the Hankow *san ts'an;* the Yangchow *hsie ch'ie* (or *she ch'e*), and the Hakka *shen sham*, Thus in all these dialects the people seem to have run into *sh* of "average" Chinese and aspirated *ch i.e. chh* according in each to whether the tone was even or oblique.

K'ang-hi says that 影曉喻匣 are "gutturals," [喉音]. Here, again, we are in a terrible mess. To begin with the first; average Chinese says *y*, and *ying, ying, ing* (vulg. *oung*), *yang, yin, yin, ying* and *yang*, are the initials of the above-mentioned dialects. Professor Müller, however, calls the Sanskrit *y* a "liquid palatal." The second character is *hsiao, hiu, hieu, hia* (or *hsia*), *hsiao, hsioa* and *hiao*, in the above dialects. As Professor Müller calls the Sanskrit *h* a "liquid guttural," we may perhaps allow *h* to stand for this initial. There is a now obsolete Sanskrit "sibilant guttural"

corresponding (according to Professor Max Müller) with the Greek χ: but as, when in Greece, we found this to be a very harsh sound like the Russian χ and the Scotch or German *ch*, we reject this sound as a representative of K'ang-hi's *h* in *hiao*. The third character is pronounced *yü*, *ü* (or *yü*), *öü* (the oblique tone form of *ü*); *yü*; *yü*; *yü*; *yi*; in the above dialects. This would appear to point to a gentler *y* than the other,—the difference, in fact, between *unite* and *you knight* in English. Sanskrit does not help us here. As to the last character, the sounds are *hsia*, *hap*, *ak*, *a*, *hsia*, *hsia*, *hsiak* and *hap*. Here we have sibilants and aspirates almost exactly corresponding with those in 曉. The absence of an aspirate in Wênchow in this instance means nothing to the point, for no lower tones ever take there an initial aspirate. In Foochow the *hiă* class and *hŏ* or (*hă*) of "average" Chinese seem to be promiscuously *ak* and *hak*. We cannot in the least suggest what the difference was in ancient times between these two *h* initials. Moreover, K'ang-hi leaves the harsh Peking initial *h* (Scotch *ch*) unillustrated, that is he gives us two *h*'s followed in each case by an *i* instead of by an *a* or *u*. We regret that we cannot offer K'ang-hi our congratulations upon his treatment of the *y*'s and *h*'s.

K'ang-hi says that 來 and 日 are "half linguals and half dentals," [半舌半齒]. Professor Müller calls the Sanskrit *l* a dental, which is satisfactory for the first character. We should be glad to think in reference to the second, that the Sanskrit *s'* was the French *j* or the English *zh* (in azure, pleasure), but we made a special visit to the Sanskrit college in Calcutta to find this out, and, according to the pundit, the only difference between the Sanskrit *s* and *sh* was that the latter was the stronger. An ordinary Englishman would not notice the difference at all. The first character has a distinct *l* initial in all the above eight dialects, (though occasionally at Hankow it may seen to run into *n*). As to the second character *jih (jj* or *zhzh); yêt (yăt); nik; zai* (vulg. *nie); jih (jj); jj (jih); jê* (or *jă); and gnit (ñit)* are the pronunciations in Peking, Canton, Foochow, Wênchow, Szch'uan, Hankow, Yangchow and Hakka, so that K'ang-hi might haves aid it was a "guttural-palatal-lingual-dental-labial-sibilant-liquid-nasal," and yet have been within the mark.

Having now nearly completed tables of the chain of dialects from the North to the South, from the West to the centre, we shall, we trust, be in a position shortly to discuss the knotty question of finals. Dr. Chalmers has done the best service hitherto in this matter, but it is to be regretted that he has always lived in the south, and thus had a very limited personal experience.

Correspondence.

The Population of China.

DEAR SIR,—

Dr. Happer's interesting article in the last number of the *Recorder* has brought to my mind a letter received in 1878 from a well-known Chinese Scholar in reply to some enquiries of mine regarding the population of Chinese.

Some sentences of this letter may possibly prove of some use, if not in illustrating Dr. Happer's argument, at least, in attracting to your pages such additional *data* as possibly is concealed in the possession of some of your readers.

Having been requested at the time referred to, to revise for the press that portion of the Church Missionary Society's Atlas which refers to China, I had applied to the best informed person I was acquainted with to know if he could indicate any really trustworthy documents on which to found an estimate of the actual population of China.

What he says, in his reply, of Sir Thomas Wade's acceptance of the conventional 400,000,000, I omit, because he had to trust his memory for a conversation then two years old, and of which he had preserved no notes. But the following is interesting; "In September (the letter is dated 9th November) I called on H.E. Kwo in Paris, and asked him to give me information on two points, the population and the revenue .... He said he believed the population to be over 400,000,000, but that it was impossible to supply documentary proofs, that *in fact there had been nothing like a census taken since the time of Ch'ien-lung.*" As you no doubt have the *Chinese Repository* at hand will you kindly give us the Chinese authorities* for the 1812 Census, which Dr. Williams esteems so highly; adding that the Morrisons and Dr. Bridgman thought it "the most accurate" then available. He quotes Vol. i. p. 359 of the *Repository*. My correspondent, after stating that Dr. Morrison's figures (under 150,000,000), may be accepted as a fair approximation *for the beginning of last century*, proceeds to say that an advance to 400 millions in,—say, a century and a half is

* The authority referred to is "Ta Tsing Hwuy-teen," the statutes of the Ta Tsing Dynasty, new edition, published at Peking in 48 octavo Vols. "in the 8th year of Taou Kwang."

"not at all surprising." He proceeds, "I may add that a few days "ago I had some conversation on the subject with Sir W. Herschel, "a brother-in-law of Sir Thomas Wade. He said that the results "of the Census of India had taken them all by surprise, being so "much larger than the most experienced of them had been prepared "to expect. A complete and correct census of China would "probably surprise us all in the same way."

If the Census of 1812 possessed anything like the authenticity of those so graphically described by the P. Amiot, in the "Memoires concernant la Chine," vol. vi. pp. 272 following, then it appears to me that one should demand at least equally precise data of losses by war, famine, etc. to justify us in reducing 362 millions, *plus the increment of 50 odd years*, to Dr. Happer's estimate of 280 millions.

Without further information I am led to surmise either that the Doctor considers the 1812 Census illusory, in which case it is of no use as a basis of calculation, or that he has omitted to allow for the increase of population during the half century or more since it purports to have been made.

I am Sir,

Your obedient servant,

G. E. Moule, Bishop.

P.S.—The P. Allerstain had prepared before his death and his colleagues, in 1780 or thereabouts, sent to the editor of the "*Memoires*" the particulars of a census for the 26th of Ch'ien-lung quoted by Dr. W. under the following year. The amount as given in the "*Memoires*" is a few hundreds less than in Dr. Williams. The Editor of the "*Memoires*" appends to his statement the remark that he has received, together with the original paper, a comparison of the figures for the two years, 25th and 26th Ch'ien-lung (1761–62) which gives annual increment 1,375,741 or about one-half per cent on the population of the former year. This does not seem an extravagant supposition. And if (assuming the genuineness of the 1812 census) it be applied to estimate the advance of population since 1812 even Dr. Happer's allowance for the waste of war, famine etc. will hardly extinguish the increment; *i.e.* will hardly justify us in placing the actual population below 350 millions.

G.E.M.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At T'ai-yuen-foo, May 18th, the wife of Dr. Schofield, China Inland Mission, of a daughter.

At Shanghai June 30th, the wife of Rev. W. A. Royall, American Methodist Episcopal Mission, South, of a daughter.

At Shanghai August 17th, the wife of Rev. D. L. Anderson of the American Methodist Episcopal Mission, South, of a son.

MARRIAGES.

At Waiepa, Otago, N. Z., on April 14th, by Rev. W. Bannerman, Alex. Don of Ballarat, Victoria, Chinese Missionary of the Otago and Southland Presbyterian Church, N. Z. to Miss Milly Warne of Portage Lake, Houghton Co., Michigan, U.S.A.

At Shanghai on June 23rd, by Rev. F. R. Smith, Rev. Arthur Sowerby of the English Baptist Mission, Tai-yuen-foo, to Miss L. Clayton of Maidenhead, England.

At Shanghai on June 23rd, by Rev. F. R. Smith, Rev. J. S. Whitewright of the English Baptist Mission, Ching-chow-foo, to Miss M. A. Allen, of Baristal England.

At H. B. M. Legation, Peking, by Rev. H. Brereton, Mr. T. W. Pigott of the China Inland Mission to Miss E. J. Kemp, Unconnected.

At Canton by the Rev. A. P. Happer, D.D., assisted by Rev. H. V. Noyes, the Rev. A. A. Fulton of the American Presbyterian Mission, Canton, to Miss Florence Wishard of the Presbyterian Mission in Siam.

DEATHS.

At Peking on June 27th, Philip Wyatt, only child of Rev. and Mrs. W. S. Ament of the A.B.C.F.M., Mission.

At Foochow, on 10th July, of sewage fever, Lucy E. wife of Rev. C. Hartwell of the A.B.C.F.M., Mission. Her first arrival at Foochow was on 9th June, 1853.

At Shanghai, on July 18th, the wife of Mr. Jackson, China Inland Mission.

At Shanghai, on July 27th, Walter Thompson, only child of Rev. and Mrs. C. F. Reid, American Methodist Episcopal Mission, Soochow.

At Tai-yuen-fu, on August 1st, Dr. H. R. Schofield, China Inland Mission.

At Shanghai August 20th, Pastor Jensch, from Canton.

Arrivals.—At Shanghai per s.s. "Glengarry" on June 22nd, Misses L. Clayton and M. A. Allen, to join the English Baptist Mission in North China.

At Shanghai on June 28th, Rev. J. H. Pyke, Mrs. Pyke and three children of the American Methodist Episcopal Mission, Peking on their return; Mrs. Jewell to join the same Mission; Miss Harris to join the American Episcopal Mission at Shanghai.

***

Departure.—From Shanghai on July 24th, J. E. Stubbert Esq., M.D., of the American Presbyterian Mission, Ningpo, for U.S.A., Home address, Bloomfield, New Jersey.

***

Peking.—Dr. Dudgeon has just published a second volume of miscellaneous Medical Essays in Chinese in a handsome volume of about one hundred pages copiously illustrated. The subject matter consists of papers on the anatomy and physiology of the Heart and Lungs and of the Digestive system. The circulation of the blood and the pulse are of course very fully described. In the hands of Chinese native practitioners or medical students at our mission dispensaries it should be of very great use. The illustrations which are large and nineteen in number were cut on blocks at Peking, and although not equal to foreign or even Japanese plates, the workmanship is very creditable. The book is entitled "Continuation of the Corner of Western Medicine" or in Chinese *Hsü hsi i chü i* (續西醫舉隅). We believe it sells at 50 cents.

Notices of Recent Publications.

Report on Education in the West. By W. A. P. Martin, LL.D., President of Tungwen College, Associe de l'Institute de Droit International, Peking, 1883.

THIS is a very interesting Report on education in western lands. The President of the Tungwen College was requested by the Chinese Government to examine the various educational systems during his travels and report in regard to them. These two volumes elegantly printed in Chinese at the printing establishment of the Tungwen College contain the observations of the learned president. We hope to be furnished with a summary of the Report for the *Recorder*. We now present the Table of Contents recommending to all our readers to get a copy of these interesting volumes. Vol. I. contains notes of travel in Japan, The United States, France, Germany, Switzerland, England and Italy. Vol. II. contains the Report of the various kind of schools, including Divinity schools, Law, Medical, Polytechnic, Engineering, Mining, Agricultural, Fine Arts, Naval, Military, Primary and Normal schools. There is a chapter to each kind of schools, and a chapter each to the education of women; the education of the blind and deaf; Literary and Scientific associations; the nations learning from each other; the rise and progress of science and educational statistics. Every one can readily understand from a statement of the subjects referred to in the Report what important and valuable information is brought to the Chinese officials in these volumes which thus go forth with the sanction and endorsement of the Council for Foreign Affairs. Correct knowledge of the most important subjects will thus be diffused among those in authority.

Idiomatic Dialogues in the Peking Colloquial for the use of students. By Frederick Henry Balfour. Shanghai, 1883.

THIS is the latest book published to assist students in learning to speak the mandarin colloquial. It is a well printed volume of 251 pages of a convenient size and well arranged. It consists of two parts; the first part contains sentences, on a great variety of subjects, analysed and translated word for word. This analysis of the phrases will greatly facilitate the progress of the learner. The second part contains fifty dialogues on as many different subjects, in which the translation only is given in idiomatic English; the student will have to exercise his own power in analysing the sentences and understanding the Chinese idioms. But the student well be greatly assisted in this by the valuable notes and explantions which are appended at the foot of each page. And the student using these as models can easily increase the number of the dialogues for his own improvement in the language. We commend this as a very useful and convenient manual to all the students of the Peking Colloquial.

It will evidence to all readers the difficulty of securing perfect accuracy in printing offices in China, when such an error can be found in a book from the editor of the *N.C. Herald* as occurs in the first sentence of dialogue xxix where it reads "quite recovered your *small* health" instead of usual health. While we take no exceptions to the English translations in general, we object to the rendering of the sen-

tence in the second column of page 62, "Heaven may be designated as wearing the blue robe," but God is not so spoken of.

It would greatly conduce to the usefulness of the book if it was furnished with an Index and if the dialogues in the second part had a heading to each chapter. Without a Table of Contents or Index the Reader has to examine some time before he knows what it contains.

Manual of the Laws of War on Land, Prepared by the European Institute of International Law, Translated into Chinese. By W. A. P. Martin, LL.D., President of the Tungwen College, Associe de l' Institute de Droit International &c. Printed by order of the Council for Foreign Affairs. Peking, 1883.

A COPY of this Manual has been sent to us by the distinguished translator. It is a very interesting mark of progress when the Council for Foreign Affairs of the Chinese Empire authorizes the publication of such a manual, as it implies that the government expects in any such sad emergency to conform to the regulations that have been agreed upon by western nations.

The source and object of the manual are clearly stated in the Preface to it which, at Dr. Martin's request, was prepared by H. E. Chen Lanpin, late minister to the United States, Spain and Peru and now a member of the Council for Foreign Affairs. "On looking over the manual of the Laws of War drawn up by Messrs. Maynier, Bluntschli and others representing Switzerland, Germany, Holland, France, Spain, Russia, Austria and Italy, I find that its object is not to teach the art of war but to inculcate the faith of treaties, the observance of law, peace with neighbors, healing for the wounded, care for the dead. Its tendency is in full accord with the books of our Chinese Sages, showing that compassion dwells alike in the hearts of all nations.

At the present day the intercourse of nations is more frequent and their relations more friendly than of old. If we could but preserve this compassionate disposition, there would be no more mutual slaughter and oppression, but peace and harmony would fill the world, justice prevail and wars cease."

His excellency very strikingly characterises war. He says; "War is what the Creator hates. It originates in the defect of Humanity and Justice. The Holy man (Confucius) has accordingly numbered it among the things not to be lightly undertaken. Mencius born in the time of the "warring states" in his teachings insisted on humanity and justice in order to restrain the excesses of war. Fearing that men used to war might fail to appreciate these principles, he says; "Those who love war stand highest in the scale of guilt; and lest they should still neglect them, he says again, "those who love men have no enemies."

Dr. Martin states that the Chinese statesmen express great readiness to conform to the requirements which are represented as the Rules of international intercourse both in peace and war. We expect to publish in our next number a very interesting paper by Dr. Martin on Traces of International Law in Ancient China," which he argues give them an authorative precedent to follow.

This manual is published in a small pamphlet of sixteen leaves. It contains some eighty six Regulations of what is regarded as proper to be done in time of war, to non-combatants, to the wounded and the dead. It is to be hoped that in case China should ever be engaged in war with any European nation, the effect of this manual might be seen in the mitigation of such war of many of the horrors which have been seen in previous wars.

A Concise History of the American People, from the discoveries of the continent to the present time. Illustrated with about 100 *portraits, charts, maps &c. Two Vols.* By Jacob Harris Patton, A.M., New York, Fords, Howard and Hulbert, 1882.

THE title page states fairly what may be expected in the work. It is a work which has been most carefully rewritten and greatly enlarged for a second issue. The author says in his preface; "Elaborate histories of the United States have been ably written, while compends and school histories, well adapted for the place they are designed to fill, are numerous. Between these compends, and the works extending from four to twelve volumes there is need, as well as room, for a history that shall be sufficiently elaborate to trace the direct influences that have had effect in moulding the character of the Nation and its institutions, moral and political; one that treats more fully of the "Inner life" of the American people, and so constructed that the reader can obtain a clear conception of the forces that have made the Nation what it is. In accordance with this view, the present work is designed to present, as fully as is consistent with such a plan, those events which are interesting in themselves and characteristic of the times and people. Among the motive forces, due recognition has been given to the influence of moral truths derived from the Bible in leading the people to cherish liberty of speech, free institutions, and the general education of their children.

It is hoped that the intelligent reader will find in these volumes a succinct as well as comprehensive view of the history of the American people and of the influential elements that have gone to form their characteristics and their government."

The author has carefully and successfully carried out the plan which he set before himself. The book has been most favorably received by the American press. After a careful perusal of it, we most warmly commend it to all our readers who are desirous of possessing or reading such a history of the people of the United States and the character of their government as the author has sketched in his preface. He has well fulfilled his task, in a very readable and lucid style.

China Review for May and June, 1883.

THIS number completes the xi. Vol. of this valuable Review. It contains some notice of the plants in Szch'uan Province and the Rapids of the Upper Yangtsze by Mr. E.H. Parker. Mr. Piton continues the notes on China during the Tsin Dynasty and Mr. J. Dyer Ball has further scraps from Chinese Mythology. Mr. G. Kleinmchter has a paper on the origin of the Arabic Numerals. While this number is not equal to the former one yet this volume is equal to the former volume.

The Chrysanthemum, May, 1883.

THIS number fully maintains the interest of the former numbers. It has some papers of unusual value. The paper on the transactions of the German East-Asiatic Society is one of exceptional interest. The article by Mr. Hugh Waddell on the influence of Chinese Literature in Japan will interest most readers. The paper by Mr. G. W. Knox on The Osaka General Conference of Protestant Missionaries [in Japan] gives the best summary notice of the proceeding of that Conference that we have seen. There is the usual variety of articles, so that this number is one of very general interest.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. XIV. SEPTEMBER-OCTOBER, 1883. No. 5

GLIMPSES OF HAINAN.

BY REV. B. C. HENRY, M.A.

THIRD PAPER.

THE village of Ta-mán-t'een is twelve miles from Nam-fung and stands within the borders of the Le country, several miles beyond Chinese jurisdiction. There was no mark to tell us when we passed the boundary line, but the first glance at our surroundings, as we entered the town, told us we were among a people of different habits and modes of life. The town is so concealed by the encircling woodlands that nothing of it is seen until we stand before the wicket gate that marks the entrance. Finding the gate closed we followed the advice given to us in Nam-fung to wait until some one inside should invite us to enter before attempting to do so. As no one was near, we called aloud to attract attention, when several men quickly appeared and beckoned us to enter. We inquired for the head man of the village, and were immediatoly escorted to his house. He was absent at the time but we were told to go in without hesitation and make ourselves at home. His sister assumed the position of hostess and brought water, fire-wood and other necessaries with great readiness. We were surprised at the spaciousness, airiness and comparative comfort of the house, which was in great contrast to the low, dark, damp places, with beds on the bare earth, which we had been led to expect. It was of the kind called by the people "boat" houses from their resemblance in shape to the upturned hull of a boat, a very apt designtion. The construction is very simple. Two rows of hard-wood pillars firmly imbedded in the earth and joined by cross-beams form the main support. On these beams are laid the strong and supple trunks of young trees which interlace in a curved line at the top, and on them bamboos are places cross-wise, making a light and solid frame, and the whole is covered over with an impervious thatch of jungle grass.

The side walls are made of woven bamboo, three or four feet high, and beyond these the straw thatch slopes several feet until it almost touches the ground, forming broad and well protected eaves. Under these generous eaves the dogs, the goats and other animals find a comfortable shelter. The end walls are made of bamboo lattice with a door in the middle of each that stands open all day long, no windows are needed as the openings in the bamboo work admit sufficient light even when the doors are shut. Within the space is some times divided into apartments by light bamboo partitions, in this instance, however, but one small room in the corner was so divided off. The floor was of earth but beaten smooth and solid. Along the whole of one side were beds arranged on bamboo frames raised a foot or more from the ground. The house being built on a slope the main entrance was from the back or the end against the hill, the roof extending over an open space-outside the door about ten feet square. At the other end the roof projected in a straight line eight or ten feet, covering a rude kind of portico, from which a fine view of the village possessions and the charming country surrounding was opened before us. The prospect from this portico was most attractive; a broad plain extended for miles bordered with picturesque ridges, and dotted with many wooded hills; small fields of rice and potatoes appeared, but the greater part was one splended range of pasture land, over which the herds of cows and goats roamed through the day, returning to their shelter under the eaves of the houses at night. Ta-man-t'een contains twenty houses all built on the same pattern, with a population of about one hundred. It is built on the gentle slope of a low hill, the natural declivity affording the means of easy draniage.

The people belong to the tribe of the *Hak-shim Les, and are under the jurisdiction of the chief who resides in Fan-lun, the next town inland. The women are tattooed with several lines down the cheeks and across the chin. They wear a long, heavy skirt reaching to the ankle, and a short zouave jacket with a single fastening at the neck. They are shy, stout and contented looking. They carry their infants in a peculiar way astride their hips, after the manner of the Siamese. The men shave their heads like the Chinese but do not wear the queue. We looked keenly about for any signs of the worships of idols or of spirits, but no images or shrines of any sort appeared in the village and only a few slips of gilt bespattered paper over the door and on the beams were seen which may have been simply for ornament, or in imitation of the

* The Chinese write the name 黑閃 "black lightning," but whether this conveys the native meaning of the word of not I am unable to say.

Chinese with out any special significance. We had been told that the corner behind the door was sacred to the Le-p'oh-sin (黎婆仙), a kind of fairy grand-mother and that we should be careful not to place any of our baggage there or peer too curiously into it. The corners in this house, however, seemed to be put to the usual uses for stowing hoes, poles, hats etc, to the utter disregard of fairy grand-dames, or other supernatural beings.

Late in the evening our host returned and gave us a most cordial welcome. He was intelligent, of good physique and manly bearing, and was dressed in Chinese clothes, which, we were told, he assumed more as a matter of convenience than as an indication of subjection to imperial authority. He set himself at once to do all he could for our comfort. Previous to his return we had inquired if, for the sake of privacy, we could have possession of the small room in the corner, and his sister had very properly deferred an answer until her brother's arrival taking the additional precaution of locking the door. When he came back we heard what seemed to be a serious altercation between the two at the door of this room, carried on in a language which struck us at once as radically different from the Chinese. We soon learned that the trouble was about the room which he wished to give us the use of, but the key of the lock was lost, and he was blaming his sister for her excess of caution in locking it. We hastened to assure him that a bed in the main room would suit us quite well. We were provided with canvas beds, with wooden stools to support them, and needed only bamboos on which to stretch the canvas, to secure most comfortable sleeping accommodations. All through the Chinese country, however, we found great difficulty in procuring the necessary bamboo sticks. In some place none were to be had; while in other places we were supplied with old and decayed ones that would give way in the middle of the night and let us down suddenly on the damp floor in the darkness, amidst rats and other vermin. Our experience on such occasions, while amusing to a degree, was not very cheering and often led us to accept the doubtful hospitality of a bed already arranged, rather than take the trouble of searching for strong and suitable bamboos on which to stretch our canvas cots. But in this first Le village our wants were scarcely mentioned before our host went off in the darkness with a torch and hatchet to the grove behind the town and soon returned with some fine bamboos, on which we stretched our beds and laid down in perfect comfort. The arrival of such a caravan as ours, (we numbered fourteen) produced a great sensation in the town and brought nearly the whole population to see us. They filled the house until a late hour

in the evening, but the contrast between them and an ordinary Chinese crowd was most evident. They kept at a respectful distance unless encouraged to come near, and in their curiosity showed not the slightest rudeness. Our beds, our clothing and everything was looked at with great interest but nothing touched without permission. It was a pleasure to gratify their curiosity. Our watches and an alarm clock greatly astonished them. The texture of our sleeping rugs, and the gay colors of one of them especially attracted them. They seemed possessed of an innate gentleness and politeness toward strangers that divested all their actions of rudeness. They live in great simplicity and seem to have but few wants, and these easily satisfied. The meagreness of their usual diet was evident from the eagerness with which the small presents of salt-fish were accepted, each recipient broiling his portion without delay on the hot embers and eating it with great relish A large fire was kept up, and proved most agreeable to us chilled as we were by the dampness of the early November rains. The abundance of firewood was a great boon, as it enabled us to have our clothing dried without delay, but the paucity of cooking utensils made the preparation of food rather slow. The Les have usually but one large iron kettle in which everything is cooked and which, when the cooking is done, is used to boil water for various purposes, and also does duty as wash-bowl, foot-bath etc. The people keep but a small supply of rice in hand, and our host's rice jar was soon emptied in meeting the wants of our company. As a consequence our slumbers were disturbed through the night by the monotonous drumming of the wooden pestle as a fresh supply was being hulled, to provide breakfast for our bearers. Fowls seemed plentiful about the houses, but they would part with neither them nor their eggs, the latter being kept as they said for hatching and the fowls for the use of the sick and the aged. On the walls of the house were hung heavy nets for the capture of game, the mode of capture being to enclose a space, perhaps of swampy ground, with the net which is about four feet broad and several hundred feet long, and drive the game into it. Wild pigs, deer and other smaller game are then caught. Bows and arrows, spears and knives also adorned the beams, while numerous trophies of the chase, in the shape of the jaw bones of the animals captured were placed in conspicuous places along the rafters. We were informed that it being the harvest season no one had leisure to go in search of game. Most of the people were busy gathering in the rice which is the chief crop. Sweet potatoes are also cultivated in small patches while papayas and squashes grow profusely about the village.

As we prepared to continue our journey signs of mutiny were evident among our bearers; those from Nam-fung, who were to act as guides, declared they knew the way no further, and all complained of the excessive difficulty of traveling. We tried to get substitues among the Les, but they all declined with the excuse that they could not spare the time from their harvest, which we found to be only a ruse to cover up their dislike to act as bearers especially in company with Chinese. These troubles were increased by an impudent and talkative Chinaman who reached the village late in the previous evening, and whose account of the state of the roads and general discomforts fed the flame of discontent already kindled. After a delay of several hours they yielded under a promise from us to secure additional bearers in the next town if possible. We left Ta-mán-t'een, grateful for the hospitality received and with minds relieved of any apprehension as to the reception we should receive as we advanced inland. As we left the village the first question that came up was what direction should we take? Which of the many paths leading from the village was the one for us to follow? Our minds were soon set at rest by an escort of Les sent without solicitation by our host to show us the way. They accompanied us until we were sufficiently well started to be in little danger of going astray, and when they turned back, left us under the guidance of a bright and active young Le from another village who was carrying salt for the Chinaman referred to above, so that there might be no possibility of our mistaking the road. The absolute need of a guide was seen at every stage of our journey, the path being not only indistinct at times but crossed by many bye-paths, which intersected it at all angles making it utterly impossible for a stranger to distinguish the right from the wrong, while a mistake would have led one off into the wild jungle, perhaps miles from any village. Our way lay toward the South-east, the greater part of it through a valley where the traveling was comparatively easy. The chief discomforts were the long, sharp edged grass that overhung the path, the mud in some places deep and filthy; the leeches abounding on all sides and the streams to be forded, of which no less than twenty were crossed during the day in a distance of seven miles. For the first mile we passed through fields that had once been cultivated but were now overgrown with shrubs and small trees, among which the tea plant was conspicuous. At the end of this stage we came to the remains of a Le encampment, where the embers of a fire were still smouldering and the broken frame of a grass-covered shed showed where they had slept. They were probably a party from the inner hills, on their way to the Chinese

market with goods. The fire kindled and kept constantly burning was not merely for cooking and warmth, but specially as the best and only sure protection against leeches. Two miles further travel, in which several streams were forded and much sandy soil traversed, brought us to another interesting spot; a large-flat rock of sandstone stretching out into the stream, several feet above the ordinary level of the water. It is one of the chief land marks along this road, and furnishes sleeping accommodations for small bands of Les on their way to market or from village to village. As the narrow path was much obstructed by small trees blown across it in the recent storms, I took the large knife purchased in Nam-fung for defense, and helped to clear the way. While thus equipped and separated from the rest of the party, I met a Le and his wife coming in the opposite direction. The woman, who was most profusely tattooed, had a very pleasing face and the man had a quiet, gentle look. The sight of the knife startled them and caused them to turn aside and quickly disappeared down the bed of a stream, leaving me to regret the hostile appearance I must have presented. On the steep hill side above this valley we saw huts of a people called by some the Shan-miao's (山 苗) and by others the Miao-les (苗 黎) a mountain tribe that keeps aloof from the dwellers of the plain. As the names indicate they are probably the direct descendants of the original Miaos brought from the mountain regions of the mainland, or of the Miaos and Les united, who have become a distinct tribe and now maintain an independent position among the numerous other Le tribes. Accounts of their disposition and habits vary greatly. Some describe them as cruel and vindictive and credit them with the secret of preparing subtle poisons, which stealthily administered in food will carry off their victims quietly, but without fail. Others again say they are peaceable, honest, and industrious, toiling patiently on their high land and causing little trouble to any one. All however agree that they are very shy, and exclusive, living in an isolated way, with, usually, only two or three huts in a place, among the hills, and rarely mingling with the other people. As we passed through this valley we were struck with the evident fertility of the soil and wondered much that the people should neglect it for the steep hill sides where we saw fields of grain on slopes where it would be very difficult for a man to ascend. The valley no doubt is subject to frequent overflows, but a little united effort would restrain the stream within proper bounds and leave the people in possession of the rich, accessible and easily cultivated plain. As may be imagined the vegetation along the valley was most profuse and varied; cat tails in great abundance

covered with flowers like large yellow, purple-centred cups, ferns of great variety and grace and, not the least attractive, vining bamboos, climbing over the larger trees and stretching in graceful masses over the narrow ravines.

Our range of vision was somewhat limited as we followed the course of the streams, but the glimpses of the hills immediately around us, and occasionally, of the mountains further off, seen through breaks in the nearer lines, were most charming. At length we left the plain behind and began the ascent of a wooded hill along a stony pathway, where immense trees rose to a great height, with enormous woody creepers encircling them and ferns growing on the rough, damp surface of the bark. The hill was of sandstone and probably rose a thousand feet above the plain; and from the top we looked through distant vistas of most attractive scenery. The clouds obscured the higher mountains so that we could not be sure of the exact location of the high ranges toward which our journey was tending, and we felt much the need of some one familiar with the country to point out the direction of the places to be visited; however, we enjoyed the beauties near at hand. Behind us lay the fine plain of Ta-mán-t'een, broken in many places by small ridges of wooded hills and cut into numerous attractive valleys, while before us the larger plain of Fan-lun stretched like a broad basin set among the hills. The curling smoke showed the position of some of the villages and the open spaces, which form but a small proportion of the whole extent, indicated the rice fields and pasture lands. The descent of the hill proved much more gradual than the ascent had been and the fields under cultivation were larger and in better positions than those previously passed. The fields were surrounded by picket fences and the fresh young shurbs of which they were composed were taking root in many places, sending out new leaves and shoots showing how the fences might grow into solid living barriers. These fields have but one opening which is kept carefully closed while the crop is ripening, and at each corner is a trap for capturing the wild pigs and other animals that destroy the crops. This trap is like a large cage made in the fence itself, the opening being about six inches above the ground. It is wide at the mouth but converges to a point three or four feet beyond the open work, and especially the lower portion, being of stout bars through which the feet of the animal slip, and the whole is held in its place by strong stakes and bands, which even the most powerful wild boar, deprived of the use of his feet which are thrust through the interstices of the bars, could not break through. When pigs are found in the field, the gate is carefully closely and they are driven into the

corners where they plunge unsuspectingly into the trap and are despatched by men with spears, who wait for them on the outside. Descending the hill by a path that is overshadowed by fine trees we came to a small river which is forded in the usual way, and in a few minutes are in the midst of a small village, the first of three that bear the name of Fan-lun. We are conducted by our sprightly young Le to the best house in the place and are made to feel as we enter that the house and all it contains are ours for the time being, by the laws of hospitality. Built on the same pattern as the one described above it is scarcely half the size and is too limited to accommodate our whole company; but all fear of over crowding is dispelled by the offer of the house adjoining for the use of our bearers. The men of the house were absent and also the mother, leaving an old graud-mother and a little maid of thirteen in charge with a small child to be cared for. The old woman was a wild looking specimen, with uncombed hair, a wrinkled, grimy, blue streaked face, a black mouth reeking with betel-nut juice, tattered clothes that covered but a small portion of her scraggy frame, and a loud rasping voice that was likely to frighten even when she meant to please. The little maid was a charming contrast to the old grandame and was in reality the mistress of the house. She took efficient direction of all matters connected with our lodging and seemed to feel the weight of care resting upon her. She was slight and graceful in form, was neatly dressed in a long clean skirt and an embroidered jacket and was adorned with pink ear rings and three light blue lines across her chin. The little child clung to her skirt while the old woman rushed about sputtering and gesturing, but she took oversight of everything with a serious face that never relaxed into a smile. It was after dark when the family returned, the father, mother and son, a young man of twenty with their burdens of rice freshly cut from some distant field. The child rushed to its mother the instant she entered the door and was received with a quiet show of real affection that was touching to see. The mother was a kind, benevolent looking woman with a gentle, soothing voice. The father took his seat beside the fire while the son assumed direction of the house. This we learned was the usual custom. The young people are in authority and every question of food, lodging or purchase of articles is referred to them. In all our intercourse with this family the father appeared in no way. The daughter received us when we came and the son directed everything after his return, providing food, receiving payment for lodging etc. The supply of rice was small but our host sent out to the neighbors, and borrowed a sufficient quantity to meet all our wants. The rice

they had just brought in was still wet from the rain, and was placed in bamboo trays suspended over the fire, preparatory to being stowed away in ricks. Their harvests are gathered under very difficult circumstances. The fields are often distant, the rain soaks the grain and it all has to be carried into the house and dried over the fire before it can be safely stowed away. The particular kind of rice most widely cultivated is that called "dry rice" which is grown on the uplands without flooding the fields. They also grow a superior quality of maize of which we saw a good supply in almost every house. The ears were large and well-developed, the corn white and of an excellent flavor. From the rafters of the house hung hundreds of fine ears with the husk partly stripped off, the whole thoroughly dried and preserved by the constant heat and smoke from the fire The extensive cultivation of maize by these aboriginal tribes and also by the Ius in the Lien-chow district touches a very interesting question in botany, namely, the source whence this grain was introduced into China. It has generally been accepted as a bo anical fact that America is the native country of the maize or Indian corn, from which it has spread into other lands. The late Mr. Mayers, however, quotes from Chinese authors,* to show that it was well known and cultivated in China within a comparatively short period after the discovery of America, and further that while they knew it to be an exotic, they believed it to have come from central Asia, not even hinting that it might have been introduced by Europeans. These earliest notices of it would seem to prove that it did not come to China from America unless it was brought by the Portuguese sea rovers who ravaged the southern coast of China in the first half of the sixteenth century, which seems unlikely since they were bent on pillage and were not supposed to be interested in propagating a new and curious grain. From whatever source it came it soon gained favor and is now very extensively cultivated by the Chinese, but especially by the aboriginal peoples among whom it seems to be almost as great a favorite as among the American Indians. It forms a main portion of the sustenance of both the aborigines in the north-west corner of Kwangtung and of those in Hainan. The ease with which it can be cultivated in the hilly country they inhabit and the rich return of fruit it yields for the labor expended are probably the reasons for its extensive cultivation.

In the evening, as at the first village, from each of the eight families composing the town, numerous representatives gathered in, not, however, disturbing to any great extent the domestic routine

* See notes and Queries, Vol. I. No. 7, pp. 89, 90.

of the household. The great kettle of rice was boiled until it was quite soft, which with an attendant dish of greens and some salt fish that we had supplied composed the evening meal. The whole family sat down together each faring as the other. The utensils used were Chinese bowls and chop-sticks. This union of the family at meals and in general intercourse was a very pleasant feature in all the villages we visited. The true idea of family life seems to be realized among these so called savages in a higher degree than among their Chinese neighbors. The Chinese, not understanding or perhaps directly misinterpreting this freedom of intercourse, accuse them of a lack of propriety and of immorality. Of the truth or otherwise of the latter charge we had no means of ascertaining, but all our observation went to prove that there was much real affection and sympathy among members of the same family.

Many inquiries for medicine led my friend to prepare some rheumatism plasters, the process being watched with the deepest interest by the people. It was not long before the whole town was afflicted by a sudden and severe attack of rheumatism which soon exhausted my friend's supply. We felt sure that the irritation caused by the application of the plasters was greater in most cases than any they had suffered from actual disease; but they all took a real delight in using the medicine and professed to receive great relief. Interesting as this was to most of them it failed to keep our little maid awake. Her duties as hostess ending when her brother came, she had retired and after supper laid down beside her mother and was soon fast asleep, tired out no doubt by the unusual duties of the day. No further proof of a true affection was needed than the sight of that gentle mother, herself weary with a hard day's toil, the babe in her lap happy in her loving care and the faithful little maid asleep on her shoulder. After these indications of weariness on the part of our host's family we hastened to signify our desire to retire, and submitting to the usual curious, but not annoying inspection of our belongings, prepared to put up our beds. It was a pleasant surprise to find the bamboos for our canvas cots ready without a word from us, and made us feel that we were among a most kind and hospitable people. Immediately over our heads were the usual implements of the chase, bows, arrows, spears and nets, with a formidable row of jaw bones, and a liberal supply of deer feet and sinews which exhaled a rather unsavory odor. While my friend was distributing the rheumatic plasters I strayed over to the other house where a number of the people who had already satisfied their curiosity and departed were gathered around a fire in the middle of the room listening to the faint, but not unmusical jangling of a

guitar which one of the Les was playing. It was a quiet social scene that I came upon, and my coming in no way interrupted the friendly intercouse of the company. I was politely greeted and a block of wood, the only seat used, offered me. How I longed for the gift of tongues to converse with them and know what they were saying; but beyond a few questions and answers laboriously transmitted in a mangled form through our interpreter, no words passed between us. They have a very graceful way of greeting a guest which is done by extending the arms, placing the open hands with the finger tips touching or nearly so and drawing them inward with an inviting motion. They bid farewell in a similarly graceful fashion, extending the open hands, with the palms upward and slightly inclined outward, in a movement as if handing one on his way. In giving a present the gesture of greeting is used signifying their desire to do you a favor, while in receiving a gift the gesture of parting is used in a deprecating way to express their unworthiness to receive it. I often noticed when people from other villages came how particular they were to give them the proper greeting, while among those who were more familiar with each other or met more frequently, the elaborate and graceful form degenerated into a simple quick movement of the hands. The head man of this section, who is called the Tsung-kun (總管) resides in the central and largest village two miles from the one in which we lodged. The heavy rain prevented our going further that day, but being anxious to pay our respects to him we were inquiring for a messenger by whom to send our cards with expression of regret that we had failed to meet him when the chief himself appeared. He was not a man of striking presence, and his Hainanese vocabulary being rather limited, the conversation was not very fluent. We made a cup of tea and asked if he would have milk and sugar; his usual beverage being the native wine, as the rosy hue of his countenance indicated, he was not a connoisseur in tea and said he would drink it as we did. Our friendly relations were then sealed over a mild decoction of Sou-chong and some biscuits which he tasted in a cautious manner, with a present of tobacco added to secure his good will. He wrote his name for us in Chinese 符有, Po-iao as he called it, the slow and halting manner in which he did it showing plainly that this was the utmost limit of his literary attainments. He was kind and civil, and gave us a very pressing invitation to visit him and spend several days in his village. Our plans would not permit us to do this, as we were then preparing to start so that we might reach the village of Loi-bán, before dark. Owing to the rain and some business transactions of the Chinaman whose Le bearer was to

act as our guide we were detained until nearly noon. While waiting we searched the village for signs of worship but could find nothing in any of the houses that we could call an idol, the only thing approaching to it being some wooden charms put up at each of the four corners of the house. These resembled very much the bamboo stakes, covered with peculiarly twisted characters, which the Chinese set up when preparing to build a house. I concluded they were the same, although the opinion was expressed by some that the writing was not Chinese. We took the opportunity to observe more closely the people who gathered in through the morning and noted three distinct styles of dress among the women. The one which resembled that at Ta-mán-t'een was used by the family of our host and most of those in the village. Others were dressed in a still longer skirt that almost touched the ground, their jackets, always of dark material, being also of a slightly different pattern. The third style was very different from these, the short skirt reaching only half way to the knees, while the jacket was made without any opening before or behind, the whole being slipped over the head, and cut out with a deep yoke at the back and front. The men showed two styles of dress, that of the chief, our host, and others being much like the Chinese, while the others discarded trousers, two long flaps of cloth doing duty in their place, with sleeveless jackets, ornamented with a fringe around the bottom to complete their costume. These latter we were told bore the surname Jao (有), while the others rejoiced in the more honorable one of Pó (符). The women weave the cloth for their garments and those of the men, except where they prefer Chinese cloth. We examined a pretty hand loom which the little maid had been using when we arrived. It was of polished hard wood, beautifully carved and the piece of cloth in the process of bring woven was about a foot and a half wide, made of some strong material like heavy grass linen. Over the door as we entered there hung a fine new skirt, woven in various colors, and reserved, perhaps, to form a part of the young lady's trousseau. The women with the abbreviated skirts wore peculiar ear-rings in the shape of keys. In attempting to walk about we found the town one mass of mud, and in a compound beside the house stood some water buffaloes, almost buried in the reeking mass which they seemed to revel in. Fowls were abundant, but none for sale; while the pigs, large and small, far out numbered the people, and dogs, wretched looking half starved curs, went sneaking about the houses. These dogs were the most forlorn looking creatures we saw, left as they were to find food for themselves. During most of the time we were in the house several of them were

constantly under the heels of the people, snapping and snarling in a very vicious manner. One of them attacked our little maid and bit her severely on the heel, and as the wound showed signs of festering she bravely submitted to an operation, the affected part having to be partially cut away and the wound cauterized. This operation was repeated twice before we left, and as we hope, saved her from an ugly and dangerous sore. It seemed too bad that she, the kindest and best of them all should be the victim. The dressing of this wound awakened courage in a young man who was suffering from a large bamboo splinter in his foot, to have the piece of wood extracted and the wound cauterized. I mention these cases to show that we had been misinformed when told that the Les would not touch our medicines or accept any of our remedies for physical relief. Our delay which we were disposed to fret about, was to bring yet another benefit. During the night a large wild boar had been caught in one of the traps referred to above and was brought to one of the adjoining houses to be cut up. We of course came in for a share of this delicacy, the people wishing to present us with some of the choice portions. We insisted on paying for it and enjoyed the rare provisions, the meat proving to be of excellent quality. The long tapering snout and protruding tusks of the animal looked very formidable even as it lay dead under the knife. The whole body was a solid mass of firm meat, his active life having allowed no surplus fat to accumulate. As we were about to leave, the kind house-mother took two or three of the finest ears of maize and roasted them for us in an iron-kettle, adding a little oil to keep them from burning. The popping of this corn in the dingy corner of that small Le house brought back in vivid remembrance the scenes of days long gone where, by the kitchen fire of a dear old home in a far off land, with the wintry wind and snow outside, the blazing fire and popping corn made sport for the laughing boys and girls inside. Filling our pockets with the white and spongy kernels still hot from the pan, we were prepared to keep off the pangs of hunger until the next town was reached. At first taste we detected a peculiar flavor which we found was due to the oil used in preparing it. Upon inquiry we learned that the oil used for this and for all cooking purposes, and as fuel for lamps as well, was that of the castor bean. As we passed out of the village we saw some fine specimens of this plant ten and twelve feet high covered with large clusters of robust fruit. The peculiar taste is rather disagreeable at first but soon ceases to be unpleasant, scarcely even suggesting the formidable article procured at the apothecaries. It was still raining when we left Fan-lun and the

roads were consequently the reverse of clean and hard. Fortunately we had but little climbing of hills to do, else there might have been another mutiny among our bearers, it being impossible to secure fresh men at Fan-lun. The Chinaman who had excited our dislike so strongly at first, had changed his tactics, and made himself as agreeable as possible, offering help in many ways. His head quarters, as agent for Le goods, were in the village of Loi-bán our next stopping place, and among other things he promised to secure additional bearers for us there. We placed ourselves under his guidance or rather that of his Le bearer as we resumed our journey. The road led us some distance to the left of the chief's village, but many of his people, hearing of our approach came out to see the unusual sight. Among them we saw a perfect albino, who when specially noticed tried to hide himself behind a tree; the pink skin, whitish hair and eye brows, and weak eyes were all well marked, and from his shrinking manner I surmised that he was subjected to more or less indignity because of his misfortune. We passed by and through many cultivated fields in some of which the grain was standing half ripe and in others already reaped and stowed in ricks. These structures were high and narrow with grass roofs under which the grain in sheaves was piled up to the height of twelve or fifteen feet, whence it would be taken to be threshed and hulled as the necessities of the family required. Around one extensive field of sweet potatoes was a border of large leaves with a white under surface fastened by little stakes at intervals of a few feet, the white surfaces turned outward presenting a peculiar effect along the whole circumference of the field. It was probably a charm used in hope of securing a plentiful crop in the field. The same thing was seen in several places afterwards. In one field heaps of these white leaves were set up as scare-crows, we supposed. In another field we saw a hoop, fastened at the top of a long pole, with half a dozen bamboo slips inside, and a long rattan line attached, reaching to a place outside the enclosure. By pulling this rattan line the bamboos are brought together with a sharp, clacking sound which effectually drives off the crows and other feathered thieves from the grain. In some places the lines extend a long distance to the village and can be pulled from the door of the house itself. When first hearing this clacking sound one is at a loss to know whence it comes, supposing it to be made by some animal or large bird.

After three miles walk we passed through two small villages both called Fung-ma. We stopped in the further one while our Chinese attendant regaled himself with opium, and we indulged in

the milder refreshment of a cup of chocolate. The people who gathered about us seemed to be much darker in complexion than those hitherto seen. They were short and stout with rather a gloomy cast of countenance. The men were in purely savage costume and the women in skirts and jackets like the ruder portion of the people in Fan-lun. They were tattooed with only a few faint lines, and wore fringed head dresses and tasseled ear-rings. The free use of the betel nut increased their lack of charms. The house in which we stopped was divided into several rooms. Gilt paper and Chinese charms were put up over the door and in several places inside. A good supply of maize hung from the beams of the room, and heaps of bones awaiting transportation to Chinese market covered the floor. Two fine Caryota palms of unusual height were the chief ornament of the town. Soon after leaving this place we met a man with a fine set of antlers from a large deer of the species *cervus rusa*, freshly killed. The horns were carefully wrapped in paper to prevent injury to articles so highly prized in Chinese pharmacy. The man offered them to us for three hundred cash, and was willing to add the skin which he had left at home for one thousand more. Our journey this day led us chiefly along the water courses, through attractive country, fine hills and mountains rising on either side. We had to cross streams knee deep and upwards, about a score of times, the most difficult passage of this kind being over the main stream about five miles from Fan-lun. The stream was somewhat more than a hundred yards wide, the water waist deep, and flowing in a swift current. We crossed on the shoulders of our dumb coolie who was equal in strength to any two of the others and who, with a staff to support him on one side and our tallest bearer to hold him up a little on the other, bore us safely and comfortably across. In the constant wading which traveling in this country necessitates we found strong canvas shoes with openings for the free egress of water to be the most comfortable. After one or two soakings leather becomes useless, but the canvas, if strong, will stand a great deal of such usage without breaking unless, as happened with us, the sharp stones cut it too freely. Ascending from the bed of the small river, we came in a few minutes to the village of Kàp-how, (甲口) the largest and finest yet seen. The houses were built high above the ground and seemed much superior to those already described. The town contains about twenty families, the chief residing in the best and most commodious house. We stopped before his door while he pressed us to remain. The spirit of hospitality shown was surprising. They besought us to give them one day at least, promising to lead us by a nearer

route to Ün-mun (元門) the town we were aiming at some twelve or fifteen miles beyond. The chief, a fine looking elderly man, was very cordial in his entreaties, but we had set out for the other village, Loi-bán under promise of fresh men and felt it best not to change our plan. The houses all had elevated porticoes from which many women dressed in embroidered clothes, with a great profusion of blue lines over the faces and arms gathered to look at us. We felt a real regret in not being able to accept hospitality so freely and heartily offered. As we entered the village our attention was attracted by a notice of a feast written in Chinese on the freshly cut surface of a wooden post and set up in a conspicuous place by the road side. In large characters at the top were the words (當神位求安) "Seek peace at the shrines of the gods," while below in small characters it was announced that from the 27th of the ninth month until the 1st of the tenth the festival would be held in the village adjoining. A general invitation was given to friends and relatives to attend each being instructed to bring three catties of pork, three catties of wine and some money for incense. Had we not been detained so long in Nam-fung, we should have arrived just in time to witness this festival and had an excellent opportunity to observe some of their religious rites; but unfortunately we were several days too late. Near the entrance of this and the preceding village, we saw small altars on which were signs of recent worship.

As we proceeded signs of a larger population and more extensive cultivation of the land were apparent. Several villages were passed from one of which some men came out and urged us to go to their houses, but time would not permit. Two men, however, with guns accompanied us from one of these villages one of whom was very friendly. He was slightly under the induence of wine which did not make him rude, but only voluble. He said he was from Loi-bán and that we were to put up at his house. This being said in the presence of our guide who did not contradict it, we supposed he was telling the truth. As we went along he apologized for the poor accommodations he had to offer us. His supply of bedding was small, he said, so that he could offer us but little more than a mat to sleep on; we assured him that we were amply supplied. After a short interval, he said it was damp and chilly, and we would need changes of clothing, he was, however, ashamed to offer us his poor garments, but had no others. Again we told him that he need not be concerned as we had sufficient clothing with us. His mind was evidently relieved and he seemed anxious to anticipate any other wants we should feel. We followed him at a rapid pace and were much delighted when he led us to a large house built about ten feet

from the ground, and ascended the ladder with a feeling of relief that our wet, disagreeable tramp was over for the day. A little servant maid brought water in a bright, brass basin for us to wash our feet. We removed our water-soaked shoes and entered the neat and pleasant interior where a fire was burning and clean mats were spread over the floor, which was made of split bamboos. It was the most comfortable house we had seen and we were congratulating ourselves on such comfortable quarters when shouts from our party called us out to the portico, only to learn that our host, in his desire to have us share his hospitality, had deceived us as to the name and situation of his village. We were in Kwai-fa and still nearly two miles from Loi-bán. It was not until we were assured that the people in Loi-bán would be expecting us and that the houses there were as good as the one we were in, that we consented to leave so pleasant a house and so genial a host. Apologizing for the trouble we had given him, and inviting him, if possible, to meet us in Loi-bán in the evening, we left. He promised to follow us later on, and, if we were disposed, would take us out pig hunting at night. It seems to be the general custom in this country to hunt the wild pigs at night, but this time, unfortunately, the rain interfered with any plans our friends may have had in that line. The house in Loi-bán was not so neat and attractive as the one we had left, but quite large and comfortable. Subsequent measurement showed it to be eighty feet long, twenty feet wide, fifteen feet high from the floor to the highest point in the roof; the frame oval and raised nearly ten feet from the ground at the front, where a covered portico twenty feet square extended outside the door. The back of the house stood against the hill and the space beneath was given up to domestic fowls and animals, the straw thatch extending to the ground on three sides. The town contains twelve houses, some of them much smaller than the one we occupied; and as we entered the people greeted our Chinese traveling companion in a familiar and friendly manner. He had an associate in the village who had been there for ten years, but had not learned to speak the Le dialect, Hainanese being so generally spoken by all the people as to render a knowledge of the Le unnecessary. In nearly every village we found two or three Chinamen, seldom more. They come as agents for goods and oftentimes acquire great influence over the Les who seem to stand much in awe of them. They control what little business is done, act as money changers, write notices of feasts and records of various kinds, are called "tin-te" 先生 (Hainanese) "Master" by the people and are often very overbearing in their speech and actions toward them. We feel at this place, and more strongly at a subsequent stage of

the journey, that it was to our disadvantage to be connected with these Chinese in any way, as the Les regarded us more or less suspiciously in consequence. They seem without exception to be a bad lot. While much in fear of them, we were glad to see that the Les were not entirely under their control, as was proved on one occasion in our presence when the Chinaman who had brought us hither became very loud and offensive in his talk and our host quietly told him if he did not subside he must leave his house. The effect of these words was immediate and salutary. It was difficult for us to know how to act, fearing on the one hand to give offence to the Chinaman lest he should use his influence with the Les to our injury and fearing on the other hand that the Les might misinterpret any friendliness between us to mean that our designs were the same as the Chinaman. On this occasion the Chinaman was true to his promise to secure us fresh bearers, one of whom was the bright young fellow referred to above who lived in this village and who introduced us to his family, father, wife and little child and showed us the little hut in which they were then living, their former large house having been destroyed by fire a year before; he also did us another good service in getting some money changed for us. We found the money question a very troublesome one. Copper cash are the only coin current, silver being at a great discount, and one has to carry a large supply of these cash, which are fearfully heavy, or pay out silver at the rate of seventy or eighty cents to the dollar unless he is fortunate enough to come upon a Chinaman who will give him a fair exchange of copper cash for his silver. These wandering Chinese are without exception, as far as we observed, heavy opium-smokers, and are gradually introducing the vice among the Les. In the first half of our journey through their country we met with but one Le who had formed the habit of smoking opium, and he could go for days without it. Many of them said they liked it and smoked when the Chinamen were willing to let them have it, but the habit had not yet been formed. In the latter part of our journey however we passed through some villages where intercourse with the Chinese is more frequent and there we saw many who were enslaved by it. The contrast between these and the people in the first district passed was most striking. The latter, who knew little of opium, were strong, healthy, bright and active, while the former were dull, emaciated and altogether wretched and unpromising. The prophylactic benefits of opium in these malarious districts are not so evident as some theorists imagine, observation showing that under the very same climate those who do not use it are robust, healthy and physically models of strength while those who use it are

weak, emaciated and utterly without energy. At present the only safeguard for these people is their poverty, very few being able to indulge in even the outside shells and scrapings or in the opium dross which is chiefly used by the Chinese who go among them. The friendly reception we received, the simplicity and apparent docility of the people have led me to feel that the way is fully open for the introduction of Christianity among them with a fair hope of its being accepted by them, and with the introduction of the Gospel a moral barrier against the spread of opium would be raised, stronger even than the restraints of poverty.

The rain detained us two days in Loi-bán, but did not interfere with the people from the neighboring villages coming to see us in large numbers. Among them was the son of the chief at Kap-how who came on horse-back and our friend from Kwai-fa, a little less talkative, but very friendly, evidently cherishing no ill will because we declined to remain at his house. He brought a handkerchief we had forgotten in our hurried leave-taking and was made happy with a box of matches and some tobacco which we gave him. He was anxious to get some books and finally selected a New Testament promising to send about four pounds of rice in payment. We hardly expected to hear anything more about it, but before we left the rice was sent in full measure. This and many other little incidents showed the people to be honest, at least in their dealings with us. We found it necessary to open all our baggage both to dry our things and rearrange the loads for the bearers and in doing this the things were freely scattered about the portico where scores of Les were coming and going all the day. While studiously avoiding any appearance of watching them, we quietly took note of their actions and it was with great satisfaction that we saw there was not the slightest attempt to pilfer even the smallest article, and so it was everywhere. Our Chinese bearers committed little thefts of food and salt, but the Les, as far as our observation went, were honest as ourselves.

As the people gathered about us we were struck with the fine physique of many of them. Some were small it is true, very small, but most of the men would measure five feet nine and ten inches in height, and were well proportioned, many of them with moustaches and slight beards. Their features were rather square; their noses not so flat as the Chinese and their eyes of a different type. The women were a fair counterpart of the men, several of them being decidedly handsome, notwithstanding the blue streaks over their faces. There were two who belonged to our host's family who were especially noticeable. One was tall and slender with oval face and

perfect features, graceful carriage and somewhat haughty expression. The other was rather short with a dark olive complexion and soft expressive eyes. Each had a small child of which she seemed very fond. Their dress was much like that previously noticed, but with more embroidery and an abundance of small glass beads woven in their skirts that glistened as they moved. All the parts of the body not covered were thickly tattooed, the arms and legs being covered with large blue rings. They wore embroidered turbans and had tassels hanging from their ear-rings and jacket strings. On the back of the jacket was a peculiar strip of cloth with some mystic characters embroidered, which were, perhaps, the scraps of Le ballads which Chinese writers refer to. One woman was in the process of being tattooed and looked very much as if she had been forming an intimate acquaintance with some dusky sister's finger nails. The process is very simple. An incision is made with a sharp knife in the shape of the pattern given and while fresh, the ordinary Chinese ink is introduced which gives it the blue tinge and in a few days it begins to heal. It needed some such powerful incentive as the desire to see the white strangers to bring the lady out, while undergoing this wild self torture. The women all looked happy and contented. They carried water in small jars suspended from poles across their shoulders, going down cheerfully through the mud to the brook where abundance of fresh sweet water is always found. Part of the time they were busy pounding rice, sometimes rising at or before daylight and awakening us with the sound of their wooden pestles, three or four of them some times pounding in one large wooden mortar keeping time in their strokes and tapping the side of the mortar at intervals.

Another thing that struck us was their robust health. In an ordinary Chinese gathering of the same size we would have found many sick and diseased people; but here we could almost say that every one we saw was in perfect health. One man, it is true, came forward and said he had been set upon by the Hakkas who had stolen his cattle, and beaten him so that he had never since been strong; another had been knocked down in a village quarrel and trampled upon, so that some of his joints were always stiff; one woman was brought who had become nearly blind, but these were all that seemed in need of help. Their health was remarkable and was a strong argument in favor of their climate, which, barring a little excessive dampness, seemed to be a good one. Their simple diet, their clear fresh water and their light airy houses have also much to do with their general healthiness. Notwithstanding this they were eager for medicine, the favorite remedy at this place

being some sweet flavored cough medicine. It was astonishing how quickly they developed colds and coughs, after the bottle of this cordial was opened. We did not see many old people, the dampness and mud preventing their coming out we were told. In one of the neighboring houses we heard some one repeating buddhistic prayers with great energy over a sick child. As the people must die we were anxious to know some thing of their burial rites, but were surprised at the entire absence of graves. In all our journey no tomb, nor any sign of a burial place was seen, and all our inquiries failed to elecit any intelligible account of what they do with the dead. Either through our want of understanding or their dislike to speak on the subject, the answers given were most vague and irrelevant. The substance of all we could learn was that they place the body without a coffin in any secluded spot, taking care to replace the earth and cover it over so that it may not be recognized.

In Loi-bán we tried to learn by what names the Les called themselves, and were told the following; at Loi-bán and within a circuit of ten miles of that place, they are called B'lay, at Ün-mun about twelve miles south the name is B'ly; in another district of which I failed to get the name they are called S'lay; at Ta-lan across the ridge toward the Five Finger Mountain, they are called H'ay, while at Pok-sha-tung fifteen miles south-west of Nam-fung the name is Moi. I give these as I heard them without any theory as to their correctness or value. We tried also to find out if the Les among whom we had now been for several days, were of the "shang" or the "shuk" that is the "wild" or the "tame" section, but these terms seemed quite unintelligible to them, and in answer to our question they would begin to enumerate the various tribes, as the Hak-shims, the Tai-shims, the Kon-keuks, the Ha-les, the Miu-les, the Shán-mius, the Pok-sha-tungs, etc.* When told that this was not what we wished, they would give the names according to the Chinese territorial divisions, saying they were the K'ing-shan (瓊山) Les, and that ten miles further after crossing the ridge we would come to the Ting-en (定安) Les, but when asked about their being "shang" or shuk" they would shake their heads and say they did not know. We appealed to the Chinese who lived among them but they simply compromised or rather confused matters by saying they were "pun-shang, pun-shuk" that is "half wild and half tame."

* "These names are represented in Chinese as follows." 黑閃, 太閃, 乾脚, 夏黎, 苗黎, 山苗, 薄沙峒, etc.

The town of Loi-bán is composed of five villages within the circuit of a few miles, the chief one being the old village. (Loi-bán-ló-tsün) about two miles up the valley. They are all under control of the chief in Kap-how, but have a headman or sub-chief living in the main village. High hills rise on either side of the stream along which the town lies, shutting out entirely any distant views of the country. Going up the hill behind the village we could see something of our surroundings and were charmed with the ranges of hills and mountains, some rising to a great height near at hand. Two twin Caryota palms nearly two feet in diameter stand like guardians behind the village. In the grove below flocks of birds of gay plumage kept flying in and out among the tree. They were probably a kind of paroquet which abound in this region, one of the mountains being called "Paroquet Ridge." The people here besides farming their rough mountain clearings raise cattle in considerable numbers and to all appearances seem to be in quite comfortable circumstances, having a sufficiency of food and clothing and good houses to live in. They all, men, women, and often the children, smoke tobacco, the pipe stems being usually of fine polished ebony. Many of the young men had scarlet and embroidered tobacco pouches, the gifts and often the handiwork of their wives or admirers. The favor with which they regarded us was expressed in a strong desire to have us return and establish schools among them. As we were about to leave I tried to obtain some of the women's garments as curiosities, but they demurred saying that their wardrobes were too scarce to allow them to part with anything and finally, when urged, asked such an exorbitant price that I gave it up, neither would they part with any of the bone trophies of which we saw a great variety stuck along the rafters; bones not only of the larger animals such as we saw in the preceding villages, but of hare, water-rats, birds, turtles, etc. There seems to be some charm or superstition about them that forbids their parting with them; it may be a simple pride that leads them to preserve these trophies as evidences of their skill in the chase. We saw some bows made of a dark elastic wood with rattan strings and bamboo arrows, tipped with iron, but game being scarce there was no increase of the store of triumphal bones during our stay.

Well rested and reinforced we continued our way up the narrow valley, an escort from the village accompanying us some distance. We passed through Loi-bán old village which was not so pleasantly situated as the one we had left. At the entrance was an ingenious spring gate, with an elastic piece of wood in the shape of a bow which caused it to swing shut as soon as the presure

of the hand was removed. In this town we found a Chinaman from the neighborhood of Canton and astonished him by addressing him in his native dialect. He was living in a wretched, little damp clay hovel, which, with the usual prejudice of his race, he preferred to the more airy and comfortable houses of the natives. Before him as we entered were spread a number of books transcribed in a neat hand, proving to us that we were in the presence of the one man of letters in the neighborhood. He combined the pursuit of fortune telling with that of keeping various records, and acting scribe-in-general for the people. We passed the residence of the sub-chief who had else visited us at Loi-bán. He was a thin spare man well dressed in a suit of dark blue Chinese clothes, and was so quiet and unobtrusive that it was sometime before we were aware of his position. He wore bracelets of the Ch'an-heung (Aquilaria Agallochum) wood, which is so highly esteemed by the Chinese for its medical properties, the Les also regarding it in a similar way. It is used in many ways, the most common however, being in the form of bracelets to ward off malaria, cholera and other diseases. If one is taken ill he scrapes a little wood from the surface of the bracelet, and, mixing it in a cup of tea drinks it in full faith that it will cure him. This wood is one of the chief articles of trade and is sent as tribute to the emperor. It is very rare and can be found in quantities only among the less accessible mountains of the interior. The Les often accumulate and hide it away as a reserve fund for use in emergencies. I have been told of one family further south who have a piece concealed, whose value they estimate at ten thousand taels. There are other species of hard and fragrant wood found in the hills, some of which we saw lying along the streams in the form of square timbers, about twelve feet long and six inches square waiting for high water to float them down; and as we walked along our guide chipped off a piece from a half burnt tree of a dark red hue and very fragrant. In going up this valley we were hemmed in by high hills, with clouds hanging over their summits and far down their sides. The stream did not add much to our comfort as we had to cross it thirty times this day in a distance of less than six miles. For two miles of the way the path lay in the stream itself and it was hard traveling against the current, the water being scarcely ever less than knee deep, and the rocks both sharp and slippery. In some place were rapids which tumbled the water over the rocks in a picturesque way, and threatened to upset us as we strove to wade across. High precipices covered with thick masses of vines and fringed with trees added much to the romantic beauty of the narrow gorge we were ascend-

ing. The sides of these steep walls of rock, were in places almost covered with Chiritas, (Chirita Chinensis), in bloom. Two small villages, To-ko and Li-chee, were passed just before we reached Ka-la, for our noonday rest. The road, except where it was merged in the stream, was fairly good, but it would have been impossible to carry a sedan chair along it, even the sure footed ponies used on the Island would find it hard to keep their foothold in places. Our Le bearers led us by the nearest routes across fields which we entered over stiles rudely made by notched logs placed on either side of the fences. At Ka-la we met an old Le from a little hamlet high up on the hills, who could read and write a little, and, which was still more rare, could speak a few words of Cantonese, which he had learned from the merchants in Nam-fung and Ling-mun. From him we gained much useful information about the country. On our right behind Ka-la, rose a conspicuous ridge with three prominent peaks towering above the surrounding hills, the central one castellated, and the whole formed of whitish rock, suggesting the name "Pak-shek-ling" "white stone ridge." These peaks are a fine land mark being visible, when the clouds are off, for many miles.

It was a great relief to reach Kwai-fung, the last village at the head of the valley, and find a comfortable house to rest in. This little hamlet perched on a steep hill-side contains but six houses but is rich in hospitality as we proved in our two days sojourn there. It is also called Iu-tau, "Pomelo, village" the Hainanese equivalent for its Le name; a large pomelo tree at the entrance, left standing, though quite dead, was pointed out as proof that the name was not quite a misnomer. Our experience here was in many respects a repetition of what we had gone through at the other towns. Our presence in the country being generally known, many people came from the more or less distant villages on either side to see us. Their reception by our host gave us a fair example of the hospitality practiced by these people among themselves. Our host's ordinary family numbered not more than five or six, but while there we saw at least fifteen seated around his rice kettle at each meal, among them the sub-chief from Loi-bán who had come to see us safely to the verge of his jurisdiction, and the old Le from Ka-la who was anxious to guide us across the hills to Ling-shui. Around the three fire places, which were only square sections in the floor made solid with clay, in place of the usual split bamboos, they sat in large numbers smoking and chatting. Their curiosity never once reached the point of annoyance. They seemed to be of a lighter hue than most of those previously seen, some of the unclad children being almost white. The men nearly all shaved their heads and

wore Chinese clothes, the dress of the women being the same as that seen before with the addition of a small apron over the chest. Very few of them were tattooed and these with only a few light lines. They added however another ornament in the shape of great circlets of beads white and black, strung on wire, one in particular having twenty of varying diameters which must have hung as a great weight on her neck. She was from Pun-tüt a still smaller hamlet which we had passed a few rods away. In place of the ordinary bamboo for our beds, our host brought in some young trees of very aromatic wood, which, when the bark was removed, gave forth a most pleasant oodor, so that we slept on veritable perfumed couches. In the house were six idols, evidently Chinese importations, set up in a box at one end of the room, and in putting up our beds the question was debated as to what relative position to the idols they should occupy. We told them to please themselves in the matter as to us the idols were nothing, so they finally placed the beds cross-wise instead of length-wise as had been first suggested. My friend's reputation as a wonderful healer of the ills of the flesh accompanied him hither if indeed it had not preceded him, and requests for medicine were soon sent in. Rheumatic plasters were given out until the whole company was adorned with them, their heads in some cases presenting a rather grotesque appearance. A patient suffering from tooth ache was relieved by having the refractory molar extracted. This was the signal for trying the new remedy and a number came forward to have their teeth drawn showing a childish curiosity to see what they looked like when they were out. The sub-chief improved the opportunity along with the others, but unfortunately his bit of ivory fell through a crack in the floor and was lost.

As we could see very little of the country from our lodgings the people asked us to go up the hill behind and look around showing nothing of the Chinese suspicion of our designs on their *fung-shui*. They seemed to take a true delight in showing us their country and would have led us anywhere we wished to go. The leeches, sharp grass, and slippery paths soon checked all desire to see what was beyond and made us content with studying the people in their homes. Our host brought out his family records which consisted of a number of bamboo slips with the name, date of birth, year, month, day and hour, written in Chinese, of each member of his family to the number of twelve or fifteen. The register of his mother, wife and daughters was kept in the same way as that of the men. The younger son, or nephew, I am not sure which, a boy of sixteen seemed very bright and promising. My friend conceived a great

liking for him and tried to induced his father to let him accompany us to Hoi-how. The boy would have consented gladly and his father did not directly refuse, but said if my friend would return in a few months he would let him go. In almost every place the people seemed anxious to know when we would return and expressed real pleasure at the prospect of seeing my friend again. The son of our host, who had superintendence of the house, and his brother or cousin were made happy by the present of some books in which we inscribed our names to their increased delight. Our host killed a young pig and insisted on presenting us with the best parts, and in addition to this would not be contented unless we ate his rice, refusing all pecuniary remuneration. We, of course, made full return for all his gifts, every little article we gave being received with unmistakeable signs of appreciation. The empty tins were always in great demand and we took care that those intended for our host were filled with salt or something equally acceptable. The people seemed to have abundance of the necessaries of life, although their rice fields on the sides and tops of steep hills must entail a great amount of hard labor. Several small, but strongly built granaries, on the outskirts of the village afforded safe storage for their surplus grain. They rely upon domestic animals for meat as the supply of game is precarious and this season seemed especially scarce. We heard some francolin as we came along and met a man with a superb silver pheasant, which we bought, but which died of fright before we reached the village.

Sunday was spent in this village, but while the people showed great respect for our exercises of religion we found it difficult to get them to understand their import. This arose in great measure from scanty knowledge of their language. They are free from many of the superstitions, and idolatrous practices of the Chinese. Neither ancestral worship, nor fung-shui, nor a state religion stand in the way of a better system. Their gentleness, docility and apparently impressionable nature would indicate a state of preparation for Christianity. If by kindness and uniform justice their confidence were gained the teaching of the missionary would, no doubt, meet with a favorable reception. There seems to be no outward barrier to immediate and extensive work among them, if the men are found who are willing to undertake it. The wide spread use of the Hainanese adds greatly to the facilities for reaching them, where their native dialects vary to such an extent.

All the streams which we had hitherto crossed are tributary to the river that flows through the Ting-ou district and thence into the bay of Hoi-how; but we had now come to the mountain barrier

that separates these from the streams that flow south. The massive hills that loomed up almost perpendicularly before us compose the "Shui-t'au," "Water-head" Ridge over which we must pass. We made preparation for a hard march. Our host seemed to feel it his duty to see that we were well supplied with men, and when no one else was available, he took one of the loads himself. The old Le referred to above also took the burden of the cook on whose feet the leeches had committed such ravages that he could scarcely walk. With these two Les who knew the way perfectly and the two from Loi-bán who were still with us we felt sure of crossing the ridge in safety. As we left the village we took formal leave of the chief who had drunk a cup of chocolate with us, and crossing the little stream for almost the hundredth and last time, struck a path up the steep and slippery hillside. For nearly a mile the way led through woods with here and there a field enclosed by a picket fence. From these open spaces fine views of the country, widening as we ascended, greeted us. "White Stone" Ridge stood out grandly above the valley, whose depths we knew, but whose heights were only now revealed to us. We saw how the little stream was formed by several mountain brooks which rose high up the slopes, two of them forming fine cascades as they started down the mountain side, the nearer one falling in a broad sheet over a perpendicular wall seventy or eighty feet high, into a deep vine covered ravine. We met with but few signs of life, a woodcock flying across the path, francolin crowing in the copse, and paroquets chattering over head were all that appeared. Emerging from this belt of woodland, we came upon some rice fields with little granaries, five or six feet high, built on the spot. A rest and a smoke in a deserted hut which gave shelter from the driving mist that gradually increased in chilliness as we ascended prepared us for the heavy work which began as we entered the tall grass. The path was very narrow and completely covered over with jungle grass, in some places higher than our heads, and tangled across the road in a most annoying manner, the whole soaked and heavy with moisture. The bearers had to put forth double exertion to press their baskets through the overhanging mass. The sharp grass with blades which cut the hands that pushed it back and the ubiquitous leeches added greatly to the general discomfort. This passage across the ridge was four miles or more in length, the highest point reached being about two thousand feet above the valley and probably three thousand above the sea. All hope of seeing the fine mountains beyond when we reached the top of the ridge was blasted by the driving storms of mist that shut out everything except the bleak sides of the Shui-t'au range near at hand and occasional glimpses of the Put-pet Ridge with its

finely wooded slopes running off at an angle to the south. Difficult as the ascent had been the descent on the other side was even worse, though not so long. The steep pathway covered with a low arch of tangled grass above, and filled with reeking pitfalls below made it not only disagreeable, but really dangerous. At the foot a brook of wonderfully clear water flowed in quiet contrast to the mud we had just waded through, and a short distance beyond it, over some marshy fields stood the small village of Shui-ying, the first in the Le district of Ung-mau-t'ung (紅毛峒) as it is called there. It contains but two houses in one of which we found a place to rest until the bearers all came up, nearly two hours later. Chilled by the dampness and dripping wet we tried to kindle a fire with the green wood at our disposal, but failed. In one end of the house, which was old, dirty, and thatched with leaves of the fan palm, the mother with three or four naked children huddled over a small fire. The master soon returned, but being ignorant of Hainanese and speaking a different dialect from the Les with us, we had some difficulty in communicating. The old Le however understood a little of the language of this district and through him we put our questions. After an hour's rest we continued our way over another ridge a mile and a half further to Ta-han. This road was better, but much obstructed by fallen trees and shrubs. All was wild and dreary looking, except in some of the ravines where fine tree ferns were growing, with wild bananas, and broad leafed alpinias replacing the general waste of jungle grass. The Chinese explain the name "Ta-han," by the characters 打寒, "to strike cold," which, though of very doubtful accuracy, certainly seemed appropriate to us as we entered the place chilled and almost shivering from exposure to the cold mists. The town is on a hill-side overlooking a fertile valley and contains eight or ten houses, the largest and best being that of the head man, to which we were taken, set highest on the hill and built somewhat in Chinese style. Formerly it contained forty houses but a year ago was burned by a band of robbers, new Hakkas and Les combined, who swept the whole valley, burning villages and driving off cattle. Our host showed us the hatchet marks on his door which they tried to break open, and pointed dolefully to the little flocks of goats which were all that were left of large herds, seventy head of large cattle having being driven off at the same time. The people here belong to the section called the Kou-keuk, Les, and speak a dialect so different from that across the ridge that our Le bearers had to converse with them in Hainanese in order to be understood. Our host and several others who are accustomed to go among the Chinese on business, one of them having just returned from Hoi-how, were dressed in Chinese clothes, but most

of the men wore a more primitive dress, if dress it could be called, while the women were clad in the same way as those in the last village most of them not being tattooed at all. Some of them were very large and stout and all wore circlets of beads, bought from the Chinese, in some instance twenty-five around one neck; some large silver ear-rings were also conspicuous. At this place I succeeded in getting some specimens of their clothes although they were loth to part with them. In no other place had we seen so many boys, fine healthy youngsters that promised to equal their elders many of whom were above the ordinary stature. The houses were poor in consequence of the recent disater and were thatched with the fan palm, which grows in abundance half a day's journey from the place. Rattan in considerable quantities is gathered from the wooded hills and taken to the market at Ling-mun, two day's journey out.

Our host was generous in his hospitality bringing in a large supply of rice when we arrived, adding eggs and other articles afterwards and refusing payment for the things. When we were ready to start the next day several men offered to carry our baggage gratuitously to the next village and two of them voluntarily acted as guides over the mountain road. The way led through one of the most charming bits of scenery one can imagine, following the course of the mountain brook which became a rushing torrent in places, making us thankful for the help of our guides in selecting the shallower and less rapid places. It was a broad and finely shaded road in places, a rich and varied forest growth lining it on either side, large trees covered to their tops with vines and ferns, and quantities of delicate ferns (lycopodium caudatum) forming a rich green carpet over the rough banks. Our guides were full of the raid made last year and showed us where they had barricaded this road, and after firing upon their assailants fled by another steep and intricate path known only to themselves thus saving their lives, but leaving their houses to be pillaged. The stream bursts through a narrow rock-bound gorge, along which it is impossible to travel, before it falls in a steep descent into the valley beyond. We ascended through several miles of cool woods that cover the shoulder of the hill to the left. The farther side of the hill is bare and frightfully steep. As we emerged from the trees we reached the best point from which to view the great Five Finger Mountain, but alas! the mist was too thick to give us even the faintest inkling of its outline, so we had to be content with the half-understood description of the Les who pointed out the situation of the five peaks that compose it and to take their word for it that the middle and highest peak was struck by lightning not long ago and so shattered as to destroy its striking outline. The massive sides, to a height of about three thousand

feet were plainly seen, covered with trees. Looking at it from the south-west the direction of our route to Ling-Shui was pointed out a little to the left of the great hill, through a wide pass or rather rough elevated plain, showing us that as much hard climbing as we had done would be required. The turbulent stream to our right joins a river a short distance below which flows out to the sea in the Kom-yan (感恩) district; and several miles beyond, flowing also from the great hill is another stream said to flow down to Ngai-chow, (崖州). It was with no little satisfaction that we looked through this extensive view of the land yet before us, being assured that three days more would bring us to the head waters of the Ling-shui stream at the town of Pó-teng. From this point we looked into the heart of the Le country, a country of rich valleys and fertile plains, high mountains and romantic scenery, well adapted to grazing and capable of supporting many times the population of the scattered villages. The descent of this hill was very trying, the path leading down the sheer steep in places. We reached the foot without any mishap, which is more than our bearers could say, and passing through another belt of woodland, where noisy paroquets chattered above us and a monkey fled in dismay along the branches of a large oak tree, we came to the town of Nga-han on the banks of the larger stream. Our old Le bearer, who was the one habitual opium smoker we met on the other side of the ridge, took us to the house of a Chinaman, for our greater comfort he said, but to facilitate his getting a little opium for himself we believed. Our coming to this house was the beginning of disaster. It was our intention to stop for a short rest only, and then push on to the chief village three miles beyond, whence we purposed to go by easy stages to the Ling-shui side. Our first employment as we sat down was to get rid of the leeches which were more abundant this day than ever. From my feet and legs I picked off nearly forty of all sizes, the Chinaman's Le wife bringing hot coals to destroy them and exclaiming at the great number. As we prepared to start, the Chinaman, who was exceedingly polite, came with a written request for us to remain with him until the next day. As we insisted on going he told us the stream was impassible, being at least eight feet deep at the crossing, but the water would subside in the night, and took us down to the bank to prove that he was not deceiving us. Our detention seemed inevitable so we prepared to make the best of it in examining the town. Before us in the centre of the town stood a fine tamarind tree. The houses were built along a kind of street, with a dozen or more granaries on the out-skirts; a second village stood a few rods away, the two combined having about forty houses. Our host was evidently a man of influence not

only in the village, but in the whole district. He had been there twenty years, had a Le wife and several children, but did not seem to have instructed them very deeply in the rules of propriety, his wife going about most of the time without a jacket, showing a lack of modesty we had not seen in any of the villages passed. His house was the largest in the town, but being built in Chinese style with mud walls and earthen floor was not so comfortable as the usual Le structures. We also missed the ready provision of bamboo for our beds, having to select for ourselves from a collection of long crooked poles that proved very unsatisfactory. Wild pig and venison were brought us. The former was too high for our taste, but the latter proved to be excellent. During the evening it was evident that our Chinese bearers were on the verge of mutiny being frightened by the stories of robbers infesting the way over the great hill which our host and other Chinamen living in the village had told them. To make matters worse a quarrel broke out between our Le bearers and the Chinese on account of the food. We tried to treat matters lightly, but feared some serious trouble was brewing, especially when our host united with the others in urging us to give up the plan of crossing the hills and take the nearest way out to Ling-mun. We feared our host was working against us in an underhanded way which suspicion was fully confirmed afterwards. When we started the next morning they led us up the stream to a shallow ford, where the water was only waist deep, which could have been crossed as easily the day before. We waded this large stream four times and passed three villages before reaching the residence of the chief. His town had suffered severely from the robbers no good house being left. There were several brick and and stone structures, very damp and musty, built after the Chinese pattern, the people probably being led to adopt such form and material in hope of being more secure, sacrificing health and comfort to gain a very doubtful advantage. Our worst fears were realized as the chief informed us that no men were to be had in his village and that he could do nothing to help us forward. Our Le bearers were only engaged to this point and, with the exception of the old man, were not willing to go further while our Chinese were in a mutinous frame of mind, and even if they had been willing, were not sufficient to take us through. It took but a few moments to see that our case was hopeless and there was nothing for us to do but yield to the inevitable. There being no accommodation in the chief's village, we retraced our steps, recrossing the broad stream three times, and put up for the night at a small village we had passed in the morning, resisting all efforts of the Chinaman to take us back to his house.

HOW SHALL WE BEST MEET THE DIFFICULTIES WHICH ARISE IN OUR WORK FROM THE SELF-SEEKING WHICH CHARACTERIZES THE CHINESE PEOPLE?

By A Missionary.

THE difficulties arising from the self-seeking disposition of the Chinese are often met with and are often spoken of. They are met with in those who are making application to be received into the church; and also in many after they have been received. From this source has arisen a scandal in regard to missionary converts and it has given rise to the designation of some of them as "rice Christians"—meaning that such persons have become members of the mission churches and continue to be members that thereby they may obtain their rice. It thus becomes necessary and important for the probity of the churches and the good name of our cause that this whole subject be carefully considered and the principles which should guide us in dealing with it should be fully presented.

The first thing that meets us in considering this subject is that it is not one of recent origin. It goes back to the very commencement of the Gospel dispensation, as will appear from the following familiar passage of holy writ; "One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks he distributed to the disciples and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world." John vi. 8 to 14. "Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." Verse 26. This is in other words the very same statement which is made in regard to many that attend upon Gospel ordinances, that they do so for the temporal advantages which they expect to receive. The very words are the same, because "for the loaves,"

has the same meaning among the peoples who eat wheat as "for their rice," has among the peoples of South-east Asia where rice is the great staple of food. Jesus, who "needed not that any should testify of man; for he knew what was in man," thus early made known what was one of the difficulties in connection with the making known of the Gospel arising out of the selfishness of the human heart. He knew that there would be temporal blessings and advantages connected with the making known of the Gospel, and that these would give occasion to the manifestation of the selfishness of the heart. And we may accept it as a fact that so long as there is the same weakness, imperfection and sin among mankind this manifestation of selfishness will be seen. We cannot prevent it. The matter for us to consider is how shall we deal with it?

I remark in the first place that we are not to cease to manifest the benevolence and kindness which the Gospel teaches though the doing so may lead to the display of selfishness. It is the very essence of the Gospel to manifest kindness, to do good to all men, to do good to their bodies as well to their souls. This was the spirit of our Saviour, when he was on earth; he went about doing good, healing the sick, opening the eyes of the blind, causing the lame to walk, cleansing the lepers and raising the dead. In consequence of this it is said that "great multitudes followed him, because they saw his miracles which he did on them that were diseased." See Mark VI. 34 to 37. Also VIII. 1–4. "In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat: And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far. And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?" In these instances the disciples at first understood that they were to give this relief even at great pecuniary expense. As the gift of miracles is not continued to his people they are to carry out such manifestations of kindness and benevolence as their means will enable them to do. The apostolic injunction is "Do good to all men as ye have opportunity; especially to them who are of the household of faith." The example and precepts of our Lord render it imperative upon his disciples to do good to men.

But what are we to do when we see the selfishness of men in seeking merely the temporal good? Are we to discard them for their selfishness? Let us see what our blessed Lord did to them. In the immediate context, after our Saviour had rebuked them for

merely coming for the loaves, he said to them "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the son of man shall give unto you; for him hath God, the Father, sealed. Then said they unto him, what shall we do that we may work the works of God?" John VI. 27, 28. This example of our Lord teaches us that we may rebuke such conduct. That we should show to them that we are aware of it and teach them what they ought to seek; that they are to seek the richer blessings of salvation and eternal life. That these temporal mercies which are dispensed to them are merely the things which God in his goodness uses to lead them to seek the other and greater blessings of his grace. We may use every art of persuasion to urge them to seek the greater good. But if such exhortations are not heeded what are we to do? Are we still to continue to bestow such temporal good or should we not rather discontinue it? This latter course is one which naturally suggests itself. But our duty is to seek unto the word and to the testimony for direction, and here we have suggested to us the passage in Matt. VII. 6. "Give not that which is holy to dogs, neither cast ye your pearls before swine." But a study of the passage does not justify us in applying it to such things as we are considering. It appears, rather to refer to presenting the spiritual blessings of salvation to the contumelious and the scoffers. We have very explicit instructions in another part of that wonderful discourse of our Lord, the sermon on the mount;—"Give to him that asketh thee, and from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 42 to 48. Some parts of these words claim especial attention—"do good to them that hate you, and pray for them which despitefully use you." It would appear that those who do not improve the good that is done for them have not done as much to forfeit their right to have good done to them, as those who hate us. The reason given for such conduct is "that ye may be the children of your Father which is in heaven."

Let us consider wherein we are to be like him "for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." "Be ye therefore perfect, even as your Father which is in heaven is perfect." Does not this passage very forcibly show us that we are to continue to do good to our fellow men irrespective of the manner in which they improve the good done to them even as God our Father does, following it always with proper instruction and efforts to lead them to seek the higher good?

This appears to be the construction put upon the teachings of our Saviour by the great body of Christian workers at home in their efforts to reach those who have grown up without the influence of the Gospel in our large cities, if we may judge of their opinions from the advantages which are offered to those who come into Sabbath schools opened for their instruction or to the breakfasts that are provided for those who come to Sabbath morning services, and other temporal advantages held out to those who will come under good influences intended for their moral improvement and conversion. It appears to be considered all right and proper at home to do good to their bodies, to help them temporally with a view to their spiritual benefit. It is not considered a reason for giving up such conferring of good because many come for the food or clothes which are provided for them. That many will come for these things is taken for granted, but it is considered a most blessed result if even a few are led by such kindnesses to seek the greater good in the salvation of their souls.

Again the whole style of Scripture language in the invitations and promises awakens the idea of blessings, of good to be obtained. It is styled the Gospel or good news, or in Chinese, the word about blessings. The sermon on the mount speaks of the eight happinesses. The most characteristic and majestic words of our Lord to the sorrowful and distressed world are, "come unto me all ye that labor and are heavy laden and I will give you rest." Matt. xi. 28, and the Old Testament language is equally suggestion as "Ho every one that thirsteth come ye to the waters, and he that hath no money; come ye, buy and eat, yea come buy wine and milk without money and without price." Isaiah lv. 1. The words in which our Lord taught us to pray, "Give us this day our daily bread" Matt. vi. 11, strengthen the impression made by the boundless abundance of our Lord's benefactions while here on earth, and the whole phraseoleogy of Scripture implies that the Gospel of Jesus Christ brings temporal as well as spiritual blessings. And unless we in the main act so as to meet the expectations thus justly excited we will give the impression that our Gospel is an empty

name. Hence free Christian schools for the instruction of the young; free Gospel Halls for preaching the blessed Gospel of our Lord to all who will come to hear; free hospitals sustained by Christian charity for the healing of all the bodily ills that flesh is heir to; the free distribution of books to all who will accept of them; the doing of temporal good to all men as we have opportunity and in every way in our power are so many proper ways of exhibiting that "good will to man" which it is the glory of the Gospel of Christ everywhere to inculcate and make known.

From these considerations of what the Gospel teaches in regard to manifesting "good will" to those who are without, all will come to the conclusion that so far from having exceeded the Gospel requirements in this respect, in many things we have come short of our duty. We need in this respect to have more of "the same mind in us which was also in Christ Jesus" "who went about doing good"; who never refused or disregarded the cry of the needy, the suffering or the sorrowing. When they came upon him in crowds at the times when he sought rest and retirement from the exhausting demands upon his strength, he welcomed them "And healed them all." Let us hear the words of the exhortation, "Be not weary in well doing," and give ourselves for yet more arduous labors having this assurance, that by so doing we glorify our Lord and Saviour irrespective of the results of such labors.

An incident which is related by Rev. Dr. Edkins in his work "Religion in China" is worthy of thoughtful consideration by all who would seek to win souls to the Saviour. We must consider what are the yearning wants of the people in order that we may make known to them the provision which is made for them in the Gospel. Man has a body, as well as a soul; and the wants of body, both in health and sickness, are those which are ever most present to mankind of every class, and they must be considered by us if we would draw men's hearts to Christ. The incident is as follows; "It was a cold morning in January when a missionary walked to a temple near the West Gate of Shanghai. There is a medical divinity much honoured who resides in this temple, to heal, as his worshippers think, the ailments of those who pray to him. The Taouist priest in charge addressed the foreign visitor with a somewhat unexpected exhortation. "You come to our country giving us good advice. Now let me address a little to you. Your religion does not meet the requirements of the people. When they worship, they wish to know whether they can grow rich, and recover from disease: but, in case of believing in Jesus, there are no benefits of this kind to be looked for." 2nd edition p. 61. On the supposition that

the priest had heard much preaching of the Gospel, he had not comprehended the full scope of the blessings of the Gospel, for "godliness is profitable for all things, having the promise of the life that now is as well as of that which is to come." I Tim. IV. 8. Or else when he heard preaching it was not preached in all its fulness of blessing temporal and spiritual. It is worth a careful inquiry whether in preaching we missionaries do not ordinarily confine ourselves too much to making known the spiritual blessings which it offers to our fellow men. It is worth a careful study in connection with this subject why our blessed Lord during the period of his short ministry spent so much of his time and strength in relieving the bodily ailments of the multitudes by whom he was surrounded. Not only so, but when he commissioned and sent forth his twelve disciples, "he gave them power over unclean spirits, to cast them out, and to heal all manner of diseases." These twelve Jesus sent forth and commanded them, saying, "go rather to the lost sheep of the house of Israel and as ye go, preach, saying, The kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." Matt. x. 1, 6, 7 and 8vs. It was not without a wise purpose that our gracious Lord during his short ministry healed the sick, and that he gave this power of healing to his disciples and commanded them to "heal the sick." He would thereby teach his disciples that he has care for the body as well as for the soul and thus his salvation includes that which is "needful for the body as well as for the soul." We therefore contend that the Taouist Priest did not fully comprehend the scope of the gospel when he said "but, in believing in Jesus, there are no benefits of this kind to be looked for."

In my opinion the remark of our Lond in his sermon on the mount, "After all these things do the gentiles seek" is often misunderstood. It is frequently understood to imply that as the *gentiles* thus sought food and raiment it was *wrong* to seek after these things. Whereas what was *wrong* in the gentiles, and in all others who do as they did, was that they sought these provisions for the body exclusively and to the neglect of more important needs of the soul.—That this is the meaning of our Lord in this passage is clear from the immediate injunction to his disciples, "But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." Matt. VI. 33. It being enjoined that the one kind were to be sought implies that the other were to be sought secondarily. Any other interpretation of the passage is inconsistent with the whole tenor of the teaching of the sacred

Scriptures on the matter. So long as men are in the body it is necessary and proper to seek, in dependence upon God's providence, to provide for the wants of the body. In that form of prayer which our Lord taught his disciples, and which is intended for daily use we are taught to say, "give us this day our daily bread." It is the teaching of Holy writ as well as the dictate of reason, that the things which we pray for, we are *to seek for* in the use of the appropriate and appointed means. Therefore we are to teach this people that they may pray to our God and Saviour for the temporal blessings of life, health and the daily necessaries of life, to be preserved from sickness and distress and to be healed of all manner of diseases and it is our privilege and duty as ministers of Christ to do all we can to help them in the use of the appropriate means for securing these blessings and to instruct them how to retain them when in their possession. The promises of the Bible warrant us to seek and expect greater blessings for this life and the life to come from our God and Saviour than the world can bestow. He will not mar the hopes of those who seek unto him in faith. He hath said, "they that seek the Lord shall not want any good thing." Psalms xxxiv. 10. and our blessed Lord encourages the faith of his people by words that come home to every heart. "If a son shall ask bread of any of you that is a father, will he give him a stone?" Or if he ask a fish, will he for a fish give him a serpent? Or if shall ask an egg, will he offer him a scorpion? If ye therefore being evil know how to give good things to your children, how much more will your Heavenly Father give the Holy spirit to them that ask him"? Luke xi. 11–13. It is perfectly truet hat the great point of this passage is the promise of the Holy Spirit to them who ask. But it is also true that the greater includes the less and temporal blessings are included in the promise of the greatest of all spiritual blessings. As God in his word has taught us to pray for the temporal blessings of food and raiment it is not supposible that he our Heavenly Father would do that which he says no earthly parent would.

If the Gospel does not give to those who receive it better healing, better education, better temporal comforts as well as better companionship and sympathy, greater comfort and support under the trials and sorrows of life, as well as better hopes of the life to come, it does not fulfil the gracious promises which it gives when it says to all "who labor and are heavy laden" come to Jesus and he will give you rest. We need to seek for our converts a realization of the presence and power of Jesus to hear and to bless them, that they may find a comfort in believing in him that the world can not give, nor take away. My heart has often been greatly moved

as I have heard humble disciples of the Saviour telling how in their poverty, in their sicknesses, in their pains and distresses they have prayed to Jesus feeling they had no other help and they received the answer to their prayers, in the healing of their sicknesses, providing for their wants, and comforting their hearts. His promise to his people is "all things whatsoever ye ask in prayer believing, ye shall receive." We are too much accustomed to expect the answer to our prayers through means. I have often been surprised at the answers received by some of his children through his own power and grace. In the teachings of our blessed Lord in Matt. vi. 19–35, our Saviour inculcates this humble and prayerful trust in God for the supply of our temporal needs. These teachings do not imply that these blessings are to be received without the use of means, but in the use of the proper means, but with out being over anxious and fearful.

God in his providence has made full and ample provision for the wants of all his creatures in the wonderfull store-house of nature, in granting us the multitudinous productions of the earth for our use, in granting rain and fruitful seasons from heaven, and it is our duty to seek these things for the supply of our bodily wants while praying daily that out of his abundant fullness he would "give us this day our daily bread." He has made a yet more costly provision for the needs of our souls in that he has given his own son to die for our redemption, and thus opened up a new door of approach to the mercy seat where we may obtain grace and mercy to help us in every time of need of the body as well as the soul. His injunction, which is in full accord with the state of the case, is given to "seek first the kingdom of God and his righteousness and all these things shall be added to you."

I come now to the consideration of the second part of the subject;—How shall we deal with this spirit of self-seeking in the members of our churches? This part of the subject involves the consideration of these several points;—What are the respective relations of the missionaries and the members of the churches to each other? What are the privileges that belong to the Christian converts? And what are the teachings of the word of God in regard thereto?

The mutual relation which subsists between the Christian converts and the missionaries are the most intimate that exist among men. We are in common the members of the body of Christ. "Now ye are the body of Christ." I Cor. xii. 27. "For we are members of his body of his, flesh, of his bones." Eph. v. 30. "So we being many, are one body in Christ, and every one mem-

bers one of another." Rom. XII. 5. This is one view of our mutual relationship as fellow Christians. But we sustain a higher and more important relationship to the members of the churches in that we bear office in the church of Christ. We are Pastors and Teachers to the flock of God, and as we sustain this relationship to the flock we are called upon to perform the duties which grow out of this official relationship. The Word of God gives us many explicit directions in regard to the duties which grow out of this intimate relationship. In I Cor., we are taught that as in the natural body if one member suffers all the members suffer with it so in the body of Christ, and so the members of this mystical body should "have the same care one for another" as do the members of our natural body. On this passage I am glad to quote the remark of Prof. Charles Hodge on I Cor. XII. 27. He says "what has been said of the body, of its unity, of the diversity of its members, of their mutual dependence; of the greater importance of the weaker than of the stronger members, of the community of feeling and interest which pervades the whole, is all true in its application to the church. The body of Christ is really one, pervaded by one and the same spirit; it consists of many members of different gifts and functions, each according to the will of the Spirit; these members are mutually dependent; the humble and obscure are more necessary to the being and welfare of the church than those distinguished by attractive gifts; and the law of sympathy pervades the whole, so that if one Christian suffers all his fellow Christians suffer with him, and if one believer is honored all believers rejoice with him. It is to be observed that Paul is not speaking of what ought to be, but what is. He does not say that it is the duty of one member of the human body to care for another member, but that it does thus care. Such is the law of our nature. The want of this sympathy of any part with all the rest, would prove that other an excrescence which did not partake of the common life. The same is true with regard to the body of Christ. It is not merely the duty of one Christian to have sympathy with another, to suffer when he suffers and to rejoice when he is honored, but such is the nature of their mutual relation *that it must* be so. The want of this sympathy with our fellow Christians, is proof that we do not belong to the body of Christ." I Cor. XII. 27, Hodge on Cor.

The writer of the Epistle to the Hebrews in chapter XIII. 3, exhorts us thus; "Remember them that are in bonds as bound with them; and them which suffer adversity, as being yourselves also in the body." Our Lord in Matt. XXV. 34 to 36, teaches us how this care was manifested. "Then shall the King say unto

them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And when his people in their humility asked when they had done these things to him he answered them thus, "verily I say unto you inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Matt. xxv. 40.

The Scriptures, in some degree, inform us how these duties were fulfilled in the apostolic times. When Peter was cast into prison by Herod it is recorded "that prayer was made, without ceasing, of the church unto God for him." Acts xii. 5. In chapter vi. 1, it is stated that "there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration." From this statement it would appear that some provision was made for the relief of poor widows. In Acts chapter ix. 39, it is narrated that when Peter come to Sydon on the death of a disciple, "all the widows stood beside him weeping and shewing the coats and garments which Dorcas made while she was with them." Paul tells us in II Cor. xii. 28, 29, what were some of the cares he had thus;—"Beside those things that are without, that which cometh upon me daily, the care of all the churches." Who is weak and I am not weak, who is offended and I burn not?"

But the particular inquiry is how shall we in our character of Pastors carry out these duties among the members of our churches here? In order to discuss this point it is important that we should have present to our minds the character of the greater part of our members. It is well known to all that they are nearly all poor, some of them very poor. For it is the same now as it was in the days of our Lord when he was on earth, "to the poor the Gospel is preached." And many of them are widows. But in addition to their poverty, some of these members have lost the situations in which they were able to earn their living before their conversion because they have become Christians. The usual opportunities of getting employment are closed to many because they will not work on the Sabbath. Some of them are prevented from engaging in trade because, unless they will keep their shops open on Sabbath they can not get patronage. It will readily be understood by all persons that in a country where, by reason of the density of the population, it is a hard struggle for laborers to earn their rice it will be a great difficulty for those who suffer such disadvantages as the Christians do in this heathen land, to get work so as to get bread

But others suffer yet greater wrongs. Some are cast off by their family. They have their property and their crops destroyed by their heathen neighbors. Some are accused before the magistrates and are put to the expense of litigation. Some are deprived of their houses and their fields and some are unjustly cast into prison. Some are beaten and driven away from their homes and native villages. In all these cases I think we are most clearly bound by the law of love and Christian brotherhood to help them in every way we possibly can. We should help them with our prayers as a matter of course; but also with the proper effort to afford the relief to each several case as it may call for help. It is our duty to help every one who loses his situation for the Gospel to get other employment; to give alms to the poor, and the destitute; to seek to heal the sick and those who have been injured; to visit those who are in prison and to use all lawful means to procure their release; to seek to have justice done to those who have been wrongfully deprived of their property. But then the doing of this involves going to our Consuls. Very well. It is not pleasant to go to the Consul, but when it becomes our duty to do so we may not shrink from the performance of any duty because it is unpleasant. God in his good providence has thrown a certain degree of governmental protection over his people in this land. Paul teaches that we are to pray, "For Kings and for all that are in authority; that we may lead a quiet and peacable life in all godliness and honesty." Rulers are for the protection of the law-keeping and the punishing of evil doers. In the cases which by the laws of the country may come before the magistrates for his interposition to protect from wrong, it is as much a duty to make such application as it is to seek to God for his assistance. For rulers are the means which he has appointed to afford protection from violence and wrong. When cases do not admit of such application we must tell the party of the state of the case and do whatever we properly can do, to render him assistance and support, even as we would wish it to be done to and for us, were we in the same condition, for here the golden rule of our Saviour will apply, and we should do to them as we would wish others to do to us in similar circumstance. Anything short of this would be a dereliction of duty. For we are to remember that they are not only our brethren, but that our Lord counts them as *his* brethren, and that what is done for them is done to him, and what is not done for them is not done to him.

In my experience very few applications have been made for assistance for any other causes than for such as those above stated. None have been made for situations with high salary, or for

promotion or for worldly schemes. The applications have been for absolute and pressing wants and needs and for distressing sorrows. I have had only one case where the rule as given by St. Paul would need to apply, "If any one would not work neither should he eat." All are willing to work if they can only get something to do. It is true that in many cases they are not capable of doing much. But they are willing to do what they can, and their inability comes in some cases, from old age; in some cases it is their incapability of competing with younger and more skillful laborers in this land where laborers are so abundant.

I recognize the applicability of St. Paul's rule when any are unwilling to exert themselves for their own support. They deserve to feel the pinchings of hunger that it may act as a healthful stimulus to excite them to put forth their efforts to earn their food. But in their efforts to get employment, in their discouragements and difficulties they are entitled to our sympathy and efforts to assist them as truly as if they were in bonds. And we need to heed the exhortation amidst all the perplexities and annoyances of such efforts, "Be not weary in well doing."

But while many will assent, in the main, to these principles the question returns, What shall we do with the scandal? How shall we rid our churches and our work of the reproach of having "rice Christians" connected with us? I do not see that we are called to make any special effort to get rid of it. Nor do I see that any efforts, so long as human nature is what it now is, would be successful. But we, I think, may very properly make this scandal the occasion of making more fully known to all who care to know it, what is the character of our converts, the trials and afflictions which they are called to endure for the profession of the Gospel among their heathen country men, and the evidences which many of them give of the sincerity of their profession, while we at the same time admit that there are those in the Church who have come into it in the hope of some temporal good.

On this point I do not think the teachings of our Lord warrant us to expect anything else but that the church here on earth will be a mixed society. It will be composed of the good and the bad, the true and the false. In his parables to illustrate the effect of preaching the Gospel our Lord has taught us so to expect its results. When he refers to fishing to set them forth the net as cast into the sea gathers "both good and bad." Whilst the good seed of the kingdom is sown, the enemy sows tares and the plants of the two different kinds of seed come up together. The Lord teaches us that they are both to be left to grow together. He claims

it as his prerogative to separate the tares from the wheat. And in regard to persons being influenced to come into some connection with the Gospel from the desire to seek temporal good our blessed Lord did not express surprise at nor express such a severe reproof of such conduct as some would do. He accepts of the fact as a matter of course, as that which may be expected to happen, and exhorts them to "Labor not for the meat wh ich perisheth but for that meat which endureth unto eternal life." Our Saviour understood mankind in its two characters as composed of body and soul. His teachings are adapted to man in his whole nature. He is not considered and referred to as having only a soul, or only a body but as having both soul and body and that the wants of both are to be provided for. The teachings of our Saviour show that the great error of men is that they seek to provide only for the wants and needs of the body while forgetting the needs of the soul. Our Lord does not go to the other extreme and require men to seek only for the needs of the soul to the neglect of the body. But with the true wisdom he makes known to men the superior importance of the soul as compared with the body and therefore having set forth the error of mankind in seeking chiefly the supply of the needs of the body he says, "But rather seek ye the kingdom of God, and all these things shall be added unto you." Luke xii. 31. This exhortation of our Lord does not imply that men, when they seek the blessings of salvation as the one thing needful, are no longer to seek for the things "necessary for the body." Neither does it imply that the things for the body were to be supplied miraculously. I suppose the meaning of the Saviour in these words is this. The blessings of the Gospel, here referred to as "the kingdom of God" are much more important then the temporal blessings of this life, necessary as *they* may be for the body. But men are to seek *first* and *chiefly* for the kingdom of God and then they are also subordinately and in the proper way, to seek for the necessaries of this life, and that when following the teachings of heavenly wisdom they seek after the things for the soul and the body, according to their relative importance, God in his good and wise providence would add the temporal blessings to the spiritual. We feel it to be a privilege to help all true inquirers to obtain the spiritual blessings. We rejoice to impart instruction to them, to guide them in the straight and narrow way which leads to life eternal, and I suppose that in its proper time and place it is equally our duty and privilege to render assistance to them in regard to obtaining the supplies for the body, that the promise of God in this respect may be fulfilled to them; for as I understand it

these things are to be added to them by the use of the appropriate means on their part to obtain them and not by miracle. So long as God in his providence "maketh his sun to rise on the evil and the good, and sendeth rain on the just and the unjust" so long will there be those who will seek unto God for his temporal mercies without reference to the richer blessings of his grace and salvation: and so long as temporal blessings are received in connection with the Gospel so long will there be persons who will seek for the temporal blessings of salvation. I do not see that the one is any more a scandal to the Gospel than the other is a scandal to the providence of God. It is not implied that it is the purpose of the Gospel in giving temporal good also to mislead men to seek only the temporal good any more than it is the purpose of God in giving the sun and the rain to all men to encourage the evil and the unjust in their evil ways. While we follow the teachings of the Bible and seek "to do good to all men," and teach men "they are rather to seek first the kingdom of God" instead of only seeking what they are to eat and wherewithal they are to be clothed we may leave the results to God who judgeth righteously.

This view of the teaching of the sacred Scriptures does not in the least conflict with the teaching the Apostle Paul that all the members of the church must give "as the Lord hath prospered them." The rule of Christ's kingdom is the direct opposite of that of the world. The wish and desire of the world is *to receive*, but the teaching of our Lord is that "it is more blessed *to give* than to receive." As soon as any are received into the church they are supposed to have "the same mind in them which was in Christ Jesus," and that they are "new creatures in Christ Jesus," and hence have a new disposition of heart and mind and so act upon the teaching of our Lord, "it is more blessed to give than to receive." They thus cheerfully fall in with the Apostolic direction which requireth that "every one upon the first day of the week lay by him in store as God hath prospered him." Wherein any come short in complying with this injunction they come short in the performance of a Christian duty. But this teaching cannot apply to those who are in poverty and want, who are wronged and persecuted for righteousness sake, and have not sufficient for food and raiment. It applies to those whom God "hath prospered" in giving them of the fruits of their labors or of their fields. When the law of Christian love pervades all hearts in the church and every one seeks to do to others as he would that others should do to him, and the world shall say as of old, "See how these Christians love one another," then will "the Church rise and shine," and "the glory of the Lord fill the whole earth."

TRACES OF INTERNATIONAL LAW IN ANCIENT CHINA.*

By Rev. W. A. P. Martin, D.D., LL.D.

THE recent treaties by which China has been brought into closer relations with the nations of the West, and especially the establishment of intercourse by means of permanent embassies, have led Chinese statesmen to turn their attention to the subject of international law.†

For them it is a new study, involving conceptions which it would hardly have been possible for their predecessors to form at any time in the course of the last two thousand years; though, as we shall endeavor to show, they possessed something answering to it in their earlier history.

Their modern history commences two centuries before the Christian era, and, for our purpose, it may be divided into three periods. The first, extending from the epoch of the Punic wars down to the discovery of the route to the Indies by the Cape of Good Hope; the second, comprehending three centuries and a half of restricted commercial intercourse; and the third, commencing with the so-called "opium war," in 1839, and covering the forty years of treaty relations.

During the first, the Chinese were as little affected by the convulsions that shook the western world as if they had belonged to another planet. During the second, they became aware of the existence of the principal States of modern Europe, but the light that reached them was not yet sufficient to reveal the magnitude and importance of those far-off powers. Within the last period, the rude experiences of two wars have made them acquainted with the military strength of European nations, and the opening of the Suez Canal has brought them into what they regard as a dangerous proximity to formidable neighbors.

These unwelcome discoveries have led them, not only to push forward their defensive armaments, but to seek in fact, if not in form, to put themselves as much as possible under the ægis of what may fairly be called the public law of the civilized world.

---

* This paper was prepared in Europe for the Berlin Congress of Orientalists, and read before that body in September, 1881. Withheld by the author from publication in the transactions of the congress, with a view to further historical research, it has been re-written and is now printed in English for the first time. Reprinted from the International Review of New York, U.S.A., by the permission of the Author. [Ed. of *Chinese Recorder*.]

† The works of Wheaton, Woolsey, Bluntschli and others on this subject have been translated for their use at the Tungwen College in Peking.

Such are the steps by which China has been led to accept intercourse on a footing of equality with nations which, for three centuries, she had been accustomed to class with her own tributaries.

Her tributaries included all the petty States of Eastern Asia. Attracted partly by community of letters and religion, and partly by commercial interest, but more, perhaps, by the moral effect of her national greatness, they rendered a voluntary homage to the master of a realm so vast that, like Rome of old, it has always called itself by a title equivalent to *orbis terrarum*. These vassal States had few relations with each other, and it was not to be expected that China, acknowledging nothing like reciprocity in her intercourse with them, should learn from them the idea of a community of nations possessed of equal rights.

For twenty centuries she had presented to her own people, as well as to her dependent neighbors, the imposing spectacle of an empire unrivaled in extent, whose unity had been broken only by rare intervals of revolution or anarchy. During this long period it was no more possible that an international code should spring up in China than it would have been for such a thing to appear in Europe had the Roman empire remained undivided until the present day. The requisite conditions were wanting. Where they exist, a code based upon usage, and more or less developed, comes into being by the necessities of the human mind. These conditions are: 1st. The existence of a group of independent States, so situated as to require or favor the maintenance of friendly intercourse; 2nd. That those States should be so related as to conduct their intercourse on a basis of equality.

If these conditions were conspicuously absent under the consolidated empire, they were no less obviously present in the preceding period, accompanied by every circumstance that could favor the development of an internationol code.

The vast domain of China proper was at that epoch divided between a number of independent principalities, whose people were of one blood, possessors of a common civilization already much advanced, and united by the additional bond of a common language.

These conditions concurred in ancient Greece, and the result was a rudimentary code, culminating in the Amphictyonic Council, a provision for settling international disputes which suggests comparison with the concert of European powers recently employed in settling the question of the Greek frontier.*

* This was the latest achievement of the "concert" when the first draft of this paper was written in Paris a year ago.

In ancient China the conditions are similar, but the scale of operations is vastly more extended. There is, moreover, another important difference, and, with reference to the object of the present essay, it deserves to be marked with special emphasis. The Chinese States were not, like those of Greece, a cluster of detached tribes who had together emerged from barbarism, without any well-defined political connection; they were the fragments of a disintegrated empire, inheriting its laws and civilization, as the States of modern Europe inherited those of Rome.

The period during which they rose and fell was the latter half of the dynasty of Cheo, pretty nearly corresponding to that extending from the birth of Solon to the close of the first century, after the death of Alexander, which in China, as in Greece, was an age of intense political activity. The normal form of government for the empire was the feudal, the archetype of that which prevailed in Japan until swept away by the revolution of 1868. The several States were created by the voluntary subdivision of the national domain by the founder of the dynasty, who, like Charlemagne, by this arrangement planted within it the seeds of its destruction. The throne of each State being hereditary, a feeling of independence soon began to spring up. The emperors were at first able to preserve order by force; and, even when shorn of their power, their court, like that of the Holy See in the Middle Ages, continued for a long time to serve as a court of appeal for the adjustment of international difficulties. But at length, losing all respect for authority, the feudal princes threw off the semblance of subjection, and pursued without restraint the objects of their private ambition. This age is called by the native historians *chan-kuo*, or that of the "warring States," and that which preceded it, characterized by orderly and pacific intercourse, is described as *lie-kuo*, or the family of "coördinated States."

A family of States with such an arena and such antecedents could hardly fail to develop, in the intercourse of peace and war, a system of usages which might be regarded as constituting for them a body of international laws.

Accordingly, if we turn to the history of the period in quest of such an indigenous system, we shall find, if not the system itself, at least the evidence of its existence. We find, as we have said, a family of States, many of them as extensive as the great States of western Europe, united by the ties of race, literature and religion, carrying on an active intercourse, commercial and political, which, without some recognized *jus gentium*, would have been impracticable. We find the interchange of embassies, with forms of courtesy

indicative of an elaborate civilization. We find treaties solemnly drawn up, and deposited for safe keeping in a sacred place called *meng-fu*. We find a balance of power studied and practised, leading to combinations to check the aggressions of the strong and to protect the rights of the weak. We find the rights of neutrals to a certain extent recognized and respected. Finally, we find a class of men devoted to diplomacy as a profession, though, to say the truth, their diplomacy was not unlike that which was practised by the States of Italy in the days of Machiavelli.

No formal text-book containing the rules which for so many centuries controlled this complicated intercourse has come down to our times. If such writings ever existed they probably perished in the "conflagration of the books" which sheds such a lurid light on the memory of the builder of the Great Wall. The *membra disjecta* of such an international code as we have supposed are, however, to be found profusely scattered over the literature of those times, in the writings of Confucius and Mencius; in those of other philosophers of the last five centuries B. C.; in various historical records, and particularly in the Cheo-li, or Book of Rites, of the dynasty of Cheo.*

The day may perhaps come when some Chinese Grotius will gather up these desultory hints as carefully as the illustrious Hollander did the traces of international usages in Greece and Italy. To make even a partial collection of the passages in Chinese writers relating to this subject would come within neither the scope nor the compass of the present paper. All that I propose to myself, in addition to indicating, as I have done, the existence between the States of ancient China of a peculiar system of consuetudinary law, is to make a few citations confirmatory of the views expressed, and throwing light on some of the more interesting of the topics to which I have adverted.

The clearest view of the public law which was acknowledged by this group of States after they became independent is undoubtedly to be sought for in their relations to each other while subject to a common suzerain.

The greater States were twelve in number, and for ages that distribution of territory was regarded as no less permanent than the order of the heavenly bodies. It was consecrated by the science of astronomy as it then existed, and an ancient map of the heavens gives us a duodecimal division, with the stars of each portion

* The orthography of proper names is according to the dialect of Peking—*i.e.*, the mandarin or court dialect—with the European continental vowel sounds.

formally set apart to preside over the destinies of a corresponding portion of the empire.*

Confucius appears to allude to this in a beautiful passage in which he compares the emperor, or the wise man—for the words have a double sense—to the polar star, which sits unmoved on its central throne, while all the constellations revolve around. Could anything be devised more effectual than this superstitious alliance of geography and astronomy to place the territorial rights of the several States under the safeguard of religion? More picturesque than the Roman method of placing the boundaries under the care of a special divinity, it was probably more efficacious, and contributed in no small degree to maintain the equilibrium of a naturally unstable system, during a period which, in the West, witnessed the rise and fall of the Babylonian, Persian and Greek empires, entailing the complete obliteration of most of their minor divisions.

These twelve States were subdivided into a great number of lesser principalities, the whole consituting a political organization as multifarious and complex as that which existed in Germany under the sway of the" Holy Roman Empire." As in mediæval Europe, the chiefs of these States were ranked with respect to nobility in five orders, answering to duke, marquis, earl, baron and knight, the inferior depending on the superior, but all paying homage to the Son of Heaven, a title which was even at that early period applied to the emperor, who had a right, for the common good, to commad the service of all. In the annals of Lu we find the following curious entry.

"In the ninth year of his reign the Duke met in conference at Kwe-chin the Duke of Cheo, the Marquis of Chi, the Baron of Sung, the Marquis of Wei, the Earl of Cheng, the Knight of Hü and the Earl of Tsao."

We note here the presence of all the five orders. The commentary of Tso, we may add, states the object of the meeting as "the formation of a league and the promotion of friendly relations in accordance with *authorized usage*."

The authorized usages here referred to consituted the basis of the international law of the time. They were contained in part in the Cheo-li, or Book of Rites of the Cheo dynasty, published by imperial authority about B. C. 1100, and, in a somewhat mutilated form, extant at the present day. This code defines the orders of nobility; prescribes a sumptuary law for each, extending even to their rites of sepulture; regulates the part of each in the public sacrifices,

* The names of the twelve great States are inscribed on the horizon of an azimuth instrument, made under the Mougol dynasty, circa 1320, and still preserved in the observatory of Peking. What can better illustrate the depth of the sentiment connected with this territorial division than the fact that such a souvenir, associating it with the unchanging heavens, should be reproduced in the construction of an astronomical instrument fifteen centuries after the last of those States had ceased to exist!

and lays down a form of etiquette to be observed in all their public meetings. It gives in detail the hierarchy of officers, civil and military; indicates their functions, and fixes the weights and measures, the mode of collecting the revenue, the modes of punishment, and all this mixed up with an infinitude of ceremonial detail which to us appears the reverse of business-like, but which was no doubt as well adapted to the character of the ancient Chinese as was the ritualistic legislation of Moses to that of the Hebrews. Primarily obligatory on the immediate subjects of the imperial house, this code was secondarily binding on all the vassals of the empire, by all of whom it was adopted in the minutest particulars, with the single exception of the State of Chin, in the extreme north-west, a State which obstinately adhered to the ritual and etiquette of the earlier dynasty of Shang, and, cherishing a spirit of alienation, became the secret foe and ultimately the destroyer of the imperial house.

With this exception the laws and usages of the several States were so uniform—all being copied from a common model—that there was little occasion for the cultivation of that branch of international jurisprudence which in modern times has become so prominent under the title of the "conflict of laws."

Ideas derived from the feudal system were so interwoven with every part of this complicated legislation that its general acceptance formed the mainstay of the imperial throne. The great princes styled themselves vassals, though as independent as Annam and Nepaul are at the present day, and, like these latter, paying formal homage only once in five years. They accordingly looked up to the emperor as the fountain of honor, and the supreme authority in all questions of ceremony, if not in questions of right.

Of this moral ascendency, for which we can find no parallel better than the veneration which, in the Midle Ages, Catholic sovereigns were wont to show to the Holy See, we have a remarkable example in the Kuo-yu. The emperor, Siang-wang, B. C. 651, being driven by a domestic revolt from his territories—a small district in the center of the empire, which may be compared to the Pontificial States recently absorbed by the kingdom of Italy—he was restored to his throne by the powerful intervention of the Duke of Tsin. In recompense for such a signal service, the emperor offered him a slice of land. The duke declined it,* and asked, instead, that he might be permitted to construct his tomb after the model of the imperial mausoleum. The emperor, viewing this apparently modest request as a dangerous assumption, promptly refused it, and the duke was compelled to abide by the recognized code of rites.

* According to some of the histories, he finally accepted it, when balked in his loftier aspirations.

The possession of this common code, originating in the will of a common suzerain, contributed to maintain for nearly a thousand years among the States of China, discordant and belligerent as they often were, a bond of sympathy in strong contrast with the feelings they manifested toward all nations not comprehended within the pale of their own civilization. When, for instance, the Tartars of the north-west presented themselves at the court of Tsin, requesting a treaty of peace and amity, and humbly offering to submit to be treated as vassls of the more enlightened power, "Amity," exclamed the prince; "what do they know of amity? The barbarous savages! Give them war as the portion due to our natural enemies." Nor was it untilhis minister had produced five solid reasons for a pacific policy that the haughty prince consented to accept them as vassals.

In the history of those times the curtain rises on a scene of peaceful intercourse which, in many ways, implies a basis of public law. Merchants are held in esteem, one of the most distinguished of the disciples of Confucius belonging to that class, and a rivalry subsists between the several princes in attracting merchants to their States. Their wares are subjected to tolls and customs; but the object is revenue, not protection.

The commerce of mind reveals relations of a still more intimate character. The schools of one State are often largely frequented by students from another, and those who make the greatest proficiency are readily taken into the service of foreign princes. Philosophers and political reformers travel from court to court in quest of patronage; Confucius himself wanders over half the empire, and draws disciples from all the leading States.

A century later Mencius, with the spirit of a Hebrew prophet, proclaims in more than one capital his great message that "the only foundation of national prosperity is justice and charity."

It was to this kind of intercourse that Chin, the rising power of the North, was indebted for the ascendancy which it slowly acquired in the affairs of the empire, and which eventually placed its princes in possession of the imperial throne.

The Duke Hiao (B. C. 368) conscious of the backward state of his people, made proclamation to the effect that any man, native or foreign, who should be able to devise a new method for promoting the prosperity of his dominions, would be rewarded by a grant of land and a patent of nobility. Shang-yang, a native of a neighboring State, a young man of noble family, who, the historian says, "had given much attention to legal studies," presented himself and requested an audience. The duke, charmed by the clearness and originality of his ideas, gave him *carte blanche* for putting them in practice. The reforms effected were of the most thorough character,

and the seed was then sown of triumphs achieved a century later. Further on we find Li-sze, another foreigner, at the helm in the same principality. At this time so great was the influx of strangers that the natives, as in other lands, became jealous, and made a movement to expel them. The prince was disposed to yield, when the minister averted the blow by laying before the throne a masterly plea for freedom of intercourse. This notable document, whose good effect did not cease with the emergency that gave it birth, begins by showing that the ancestors of the prince had for four generations admitted foreign statesmen to the rank of confidential counsellors, and concludes by comparing their policy with their own majestic river, the Hoang-ho, which owes its greatness to the rivulets that combine to swell its volume.

The personal intercourse of sovereign princes forms a striking feature in the history of those times. Their frequent interchange of visits indicates a degree of mutual confidence which speaks volumes for the public sentiment. Confidence was, indeed, sometimes abused, as it has been in other countries; but such intercourse was always characterized by courtesy, and mostly by good faith.

On one occasion, when a powerful prince came with a great retinue to visit the Duke of Lu, Confucius who was Minister of Foreign Affairs, adopted such precautions, and conducted the interviews with such adroitness, that he not only averted what was believed to be a danger, but induced the foreign prince to restore a territory which he had unjustly appropriated.

A visit of the Duke of Tsin to the Duke of Lu may be mentioned, as illustrating the freedom and familiarity which sometimes marked this princely intercourse. The host accompanied his guest as far as the Yellow River. The latter, learning during a parting entertainment that the former had not yet received the Kwanli*—a rite answering somewhat to the conferring of knighthood—offered, then and there, to confer it. It was objected that the means were wanting for performing the ceremony with due solemnity, and the capital of Wei being nearer than his own, the Duke of Lu proposed to proceed thither for the purpose. They did so, and the rite was celebrated with suitable pomp in a temple borrowed for the occasion.

General meetings of the princes for the purpose of forming or renewing treaties of alliance were of frequent occurrence. Embracing what were then regarded as all the leading powers of the earth,

* Kwanli—literally the "cap ceremony"—the formal assumption by a youth of a kind of cap distinctive of mature age. Now completely disused, this was formerly one of the "four great rites," and the references to it in the ancient books remind us of the pomp with which the *toga virilis* was assumed by patrician youth at Rome. Still, as between nobles, I can think of no better analogy than that given in the text.

these meetings present a distant, but by no means faint, parallel to the great congresses of European sovereigns.

The more usual form of friendly intercourse between the States of China was, as elsewhere, by means of envoys.

The person of an envoy was sacred; but instances are not wanting of their arrest and execution. In the latter case they were regarded as spies, and the punishment inflicted on them was considered as a declaration or act of war. In the former, the violence was sometimes defended on the ground that the envoy had undertaken to pass through the territory into a neighboring State without having first obtained a passport, his visit being at the same time held to have a hostile object. Ordinarily, an envoy was treated with scrupulous courtesy, the ceremonial varying according to his own rank, or that of his sovereign. Questions of precedence, which often arose, were decided according to settled principles, but the rules were by no means so clear and simple as those enacted by the Congress of Vienna. For example, a dispute of this kind arising between the envoys of two duchies at the court of Lu, one claimed precedence on the ground that his State was more ancient than the other. The minister of the latter replied that his sovereign was more nearly allied to the imperial family. The difficulty was happily terminated without bloodshed, which was not always the case with such quarrels in Europe prior to 1815. The master of ceremonies reminded the litigants that the placing of guests belongs to the host, and gave preference to the kinsman of the emperor.

Insults to envoys were not unfrequently avenged by an appeal to arms. Of this a notable instance was an insult given by the Prince of Chi, at one and the same same time, to the representatives of four powers.

These envoys arriving simultaneously, it was observed by some wag (the court fool, perhaps) that each was marked by a blemish or deformity in his personal appearance. One was blind of an eye; a second was bald; another was lame, and the last was a dwarf. It was suggested to the duke that a little innocent amusement might be made out of this strange coincidence. The prince, acting on the hint, appointed as attendant to each ambassador an officer who suffered from the same defect. The court ladies, who, concealed by curtains of thin gauze, witnessed the ceremony of introduction and the subsequent banquet, laughed aloud when whey saw the blind leading the blind, and the dwarfs, the bald and the lame walking in pairs. The envoys, hearing the merriment, became aware that they had been made involuntary actors in a comedy. They retired, vowing vengeance, and the next year saw the capital of Chi beleagured by the combined forces of the four powers, which were only induced

to withdraw by the most humiliating concessions on the part of the young prince, who, too late, repented his indecent levity.*

In the history of Tso we find a rule, for the sending of envoys, which has its counterpart in the diplomatic usage of modern nations. Speaking of a mission to a neigboring State, he adds: "This was in accordance with usage. In all cases where a new prince comes to the throne, envoys are sent to the neighboring States to confirm and extend the friendly relations maintained by his predecessor."

The highest function of an envoy was the negotiation of a treaty. Treaties of all kinds known to modern diplomacy were in use in ancient China. Signed with solemn formalities, and confirmed by an oath—the parties mingling their blood in a cup of wine, or laying their hands on the head of an ox to be offered in sacrifice—such documents were carefully treasured up in a sacred place called *Meng-fu*, the "Pleace of Treaties."

We are able to give, by way of specimen, the outlines of a treaty between the Prince of Cheng and a coalition of princes who invaded his territories B. C. 544.

PREAMBLE.

The parties to the present treaty agree to the following articles:

Article I. The exportation of corn shall not be prohibited.

Art. II. One party shall not monopolize trade to the disadvantage of others.

Art. III. No one shall give protection to conspiracies directed against the others.

Art. IV. Fugitives from justice shall be surrendered.

Art. V. Mutual succor shall be given in case of famine.

Art. VI. Mutual aid shall be given in case of insurrection.

Art. VII. The contracting powers shall have the same friends and the same enemies.

Art. VIII. We all engage to support the Imperial House.

Conclusion—We engage to maintain inviolate the terms of the foregoing agreement. May the gods of the hills and rivers, the spirits of former emperors and dukes, and the ancestors of our seven tribes and twelve states watch over its fulfillment. If any one prove unfaithful may the all-seeing gods smite him, so that his people shall forsake him, his life be lost and his posterity cut off.

In addition to the rites of religion by which such engagements were ratified, they were usually secured by sanctions of a less sentimental character. As in the West, hostages or other material guarantees were given in pledge; sometimes also they were guaranteed by third parties, who, directly interested, engaged to punish a breach of faith. We have, for instance, one prince demanding the mother of another as a hostage. The case is instructive in more than one of its aspects. The Prince of Tsin, calling on the Prince of Chi to recognize him as his chief, and to surrender his mother as a pledge of submission, the latter replies that his State was created the peer of the other by the will of the former emperors, and that one who would despise the will of the emperor was not fit to be the head of a league. As to the demand for his mother as a

* This story is derived from a comparison of the three leading historians of the period, who differ only in unimportant details. In an amplified form it is to be seen on the boards of Chinese theaters at the present day. The Chinese theater, like that of Greece, is for an illiterate public the chief teacher of ancient history.

hostage, that was a proposition so monstrous that, rather than submit to it, he would meet the enemy under the gates of his last fortress.

At this point the affair takes a turn which serves to illustrate a procedure of frequent occurrence in the history of those times. The princes of two neighboring States come forward as mediators and bring about an accommodation on less oppressive conditions.

The more enlightened writers of Chinese antiquity condemn the practice of exchanging hostages, as tending to keep up a state of *quasi* hostility and mutual mistrust; and no writers of any nation have been more emphatic in insisting on good faith as a cardinal virtue in all international transactions.

Says Confucius, "A man without faith is like a wagon without a coupling-pole to connect the wheels." Speaking of a State, he says: "Of the three essentials, the greatest is good faith. Without a reveune and without an army a State may still exist, but it cannot exist without good faith."

In remains to speak of the intercourse of war. *Inter hostes scripta juro non valere at valere non scripta* is a principle that was as well understood in ancient China as among the ancient nations of the Western world, and war in China was, to say the least, not more brutal than among the Greeks and Romans.

The command of Alexander to spare the house of the poet Pindar, if it shows a degree of literary culture, indicates, on the other hand, that moral barbarism which asserts a right to the spoils of the conquered. In China we find the same state of things; *vae victis* is the sad undertone in every narrative of military glory, relieved, indeed, by brilliant instances of generosity and mercy. We find an invading chief enjoining, under penalty of death, respect for the very trees that overshadow the tomb of a philosopher, and at the same time setting a price on the head of a rival prince.

Every military leader proclaims, like Achilles, that "laws are not made for him;" yet we do not despair of being able to show that laws existed in war as well as in peace, even though they were sytematically trampled on. With this view, we shall call attention to the following facts.

First—In the conduct of war the persons and property of non-combatants were required to be respected. This we infer from the praise bestowed on humane leaders and the reprobation meted out to the cruel. In Chinese history the example of those who have achieved the easiest and most permanent conquests is always on the side of humanity.

Second—In legitimate warfare the rule was not to attack an enemy without first sounding the drum and giving him time to prepare for defense.

The following instance goes beyond this requirement, and reminds us of the code of chivalry which made it infamous to take advantage of an antagonist. The Prince of Sung declined to engage a hostile force while they were crossing a stream, and waited for them to form in order of battle before giving the signal to advance. He was beaten, and when reproached by his officers he justified himself by appealing to "ancient usage." "The true soldier," said he, "never strikes a wounded foe, and always lets the gray-headed go free; and in ancient times it was forbidden to assail an enemy who was not in a state to resist. I have come near losing my kingdom, but I would scorn to command an attack without first sounding the drum."

We are not surprised to learn that the captains of that age (B. C. 640) "laughed at the simplicity of the unfortunate prince."

Third—A war was not to be undertaken without at least a decent pretext.

These words, in fact, are almost a translation of an oft-quoted maxim, *She chú yin ming*, "For war you must have a cause," which indicates that passion and cupidity were held in check by public opinion pronouncing its judgment in conformity with an acknowledged standard of right.

Another maxim, equally well known, makes the justice of the cause a source of moral power which goes far to compensate the inequality of physical force.

"Soldiers are weak in a bad cause, but strong in a good one," said the ancient Chinese, assigning as high a place to the moral element as our own poet, when he says, "Thrice is he armed who hath his quarrel just."

Fourth—A cause always recognized as just was the preservation of the balance of power. This principle called to arms not merely the States immediately threatened but those also which, by their situation, appeared to be remote from danger.

Not to speak of combinations to resist the aggressions of other disturbers of the public peace, we find, B. C. 320, six States brought into line to repress the ambition of Chin. This powerful coalition, the fruit of twenty years' toil on the part of one man, who is immortalized as the type of the successful negotiator, was, we may add, after all destined to fail of its object. The common enemy succeeded in detaching the members of the league, and in overcoming them one after another. The arch of States which protected the throne of their suzerain being destroyed, the conqueror swept away the last vestige of the house of Cheo, which for eight hundred years had exercised a feudal supremacy over the princes of China. Proclaiming himself instead, under the title of Shü Hwang-ti, the "first of the

universal sovereigns," he abolished the feudal constitution of the empire, at the same time that he completed the Great Wall. His successors to the present day are called *hwang-ti*, and the system of centralized government which he inaugurated is as firmly established as the Great Wall itself.

Fifth—The right of existence, prior to the revolution just noticed, was, in general, held sacred for the greater States which held in fief from the imperial throne.

This right is often appealed to, and proves effectual in the direst extremity; *e.g.*, the Prince of Chi, at the head of a strong force, enters Lu, with an evidently hostile intent. Chan-hi, a minister of Lu, is sent to meet him, in the hope of arresting his progress. "The people of Lu appear to be very much alarmed at my approach," said the prince. "True," replied the minister, "the people are alarmed, but the ruler is not." "Why is not the ruler also," inquired the invader, "when his troops are in disorder, and his magazines as empty as a bell? On what does he repose his confidece that he should affect to be superior to fear?"

"He rests it on the grant which his fathers received from the ancient emperors," said the minister. He then proceeded to vindicate the rights of his master under what was recognized as the traditional law of the empire with such force that the prince desisted from his purpose and withdrew without any further act of violence.

A similar instance, it will be remembered, has been cited already in another connection—the case in which a prince, after urging in vain this same plea, the sacredness of the imperial grant, was saved from humiliation or extinction by the mediation of neighboring powers, who recognized and were determined to uphold the principle.

A third example of the kind is one in which the existence of the now feeble remnant of the imperial domain was itself at stake. The Prince of Chu, after a victorious campaign against other foes, crossed the Rubicon and entered the territories of the house of Cheo, with the evident intention of seizing the imperial throne. The emperor, unable to oppose armed resistance, dispatched Wang Sun-man one of his ministers, to convey a supply of provisions to the invading army, and to ascertain the designs of the leader. The latter veiled his purpose in figurative language, asking to be informed as to the "weight of the nine tripods." The minister, without answering directly, gave the history of the tripods, relating how they had been cast in bronze by Ta-Yu, the founder of the first great dynasty, and emblazoned with a chart of the empire in relief; how for fifteen centuries they had been preserved as emblems of the imperial dignity, and exposing in a masterly manner the necessity of respect for that venerable power to the order of the several States, he concluded by

saying: "All this being true, why should your highness ask the weight of the tripods?" The chief, struck by the force of his arguments, which, like the most effective on such occasions, were purely historical, renounced his nefarious purpose and retired to his own dominions.

Sixth—Finally, the rights of neutrals were admitted, and, to a certain extent, respected.

It has been remarked that in the wars of Greece there were no neutrals; those who desired to be such, if they were so situated as to be of any weight in the conflict, being always compelled to declare themselves on one side or the other. This was not the case in China. The neutral frequently rejected the overtures of both parties' and his territories interposed an effectual barrier in the way of the belligerants. We have numerous instances of passage being granted to troops without further participation in the conflict, and one case in which a wise statesman warns his master against the danger of such an imprudent concession. "In a former war," said he, "you granted it to your detriment; if you do so again, it will be to your ruin. His chief failed to profit by the warning, and the prince thus unjustly favored, after destroying his antagonist, turned about and took possession of the territory of his friend.

CONCLUSION.

It is, we have intimated, quite possible that text-books on the subject of international relations may have existed in ancient China, without coming down to our times, just as the Greeks had books on that subject, of which nothing now survives but their titles. Whether this conjecture be well founded or otherwise, enough remains as we have shown, to prove that *the States of ancient China had a law, written or unwritten, and more or less developed, which they recognized in peace and war*. The Book of Rites and the histories of the period attest this.

Of these histories, one was acknowledged as constituting in itself a kind of international code, I allude to the "Spring and Autumn Annals," edited by Confucius, and extending ever two centuries and a half. Native authors affirm that the awards of praise and blame expressed in that work, often in a single word, were accepted as judgments from which there was no appeal, and exercised a restraining influence more potent than that of armies and navies.

Chinese statesmen have pointed out the analogy of their own country at that epoch with the political divisions of modern Europe. In their own records they find usages, words and ideas corresponding to the terms of our modern international law, and they are by that fact the more disposed to accept the international code of Christendom, which it is no utopian vision to believe will one day become a bond of peace and justice between all the nations of the earth.

THE BEST METHOD OF PRESENTING THE GOSPEL TO THE CHINESE.*

By Rev. Arthur H. Smith.

ABOUT fourteen years ago a series of articles appeared in the *Chinese Recorder* on a subject nearly allied to that which I have selected. The treatment was, however, almost exclusively directed to the matter to be presented, and not to the manner of its presentation, and contained very little which can afford an answer to the question now raised.

One of the most interesting and valuable Essays at the Conference of Protestant Missionaries held at Shanghai in 1877, was presented by Rev. Wm. Muirhead. Several members of the Conference made important contributions to the discussion, full of suggestions and hints upon almost every phase of the subject. The questions, however, arising out of this many sided theme resemble in an important particular, the ghost of Banquo. In some of their wider aspects, these problems are of universal interest, confined to no single country, and to no one age. Whether viewed in the general, or in the particular, they can never be dismissed as already solved, nor regarded, like essays at Squaring the Circle, or Perpetual Motion, as beyond further debate.

It is not intended in this discussion to trench upon the field of Homiletics, except as necessity compels, much less upon the domain of systematic theology. The reference is exclusively to preaching, and not to the preparation of books or tracts. The indispensable subjective qualifications of the preacher, and the absolute necessity of an entire dependence upon supernatural aid for any successful preaching, are preliminary postulates. Without the latter assistance, the attempt to convert men anywhere, is beyond exception the most preposterous enterprise in which it is possible for man to embark. A general and substantial agreement in regard to the main Doctrines of Christianity, is presupposed. The question raised concerns their respective Order, Emphasis, and the Modes of statement. The subject is to be considered chiefly, but not exclusively, with reference to those particulars which, if not peculiar, are at least specially characteristic of preaching to the Chinese, as distinguished from preaching to other nations or races.

The subject is naturally divided into two parts. Preaching to Heathen Chinese, and Preaching to Chinese Christians. Much of

* That portion of the following paper which relates to the presentation of the Gospel to the Heathen in China, was read before the Peking Missionary Association, May 24th, 1883 and with considerable amplification is now published *without request* of some who heard it and did not like it, and of others who did not hear it, but did not think they should have liked it if they had heard it.

what falls under the first head, is also pertinent to the second, but in some particulars preaching to the class last named differs materially from preaching to the former class.

I. Preaching the Gospel to Heathen Chinese. That regard should be had to the time, place, circumstances, and character of the audience is of course axiomatic. It may be said that, at least in our part of China, Missionaries seldom have the opportunity to reach any who are above the rank of the lowest literary graduate (Hsiu-ts'ai), and even these only with comparative infrequency. Probably ninety-five *per cent* of our auditors are farmers, small tradesmen, coolies and loafers. Dr. Oliver. W. Holmes has observed truly that the *average* intelligence of any considerable number of hearers is never very low. If this can be predicated of the United States, how much more is it true of China. In view of these considerations, the first principle to be named, is that preaching to the Heathen Chinese should be Direct. Herbert Spencer bases his suggestive Phylosophy of Style upon the principle that that method by which a thought is conveyed to the mind of another with the least mental friction is, for that reason, the best. Mr. Spencer's own style is certainly characterized by directness, but he has been justly criticized for too great intolerance of what he would doubtless term 'rhetorical posies'—ornament which adorns, but does not directly help. Yet it should not be forgotten that such indirect rhetorical assistance is often of the greatest service. Mr. Spencer's style would be improved by it. But his main principle is a true one. Friction in machinery is a great but incurable evil. But even if friction were abolished, the mechanic might find himself confronted with new and unanticipated difficulties. Mental friction is worse than mechanical friction, for the reason that we can never be sure that it has been fully overcome. Whatever increases it should be avoided.

(1) The principle named requires that the initial effort should be to fix and hold the Attention of the audience. The first in a series of military orders is always this; "Attention, Company!" It may be thought that so obvious a truth needs no statement. It is embodied in every rhetorical primer, not to speak of every treatise on Homiletics. We are, however, not at present speaking either rhetorically or homiletically, but of the special relation between a foreign missionary and a Chinese audience. If that audience be an heathen one, the presumption is *always* against the foreigner. It is supposed that *of course* he cannot be understood, that what he says is *of course* of no practical importance. Observe that in a purely heathen audience, there is almost invariably a total lack of any sympathy between speaker and hearer. To some extent this is true

even in 'nominally Christians lands'—how much more in the case of the Chinese. The bulk of those who constitute an audience at Street Chapels, at Fairs, in Dispensaries &c., so far as we are concerned are in a condition of perfect intellectual torpor. In a certain private school of our boyhood, one of the pupils was frequently recalled from his day-dream by the sharp inquiry of his teacher; Arthur Jones, what *are* you 'thinking about?' I 'aint thinking of nothing ma-am' was his invariable, and no doubt truthful reply. This young man was in this respect a prototype of the average heathen audience. They 'ain't thinking of nothing ma'am.' Our business is to wake them up, and *make* them think of something 'ma'am.' Their mental processes are slow—often so slow that there seems to be no process at all of any kind. It was said in justification of a man who failed to mind his own business, that he had no business and no mind. We must prepare for this kind of auditors. A few weeks ago, selecting the most intelligent looking man in a crowded dispensary, I said to him; 'Do you know who made the blue thing overhead and the hard thing underfoot? Do you understand about the Heavens and the Earth?' 'The fact is,' he replied pleasantly, 'I am away from home a good deal of the time.' (我常沒有在家) 'And in the places which you visit there are no Heavens and no Earth, I suppose?' 'To be sure,' was the reply, (不錯).' During the year of the Famine we became acquainted with many who had hitherto ignored our existence. Walking one evening near the Village which was our head quarters, an Old Man invited me to sit down and chat. 'How far is it to your country?' When informed that it was perhaps thirty thousand *li by Sea*, he was much surprised, but on learning that the journey could be made in a month or two be replied, 'Sure enough; I have noticed that you always *walk a good deal faster than we do.*' This was encouraging. Acting, however, on the principle which I am trying to commend to my brethren, I endeavored to work in a little gospel, by showing that all lands, however widely separated, have the same God, as all the Empire has one Ruler. 'Do you know about Peking?' was asked. 'No.' 'Do you know about the Imperial Court?' (朝庭) 'No.' 'Did you never hear of the Emperor?' (皇帝) 'Yes.' 'Where is the Emperor?' (Huang Ti,) Raising his withered finger and pointing to a bank of the yellow loam of that region, he replied; 'That is the Huang Ti'—(黃地) 'Yellow Earth!' The Chinese Rustic is often a complete Agnostic. He knows something about Eating, and something about the 'Struggle for existence.' This is his Positive Philosophy; upon other topics his mind is bare. The main difference between him and his Occidental Agnostic brother is that the Chinese mind was apparently

created bare, whereas the mind of the Occidental Agnostic—like the meat bones of a Chinese butcher, has become bare by the process of Agnostic Scraping. It is therefore absolutely necessary that the Preacher should know exactly how to preach to people with no mind at all! This will be variously difficult or otherwise according to temperament and natural gifts. In many cases an indispensable preliminary to securing any real attention, is to administer a mental shock. The missionary who wades or swims into the sluggish intellectual waters of the Chinese, must act as a torpedo fish, throwing off electricity right and left as he proceeds. The approved system of Rhetoric from Aristotle and Quintillian downward, remind us of what is called the Introduction Conciliatory, by which a way is paved in the hearer's mind for the speaker's advance. The use and abuse of this principle in preaching to the Chinese, may be exemplified by the case of an ordinary villager, contrasted with that of a Confucian scholar. In a conversation with the latter, it would be the height of folly to begin with an attack upon the weak points and the deficiencies in the teachings of the 'Throneless King.' Good sense requires that the points of *resemblance* and harmony should first be emphasized, rather than the disagreement with Christianity. Does the principle require us to postpone all attacks upon idolatry and superstition until we have gradually enlightened the mind of the auditor, so these misbeliefs fall away of themselves? There are thousands of temples in which the gods are crumbling to fragments, but they are still regarded as divine, really or potentially, for they may at any time be set upon the thrones again. Here and there a heathen temple has been purged from idolatry, not by the slow process of decay, but by vigorous arms and strong hands tumbling the extinct idols into a ditch. This process must not be begun too soon; neither must it be delayed too long. Our aim is to seize the favorable juncture, and fling the heathen divinities out of the Chinese soul, as we have seen idols cast out of a temple. The Confucianist is enraged at any arraignment of Confucius. Chinese in general are *not* angered by attacks upon idolatry. The distinction is fundamental. I believe the state of the Chinese mind on the subject of idol worship to be that of an old farmer, who when told by a neighbor that the gods are only mud and have no power, replied simply, 'I suspected as much all the time,' (我含糊是那麼着). It should be our object to confirm all such suspicions when they exist, and to awaken them where they do not exist. The securing of the attention of the audience is so important a consideration, that everything else must be sacrificed to gain it, unless such sacrifice involves a surrender of principle, or

a violation of common sense. Its capital importance arises from the fact that attention is a condition preliminary to everything else. Failing there, we fail everywhere.

(2) The principle of Directness, is violated by the use, to which there is among educated foreigners a certain tendency, of *a high style of mandarin.* The reference is not to conversation with educated men but to preaching to an *average audience,* a pregnant phrase the importance of which most be constantly borne in mind. The existence in Chinese of a high literary style, (*Wen-li*) totally distinct from colloquial speech, is a fact having very important bearings, not only upon the preparation ot Christian books for the Chinese, but also upon the preaching of the gospel. China is dominated by her educated class, and the whole life of the educated class is spent in study having for its direct object the mastery of a finished literary style, upon success in which scholastic honors, and all future prosperity depend. It is not strange that these conditions, coupled with the almost idolatrous reverence with which the ancient Classics are regarded, have caused the ordinary colloquial speech to be viewed by highly educated Chinese, in somewhat the same light in which some Christian ascetics have regarded the human body, as a vile and unworthy instrument which, though its use can not be for an instant pretermitted, is yet employed only under perennial protest. When finished classical scholars meet, like the ostrich of the desert, they spurn the dust beneath their feet, flapping their strong wings, and in an instant they are entirely out of sight of the humbler orders of creation. The Classics, Antithelical Couplets, Odes, and the splendid spoils of ancient Literature in general, are at their command. Nowhere, perhaps, is pride of learning carried to a greater pitch than in China, and viewed from a Chinese standpoint, nowhere is its indulgence more reasonable. It is not surprising that when foreign missionaries are confronted with scholarship of this type, they should be filled with a certain dismay, nor that after long and anxious reflection, some of them, should, like the learned Mathew Ricci, and the distinguished Jesuit missionaries to the Chinese of whom he was the leader, come to the conclusion that the only way to reach Chinese Scholars is to became a Chinese Scholar oneself.

The Apostle Paul is generally considered to have been not only a sagacious man, but a shrewd missionary, and it was the principle of his preaching to become all things to all men if by any means he might gain some. This is the wisdom of inspiration. If we hold—as doubtless the learned Jesuits of the sixteenth and seventeenth centuries held—that the only way to reach China is through her Scholars—the Jesuit model would be the one to imitate.

Let us, however, recur to the vitally important phrase 'an average audience.' 'An average audience' as already explained consists of farmers, barbers, yamen-runners, small tradesmen, coolies and loafers. All of these individuals have, no doubt, an inborn respect for Chinese literature. A style of address which shall be elegant, full of historical allusions and of classical quotations, would be much admired by the farmers, yamen-runners, tradesmen, coolies, loafers et al., who constitute the 'average audience.' If a missionary is capable of acquiring such a style, there is but one objection to his employing it—the absolute certainty that his 'average audience' can not comprehend it. "My dear F." writes Mr. Ruskin with a slight tinge of impatience in his tone, "not one man in 15,000 in the nineteenth century knows or ever knew what any line, or any word, means, used by a great writer. For most words stand for things that are seen, or things that are thought of; and in the nineteenth century there is certainly not one man in 15,000 who ever looks at anything, and not one in 15,000,000 capable of a thought." According to this estimate it would appear that there are only about two individuals among the whole population of British Isles, capable of [original] thought. This tallies with Carlyle's census, '30,000,000, people in Great Britain, *mostly Fools*. The number of Thinkers is doubtless put too low in the one case, and the number of Fools too high in the other, but each proposition, however extravagant its terms, contains a truth for those who are able or willing to receive it. The average intelligence of mankind is *low*, and he who wishes to be certain that he is comprehended by mankind at large, must speak with the utmost simplicity and directness. The temptations to speak otherwise are always and everywhere strong. What did the minister preach about?' asks a character in a well known religious novel. 'Oh! I don't know, I am sure, what he said,' replies Kitty Trevelyan, 'only I know it rolled along like the waves of the Sea.' With a certain amount of practice, it is much less difficult for a preacher to a Chinese audience, to 'roll along like the waves of the Sea,' than to be certain that his audience will comprehend him. The contest which we finally believe Christianity must conduct in China is a life struggle. If Christianity can not be understood it can not exist. If it disdains the only speech in which it can be made intelligible to an enormous majority of the population of China, how is it to gain a foo hold at all. The battle for the right of the people to an instruction which they can understand in their own vernacular, which was fought in Europe, has lessons which are pertinent to China. At the time of the Protestant Reformation all scholars used

Latin, and nothing but Latin. The Bible, the Prayer book, the homilies, letters, literature, everything worth reading at all, was in Latin. It was as necessary to dethrone the tyrannical language by which the Word of God was bound, as to unchain that same Word from monasteries, and make it accessible to millions. The learned men of that age, regarded the rebellion against scholastic Latin as the triumph of the barbarians over civilization, yet out of that barbarian triumph sprang the German and the English languages. The instinct of scholars in all ages has been to cling to classical modes of expression. When the Latin language was driven out of use, and supplanted by the English, the residuary legatee of the Latin was a style which has been aptly termed Johnsonese. "What did King David do," was asked of a boy in an English Charity school, "when the servants told him that the child was dead?" "Please sir," was the reply "he cleaned himself, and took to his victuals." The admirers of the high, polite (*Wen-li*) style would be shocked at such home-spun talk, and would array the matter thus; What course of action did King David pursue, when he received intelligence of the demise of the infant? Answer; He performed his ablutions, and immediately proceeded to partake of refreshment.

A certain Sinologue remarked that he disliked to hear a particular missionary preach, because his speech was too colloquial. This was a very natural criticism for a Sinologue, but an irrelevant criticism from one missionary upon another and we can scarcely fail to feel an added respect for the man who, in the effort to become all things to all men, was ready to condescend to a rude *patois*. Missionaries do not come to China to exemplify the possibility of a foreigner's speaking the Chinese language with elegance, but to reach 'every creature,' according to our marching orders. In many cases this can, we repeat, only be done by the aid of speech which the rudest and most uncultivated *can not misunderstand*. What signifies the elegance and propriety of our diction, if people do not know what we say? Of what value is a mouth-full of the seven empty characters—a correct use of which is difficult even for a Literary Graduate, if it leaves the hearers minds as empty as the characters? Let us not forget the wise saying of Confucius: "In speech one must be intelligible—and that is the end of it."

Christianity always and everywhere begins with the lowest stratum of society and works upward. 'The loftiest tower,' says the Chinese adage, 'rests after all upon the ground.' "Not many wise, not many mighty, not many noble are called." Christianity comes to the poor, the oppressed, the outcast, the fallen and the slave.

It binds up the broken hearted, and proclaims the opening of the prison to them that are bound. This it does, by mingling with the poor and the lowly as did the Master himself, upon a level with the poor and the lowly. It is all things to all men, a Jew to the Jew, and a Greek to the Greek; it seeks not after 'excellency of speech or of wisdom,' if so be it may preach Christ to those who have no wisdom and who can not comprehend it but who can yet be taught the way of salvation.

(3) The principle of directness is violated by the use of metaphors and illustrations, which while to an Occidental mind they are self explanatory, are to the Chinese difficult or impossible of apprehension. It is often hard for a foreigner to realize that with very rare exceptions, Balloons, Suspension-bridges, Electricity, Machinery, Astronomy, Botany and all the 'ologies' do not to the Chinese mind illustrate anything, but rather serve to confuse and confound. It is not intended to deny that these matters, and many others should be taught to such Chinese as may be able to comprehend explanations of them. The objection is against their use, which is believed to be by no means uncommon, in advance of any explanation, or when, as in ninety-nine cases in an hundred, the subjects are very imperfectly apprehended by the hearers. The illustration should yield light and not darkness. To use such foreign aids to thought, is to find a feather to the tip of an arrow at right angles to the line of the arrow's flight. It may cause a rushing sound but accuracy of aim will be fatally destroyed. The end which it is designed to accomplish, can nearly always be much better secured in other ways.

(4) The principle named, forbids the use to heathen audiences, of Scripture *allusions*, unless they are fully explained. It was a just criticism upon the methods of a mission to the dance-women and roughs of lower New York, that the dialect of the preachers was as unintelligible to their audience, as a technical description of a prize-fight would have been to the members of a Presbytery. Of what use when preaching to black-legs in a rat-pit, to speak of Canaan's land, Jordan's Shore, the Ark of Safety, the Valley of the Shadow of Death, the Water of Life, &c., &c., &c. To us, it is true, these expressions, and a multitude of others like them, are so instinct with meaning that it is by a vigorous effort only, that we can conceive how to a semi-barbarous audience like the one supposed, they are fatally meaningless.

Remembers Tennyson's 'Northern Farmer,' who seems to have attended this style of preaching:—

'An I hallus comed to's chooroh afoor my Sally wur deäd,
'An I 'eerd un a bummin awaäy, loïke a buzzard clock over my yeäd;
'An I niver know'd what a meän'd but I thowd a'ad summat to saäy,
'An I thowt a said what a out to a said an I comed awaäy.

When little Jo in 'Bleak House' was dying upon his mattrass at General George's, Allen Woodcourd puts his mouth very near his ear, and says to him in a low, distinct voice: 'Jo; did you ever know a prayer? 'Never know nothing Sir!' 'Not so much as one short prayer?' 'No Sir. Nothing at all. Mr. Chadbands he was a praying' wunst at Mr. Snagshy's and I heerd him but he sounded as if he was a speakin to hisself, and not to me. He prayed a lot, but *I* could'nt make out nothing of it. Different times, there was other gentlemen come down to 'Tom all alone's' a praying, but they all mostly sed as tother ones prayed wrong, and all mostly sounded to be a talking to theirselves, or a passing blame on the tothers, and not a talking to us. *We* never know'd nothink. *I* never know'd what it was all about.'

The spiritual comprehension of many Chinese audiences is not above that of the occupant of Tom all alone's, who did not 'know nothing about nothing at all.' Let those who preach to such hearers beware that even in their most earnest efforts, they do not appear to others to be 'talking to theirselves.'

In this connection should be named a difficulty inherent in the Chinese language—to wit its lack of capacity for conveying Christain truths, owing to its being full to the saturation point of heathen associations. There is no term for God until one has been manufactured or purified from heathen suggestions and contaminations: The language must be converted and baptized, as the Greek language was converted and baptized by the New Testament writers and their successors. There is a story of an Irishman who, having bought a cow from a Protestant, decided to pour upon her a little 'holy water' by way of purification. Through mistake a bottle of oil of vitriol was substituted for the water, and when he saw the beast prancing all over the lot, in the vain effort to relieve her pain, her owner exclaimed; 'By the Holy Virgin the Protestant is strong in her yet.' After all the efforts thus far expended upon the Chinese language, after repeated attempts to avoid it, heathenism, it is to be feared, is strong in it yet.

2. Another important principle in preaching to Chinese heathen, is *singleness of aim*. By this we do not simply mean what in Rhetoric is called Unity, by which all the parts of a discourse are blended into a whole. Singleness of aim requuires that in preaching to the heathen, we should endeavor to leave a definite impression of some one truth. A sharp blow from a riding, whip, is often more

effective than the concussion of a slowly revolving iron bar. In one of W. M. Bakers novels, there is a character who was a dead shot, always bringing down his man. He revealed the secret of his uniform success when he remarked; 'I always aim at a button or something.' A missionary should in preaching invariable fix his mind upon some doctrinal 'button or something and aim at that In contradistinction to this, there are some who like the preacher described by Archbishop Whately, 'aim at nothing and hit.' The survival of the fittest only, would not improbably kill off a considerable part of our preaching to the Chinese, as well as of Chinese preaching. Pres. Wayland once made a visit to a Reform School for Boys. One of the pupils was afterwards asked what Dr. Wayland said when he addressed them. 'He said, was the reply 'that when a thing is as good as it can be, you can not make it any better.' It is well if all our auditors carry away some one truth, however common place, so firmly fixed in their minds that it can not be dislodged. In preaching to the Heathen we should strictly restrain ourselves, and not range all over the whole field of human thought. There is a story of a man who complained that he could not abandon his drinking habits, and who was asked why he did not set rigid limits to himself, and stop drinking when he reached the fixed limit. He replied that this was just what he had done, only he always got drunk before he reached the limit! It is probable that some preachers, if they have fixed *any* limit to the field to be traversed have fixed that limit at the horizon, which, for obvious reasons, they never overtake. In preaching to those who know nothing of Christianity, to whom all is new, there is a great temptation to imitate Dr. Johnson, and

> 'Let observation with extensive view
> Survey the world from China to Peru.'

Thus of many a rambling discourse to the literally 'benighted heathen,' it might be said, as Dr. Watts hymn affirms of God's truth,

> 'It touched and glanced on every land.'

The history of much sermonic voyaging is epitomized in the children's rhymes about Noah's Ark.

> 'A man once launched a vessel large
> 'And live stock too he took in charge;
> *He sailed from no port, was to no port bound.*'
> His only wish was soon to run aground.'

Only the hope of his early shipwreck is generally more cherished by his audience, than by himself.

Incomparably patient auditors as the Chinese are, this method or absence of method is very ill adapted to them. It has doubtless

pleased God to save men by the foolishness of preaching, but it has not pleased him to do it by foolish preaching. We must endeavor to teach Chinese, not indeed the *alphabet* of Christian truth, but the *Radicals*. These are not many. Which of them is to come first, will depend upon individual choice. There is a common impression that the doctrine of the Atonement should precede all others. The story is familiar of the Moravian missionary who labored on for years among the ignorant Greenlanders, and who never made the least headway until he changed his plan, and began to speak of the love of Christ. This, he said, is the kind of preaching that converts men. John Williams, the 'Martyr of Erromanga' mentions that he made it an almost invariable rule, whenever he addressed an audience of heathen for the first time, to speak from the text; 'God so loved the world that he gave his only begotten Son that whosoever believeth in him, should not perish but have everlasting life.' Doubtless there are many missionaries in China, who adopt the same plan.

It is related in the memoir of the devoted missionary Wm. C. Burns, that on his voyage to China the vessel in which he sailed during a short stay in the East Indies, was surrounded by half-naked Malays, anxious to sell something to the passengers. Mr. Burns hungered and thirsted to preach the Gospel to these poor heathen, but the absence of any medium of communication rendered this plainly impossible. Yet he was not discouraged, but seizing a shirt he rubbed it vigorously between his hands in hopes that the tawny savages below, would, in some mysterious manner, get the idea that as the garment must be washed in order to be clean, so sinners must be purified by Christ's blood in order to reach heaven. This is the only instance of which we recollect to have heard, where an attempt was made to preach the doctrine of the atonement by pantomime. The proportion of spectators who could by any possibility find out what it was that they were expected to learn, would seem to be somewhat less than the ratio named by Mr. Ruskin in the extract already quoted. Nine observers out of ten, if they got any idea at all, would naturally infer that Mr. Burns was in quest of some one who would do his washing.

At the Missionary Conference in Shanghai, one of the speakers mentioned that after Mr. Burns had become somewhat familiar with the Foochow dialect—having by this time grown wiser as to the method of reaching heathen—he remarked that he thought that the missionaries there were 'too evangelical' in their preaching. In his opinion they dwelt too much on Christ, and too little on the

nature of God. He thought that there could be no logical foundation in the minds of the Chinese to lead them to appreciate the knowledge of Christ, until they had first a clear perception of the idea of a personal God, to whom they are accountable. Of the entire correctness of this view, I, for one, am fully persuaded.

In the series of articles already named a missionary is referred to who raised a Bible high above his head in a dramatic manner exclaiming: 'My business is to inform those who hear me that this is God's message to them.' The apparent implication was, that when this announcement had been made, *his* duty was discharged. In other words, he was simply a religious post-master, attempting to deliver a communication from a Person of whom the Chinese never heard, and of whom they never wished to hear. If this was the substance of his preaching, it would be curious to learn what came of it. Such partial and narrow views of a truth, are often more injurious than down-right heresy for the reason that a grave misapprehension on some one important aspect of Scripture truth, need not prevent the orderly, emphatic, and effective announcement of the rest, whereas such a crotchet as the one just named, if actually made a governing principle, would seem to prevent him who holds it or rather who is held by it, from preaching anything that his audience could understand or appreciate. A missionary's functions are rather those of a Minister Plenipotentiary, than those of a mere messenger. He has or should have full powers. It would certainly be a great mistake to *couple* our preaching to any one method. In my own experience and for average audiences, I have generally found no other avenue better than the great central truth that there is one God, and that all other divinities are no gods.

3 Preaching to heathen Chinese requires variety of statement of the same truth. As already remarked, it is much easier to ramble over a great diversity of topics, than to present one subject in a multitude of different lights, yet so as to produce a unity of impression upon the mind of an uncultivated audience. It is a matter of prime importance that Christian thought should be presented to the Chinese, *from a Chinese standpoint*. In order to discover the beauty of a painting, it is necessary to place the eye at what artist's term the 'point of view,' the point that is to say, from which all parts of the picture are seen in harmony. To observe a transit of Venus through a telescope it is necessary to place the eye at the focus of the eye-glass, else nothing will be seen but a blur. To take such observations requires considerable experience. Yet it is an indefinitely easier task than to bring Christian truth within the mental

and spiritual range of heathen Chinese. To accomplish this, it is necessary to see, to some extent with Chinese eyes, and to think with Chinese minds. To a foreigner few tasks could be assigned of greater difficulty. The Chinese mind is often regarded as a hopeless puzzle, an interpretation of the workings of which it is useless to expect. It must, however, be evident that he who undertakes to deal with minds, the workings of which he does not in the least understand, and to deal with them by way of revolution, is like a chemist experimenting with substances of the combining powers of which he is ignorant. Such experimenters must be prepared for explosions. For the best effect in addressing Chinese minds, even the uncultivated, some knowledge of Chinese books is well nigh indispensable. The Chinese are a learned nation, and the learning of the upper classes, while almost altogether withheld from the lower classes, is yet the power by which they have been unconsciously moulded. It is, for example, very desirable that a missionary should have a *working knowledge* of the Four Books. By this is meant a general acquaintance with their scope and contents, and such minuter knowledge of certain parts as will enable the preachers to recognize intelligently their authority when quoted by others, and enable him to cite them with more or less freedom for his own purposes. The vital point is such a practical insight into these classics as helps to an understanding of their extraordinary influence over the Chinese. In the Preface to his learned translation of the Chinese Classics, Dr. Legge observes that he did not consider himself qualified to preach to the Chinese until he had 'investigated for himself the whole field of thought through which the Sages of China had ranged.' This is a high ideal but, for the average missionary, I can not think it a reasonable one. Not every one can become a Sinologue, even were such an event desirable and supposing it possible is not the ultimate and the legitimate tendency of such ample and minute scholarship, rather in the direction of Professorships than of Mission chapels?

In attacking the giant of Chinese superstition, it would be well for us to imitate David, leave behind the cumbrous armor which we shall not need, select a few smooth stones, put them in a bag, and project them from our sling with the utmost force which we can command, aiming with accuracy for the center of the forehead. This plan is much better than that of throwing a handful of dust, or even of red pepper, into Goliath's eyes. Let us not forget that David cut off his enemy's head with the enemy's own sword. The Chinese themselves furnish us with a plenty of admirable weapons. Their thoughtless theology forms a loose wall of rubble stones

Dislodge one or two at the bottom, and all the rest come tumbling down. The current mythology is a perfect arsenal of weapons to be used against itself. We should do well to watch the Chinese themselves, and imitate their methods, when they are worthy of imitation. Any system of homiletics which binds us to one any plan is an impertinence and a nuisance. Chinese preaching is at once of the best and of the worst description. I have known a street chapel preacher who invariably began his address by reading a passage of Scripture or an hymn, and then blandly observed (by way of 'Introduction Conciliatory') 'This is no joke.' Another, whose chapel was situated on the principal street of a great city, with a constantly fluctuating audience, perhaps embracing on two successive days totally different persons would begin thus:—'Yesterday we explained the III of Ephesians to the 14th verse, to-day we will begin at the 15th verse.' The pointless garrulity, inexhaustible emptiness, and tireless pursuit of the inconsequential, which characterize many Chinese, we must utterly abjure. Yet when the Chinese preacher appears at his best, he must be an expert missionary who can surpass him. Watch, for example, the manner in which a shrewd Chinese preacher will undermine the faith of his countrymen in the Chinese Mars, *Kuan Ti*. It would be worth while for every missionary to look into the historical novel called the Three Kingdoms, if only with a view to an insight into the facts, (false or otherwise) of this man's life. It is a most important consideration that for the purposes of the missionary, it is of no consequence whatever whether this book is historically perfectly accurate, or, as is commonly supposed 'founded on fact, or even altogether fictitious. For practical purposes this book contains the biography of *Kuan Ti*, who has been promoted by successive Emperors to the very highest point of the Chinese Pantheon, as Protector of the Empire with a temple in every city and every village, and is likewise regarded as a Rain god. Where, inquires the Chinese preacher of his audience, whose attention is at once fixed and riveted, where in the Annals of the Three Kingdoms is it said that *Kuan Yü* caused rain to fall? The Poetical Classic mentions that rain fell ages before *Kuan Yü* was born. Who did that? If *Kuan Yü* never made it rain when he was alive, when and where did he learn the rain-making trade after he was dead? If *Kuan Yü* was able to protect the whole Empire, he must have been able to protect himself who was a subject of that Empire. If he was able to protect himself, how came he to have his head cut off, and his body thrown unburied into a ditch? If when alive he was

unable to protect himself, how did he learn to protect the Empire, after his head was cut off? If he deserved to be made god of war (in consequence of having learned the art of protecting the Empire) why should be have been obliged to wait a matter of 900 years or so before being promoted to that position by a Sung Dynasty Emperor? If *Kuan Yü* was a greater man than the Sung Dynasty Emperor, how was the latter able to deify him? If the Emperor was a greater man than *Kuan Yü*, why not pray directly to the Emperor, and omit *Kuan Yü* altogether? The Emperor depends upon the taxes for his food. His food is entirely dependent upon the rain. *Kuan Yü* is dead and is not in the least dependent upon the rain; we should therefore either pray to the Emperor directly, or to *Kuan Yü* through the Emperor. If *Kuan Yü* is as able to protect the Empire, why was it that he could not, or would not, protect his own temples, and his own image against the Long Haired Rebels?

A general acquaintance with the outlines of Chinese history is desirable for a missionary. Not the kind of historical knowledge possessed by the Sunday School teacher, who informed his class in reply to a question, that Tyre and Sidon were two brothers who lived a long time back, but such a knowledge as renders at least the names and order of the various dynasties as familiar as those of the English sovereigns sinice the Conquest, and the great epochs of Chinese history as well known as those of Europe. *Ch'in Shih Huang, Sin Pei, C'hao K'uang Yin* and *Chu Yuan Chang* should be no more strange sounds, than the names of Constantine, Gregory, Gustavus Adolphus or Napoleon. If no other end were gained, the Chinese would thus come to perceive that their history is not ignored nor misunderstood. The Chinese language abounds in popular sayings, which may often serve as arrow tips to wing a thought into a dull Chinese comprehension, as nothing else can do. There is, besides, a whole literature in China of what are styled Virtue Books (Shan-shu) containing an armory of weapons capable of being turned against the Chinese beliefs and misbeliefs, assailing them in their most vulnerable points. In these books Moral Maxims, illustrative Examples taken from real life and fables abound. In one of them, for instance, is the tale of a man who died, and having been brought in Hades before *Yen Wang* the Chinese Pluto, he begged hard to be allowed to return to earth, and enjoy there a few more years of life, urging that the warnings received by him, when alive, of the coming retribution, had been insufficient, and promising, if his reqnest were granted, to practise every known virtue as

long as his life should be spared. To this plea *Yen Wang* sternly answers that in Hades 'there are no acts of pardon passed;' there no pity is to be hoped for but only strict justice; that the frequent bodily infirmities and other misfortunes of the petitioner while alive, as well as the constant succession of deaths of others about him had been his abundant but unheeded warnings, and that even if allowed to return to life, there was no hope, nor possibility of his repentance, since he had wilfully debased his nature, and deliberately rejected admonitions, the importance of which were as well known to him then as now. With these words, sentence is passed and the culprit is hurried off to punishment. For a heathen audience and as an *introduction* only, is not such a purely Chinese allegory as this better than the parable of the Rich Man and Lazarus, for the reason that it enters the mind without friction? It was remarked of a certain American correspondent in London, that he had the rare qualification of understanding English politics as the English themselves understand them. Such a comprehension of the inner life of a foreign country, especially if that country be an Asiatic one, is extremely rare. In China this ideal can be only indefinitely approached, for the barriers of language, customs, and innate mental constitution, are too many and too high. Yet an earnest and systematic attempt to meet the Chinese upon Chinese ground, instead of expecting them to meet us upon some ground of which they know nothing, and upon which they do not venture to bear their weight, makes them feel that they are to some extent understood. The sermon of Paul upon Mar's Hill, has been the object of admiration in all ages, for its sagacity, its effective use of the circumstances of the occasion, its courtesy, and especially for what it does not say. This discourse, while not necessarily a model to be rigidly followed in detail, is a perennial pattern of the true *spirit* of a missionary address especially for its readiness to enter into the sympathies and feelings of his auditors. He does not expect them to come to him but he comes to them; "as certain even of your own poets have said." If Paul on the Areopagus had violently assailed Athenian customs or even spent his brief address in showing how the Psalms are loftier and deeper than any Greek poetry, while he might have held his place as an Apostle to the Gentiles, he would have thrown serious doubts over his own inspiration.

(*To be continued.*)

ON CERTAIN CHARACTERISTICS OF THREE VERSIONS OF HOLY SCRIPTURE PUBLISHED BY THE BRITISH AND FOREIGN BIBLE SOCIETY.*

By Bishop Moule.

I BEGIN by expressing my regret that my turn as translator fell to me, as you know, at a time when I had no expectation of it, owing to the inability of members, who preceded me on the roll, to take their turn. I had indeed for some time proposed, whenever my turn should come, to take for my subject passages of Holy Scripture in the versions commonly used by us; but I had not as yet made my selection. And when I named, almost at random, a passage from the Old Testament and another from the New, it did not occur to me that the latter embraced a context of remarkable difficulty, which is scarcely a fair test of the general merits of a version. I wish to say further that I have endeavoured, as far as possible, to translate the Chinese as if I had been ignorant of the original, and of any other version of it; and also to obtain my Teacher's opinion, whenever I referred to him, unbiassed by suggestions of my own. Both the one and the other are, however, purposes not easy to attain.

Some minor clauses of the sentences translated from the *wăn-li* seem distinctly susceptible of two renderings, one of which is, and the other is not, the true one. Notwithstanding opinions to the contrary, I venture to think that *a certain degree* of ambiguity is nearly unavoidable in Chinese composition, unless we overload it with pronouns and particles. And if we do so the result is sentences after the German model, alien to the Chinese idiom, which tend to interrupt and weary the thought and intelligence of the reader. A characteristic of Bishop Schereschewsky's version is, undoubtedly, his conscientious endeavour to reproduce the full meaning of the Hebrew original; yet it seems to me that the value of this version—so wonderful a monument of scholarship and industry as it is—is

* The following paper was read before a meeting of the Hangchow Missionary Association, when the writer was requested to offer it to the Editor of the *Recorder* for publication. The Hangchow Association was set on foot some six or seven years ago, with the two-fold object of promoting amongst the members the study of written Chinese, and an acquaintance with that class of literature with which Missionaries are most concerned. Christian Tracts and Books, portions of the Confucian Classics and School-books, Buddhist and other non-Christian Tracts have all, from time to time, been translated for the Association. Specimens of versions of the Bible have now for the first time been submitted. It is the rule of the Association that, after the reading of the translation, each member in turn is called upon to criticise the performance, the translator defending his own rendering, or accepting the emendation, as the case may be. And finally the translator is asked for his written opinion on the general merits of his subject, which are further discussed by the meeting, each member in turn having an opportunity of expressing his views. The passages translated on this occasion were Deut. iv. 1 to 20, in the Delegates' Wăn-li, and Bishop Schereschewsky's Mandarin, versions; and 2 Corinth. iii. in the Delegates', the Southern Mandarin, and the Mandarin of the Peking Committee. All the versions are published by the British and Foreign Bible Society. The translator's renderings were accepted by the Meeting generally as correct on the whole, and his view of the characteristics of the versions illustrated by the translations was likewise generally approved.

seriously impaired by the un-chinese reiteration of pronouns, and concatenation of subordinate clauses, which are the result * of the endeavour.

Now, to compare briefly the two versions before us of Deut. IV. 1–20, with each other and with the English Version—I confess at once that, as a presentation to the Chinese reader of the general meaning of Moses, I prefer the Delegates Wăn-li to the Bishop's mandarin. The former, it is true, contains, as I conceive, one serious error in verse 19, and several minor inaccuracies. But allowing for these, I think that each verse of the Chinese prsents a fair equivalent of the corresponding verse in our English Bible, and that a Chinese reader is more likely to obtain a fair notion of the whole context from the Wăn-li than from the Mandarin.†

In verse 19 the Delegates appear to have chosen to refer the relative "which," by a very strong eilipsis, to the *worship* of the heavenly bodies as its antecedent, and not to the heavenly bodies themselves. As if it ran;—"which worship the Lord hath divided unto etc." Only so can I account for the strange assertion they have ascribed to Moses;—"The millions of the world have actually worshipped them (the heavenly bodies) and moreover your God, Jehovah, has tolerantly suffered it." For such a reference of the relative I find no support in the Hebrew, so far as I can judge of it, or in the Septuagint, Vulgate, or Luther's German; nor yet in the three or four Commentaries I have consulted. Another error of this version, I venture to think, is the rendering of the word represented by "ordinances" in English, by "ritual precepts" (禮儀,) in Chinese. Neither the Hebrew Lexicon nor versions or commentaries support such a rendering; the original word, in all its meanings, having to do wth the office of a judge rather than a priest.

In both these places the mandarin is obviously to be preferred. On the other hand the almost punctilious endeavour to reproduce the Hebrew phraseology with all its peculiarities has occasioned a serious sacrifice of Chinese idiom, not to say, in one place at least, some doubtful grammar. This place is at verse 7 of our Chapter, where, possibly, an early misprint exists. The sentence, as I find it, seems to resist all fair attempts to construe it. Some relief would be afforded by the omission of the first 我們; or one might perhaps read, 有何大民得有上帝與他相近像我們在凡祈求我上帝耶和華的時候有上帝與我相近一樣呢. I do not pretend that *this* is idiomatic Chinese, but that it will construe, and give approximately the same senso as the English Bible gives.

* I write these lines with a deep feeling of regret that Bishop Schereschewsky's continued indisposition makes it impossible for me to lay my views before him personally, as a student, very far indeed beneath him in attainments, but animated by the same desire, which actuated him in his gigantic single-handed enterprise, to procure for the Chinese the worthiest possible version of the Word of God.

† I am not here to be understood as saying that I think classical Chinese a better literary medium for the *average* reader than mandarin, which is not my opinion; but that, for Chinamen who can read both, the Wăn-li of the Delegates is likely to speak Moses' meaning more adequately than the Bishop's version.

The 9th and 13th verses seem to me encumbered by the concatenation of subordinate clauses and the repetition of pronouns. Here however I confess that my Teacher does not support my criticism; and as I have no native scholar wholly unacquainted with the subject whose opinion I might compare with his, I am glad on his authority to think the style less obscure than it seems to me.

On the other hand I have found that the Catechists, who read the Church lessons in the congregation, usually prefer the Delegate's version of the Old Testament as more intelligible, and handier for turning into the vernacular.

I come next to say a few words on the three versions represented by 2 Cor. III. These are virtually but two, if it be true that the Southern Mandarin, so called, is a version made for the Bible Society, from the Wăn-li of the Delegates, by a Chinese scholar on his own responsibility. A comparsion of the two in this difficult chapter certainly tends to corroborate this account of the origin of the Southern mandarin. In each instance of deviation from the authorized English, or of free handling of a phrase in the original the two are at one. In both alike 舊典 stand for *γράμμα*. In both *φανερούμενοι*, "(You) being manifestly," is treated as an attribute of the letter, which is styled by the one 明晢 and by the other 明明白白的, at the obvious expense of the masculine plural participle of the Greek. Both alike ignore the *διακονία* of verses 7, 8 and 9. In verse 17 they agree in taking 'spirit' as the subject of the proposition. And on two confessedly difficult phrases where modern authorities, like Meyer and Winer, or like Alford and Stanley, are at variance, the Delegates and Southern Mandarin are at one; viz; in the rendering of *ἀνακαλυπτομενοι* in v. 13, and of *κατοπτριζόμενοι* in v. 18. The only difference between them worth notice is that whereas in v. 13 the Delegates render *τελόσ* (wrongly I think) by 意, the Mandarin (also wrongly) omits it altogether.

In distinction from the paraphrastic style of these two versions, that of the Peking Committee obviously aims at a full and faithful rendering of the Greek Text, and succeeds in a great measure in the attempt, especially if we read into the text the alternative rendering of vs. 7 sqq.

In the two disputed passages, vs 13 and 18, this version adheres to the view of the authorized English, making, *ανακαλυπτόμενοι* agree with *κάλυμμα*, and rendering *κατοπτριζόμενοι* "using a bright mirror to gaze."

On the whole, blots more or less serious notwithstanding, I venture to think it possible for a thoughtful student to gather the Apostles' meaning, in his by no means easy argument, from either of the three versions before us.

In each of them I find the following points of the argument presented distinctly enough. There is first the gently ironical protest against the notion that their teacher and friend could need letters of introduction either to the Corinthians themselves, or to any one else;—his true letter of credence being the fact of their conversion,

by his ministry but an actual miracle of the Holy Spirit;—this letter, laid up in his heart yet also famous andsignificant throughout the Christian world, is offered as his only credentials to doubters wherever there are any. There is next the Apostle's disclaimer of self confidence,—the avowal that his qualification for the ministry of the New Covenant is all derived from God.

The mention of the ministry suggests a statement of its dignity, in the threefold grandeur of its subject matter, the New Covenant; which, as spiritual, justifying and enduring, transcends thus the ministry of the Law, which was literal, condemnatory and transitory, and which carried, from the first, a presage of its transitoriness in the brief radiance of Moses' face.

Then follows a renewed avowal of the Apostolic ground of confidence;—Moses needed the veil to hide the close of the quickly fading gleam of heaven on his face,—token of the impermanence of his covenant, of which to this day the Jews remain still unaware, not because Moses is veiled any longer, but the veil has been transferred to his readers' hearts. We Christians use no such veil. The spiritual glory irradiating us, reflected in the bright mirror of the Gospel from an unsetting Sun, knows not the disgrace of vanishing. We have nothing to conceal, and, by our stedfast gaze on the unsetting, unwaning luminary, the Holy Spirit works in us a growing comformity to the bright object itself, the glory of the Lord.

This outline, I venture to say, may be constructed almost as well from either of our three Chinese versions as from our dear English Bible itself.

Let me add in conclusion that, if we sometimes long for a version, which shall be at once good Chinese, and a faithful, but not servile, reproduction clause for clause of sacred narrative, or psalm, or precept, or prayer, we ought not therefore to undervalue the approximations to such a version which we possess. We shall not do so, I am confident, but shall gratefully acknowledge the achievements of our forerunners and contemporaries, if we take the trouble to inform ourselves concerning versions into other languages, and notably concerning the famous Septuagint which was in the hands of our Lord and the first Christians. By Jews and by many eminent Christians this great version was at one time earnestly believed to have been made under the influence of a special inspiration. Yet we should be discouraged indeed if we had found either of the chapters read to night so widely different from the original, or made, I will venture to add, with so partial an acquaintance with the original languages, as very many verses of the Greek Old Testament are found to be when compared with the Hebrew Text. I have ventured this remark on the strength of my own reading. But lest it should be thought that I am overstating the case I refer my readers to the Article on the LXX by the late Professor Selwyn, in Smith's Dictionary of the Bible.

K'ANG-HI'S SYSTEM OF INITIALS COMPARED WITH THE SANSKRIT CONSONANTS.

By E. H. Parker.

WE shall now proceed to examine what K'ang-hi calls the Twelve 攝韻首, which are divided into two groups, the first group having reference to "open sounds," [開口呼], such as *a, e, ang, éng, i, au, ai, (ei,* not existing) *ên, an, êu,* and *o*; and the second to "close sounds" such as *wa, we, wang, wéng, wu, (wau,* not existing), *wai, wei, wén, wan, (wéu,* not existing), *wo.* Thus the differentiator of the two groups is simply the prefix *w*. Each group has six initial consonants, *k, ch, ci, (i. e.* Italian *c*) *tsi, l,* and *j*. These become in the second group *kw, chw, cw, tsw, lw,* and *jw*. This, at least, is a rough sketch of a scheme which will need our careful and elaborate analysis with a view to reducing it to order. Omitting the Hankow and Szch'uan dialects, whose utility for philological purposes is absorbed in those of Peking and Yangchow, we proceed to give, in six dialects, the actual modern sounds of K'ang-hi's characters as collected from living speech. [*See Table*].

There is much matter for reflection in the table before us. Taking the initials first, we observe there are two classes: the words under the first four initials are evidently selected because they represent not only the upper tone series, but the even tone as well. There is no exception as to series in the even tones, the two characters 朝 and 裡 having two sounds, and being evidently used here with the upper sound. And where it has not been possible to use the even tones, as in the cases of 哖 哲 結 摘 角 爵 略 弱 K'ang-hi has, for some reason not apparent to us, invariably preferred the entering tone. His selections are unsatisfactory, for 哖 is in most dialects read in the departing tone, whilst 略, 弱 and 摘 are oftener read with the lower entering tone than with the upper. Still, surveying the table from the broad standpoint of six widely diverging dialects, we are enabled to see clearly:—

1. That it is intended to use the 上 平 where possible.
2. That, where not possible, it is intended to ues the 上 入.
3. That, in intending these things K'ang-hi is always right in *come* dialect.

The next point is that the four initials are evidently intended to be *k*; *ch* or *ts*; *ki*; and *chi* or *tsi*. This involves a very serious change in our notions of what the Chinese standard initials are or were conceived by them to be. The distinction between *ch* and *ts* is not so material as the distinction between *ch* or *ts* and *chi* or *tsi*.

The *k* initial is most satisfactory, for, in almost every single case, a pure and unqualified *k* exists to this day. The exceptions are two, 迦 and 袈. The first character seems to have no other use than to represent the sound *kya* in the Sanskirt word *Shakyamuni* or *Hsákyamuni*. It is remarkable that the character 加 has nowhere

MODERN SOUNDS OF K'ANG-HI'S CHARACTERS IN SIX DIALECTS.

	K CH or TS KI CHI or TSI L J	A 迦 咤 加 No character 珂 磋	E 㘝 皆 結 嗟 偎 恣	ANG 岡 張 江 將 良 穰	ÊNG ING 庚 貞 經 精 盛 仍	I 祇 知 饑 資 離 而	AU 高 朝 交 焦 寮 饒	AI 該 捱 皆 No character 咪 No character	EI 㘝	ÊN IN 根 珍 金 津 林 人	EN 干 箔 堅 尖 連 然	ÊU IU 鈞 輈 摳 摯 留 柔	O 歌 摘 角 爵 略 弱
Peking	K	chia	ch'ie	kang	kêng	ch'i	kao	kai		kên	kan	kou	ku ko
Yangchow		chia	chia	kang	kên kêng	ch'i ch'a	koa	kao		kên-g	kan	kéo	kèo
Wênchow		ko cia	djio	koa	kao	?	kõo	ko		kõ	küo	kau	ko
Foochow		ka v. kia	kio	koung	keing	k'ae	koa	kai		koung v.kông	kang	kau keu	koa
Canton		ka	k'e	kong	kêng	k'ei	kou	koi		kên	kon	kau	ko
Hakka		ka	k'io	kong	kang	k'i	kao	koi		ken kien	kon	kau	ko
Peking	CH or TS	ch'a	chê	chiang	chên chêng	chih	chao			chên	chan	chou	chai tsò
Yangchow		ts'a	chie	tsang	tsêng	tsz	tsoa			tsên-g	chiei	tséo	tsĕ
Wênchow		ts'a	tsie	tsio	tsing	tsz	tsiõe			tsang	tsio	tsiu	tsă
Foochow		ch'a	tiek	tiong	ting	ti	tieu			ting ching	chieng	chiu	chaik
Canton		ch'a	chit	chông	ching	chi	chiu			chên	chim	chao	teik tiĕ
Hakka		ts'a	chet	chong	chin	ti	chao			chin	tsam	chu	chak tsak
Peking	KI	chia	chie	chiang	ching	chi	chiao	kai chie		chin	chien	chiu	chiao ke
Yangchow		chia	chie	chiang	ching	chi	chioa	tsae chiae		ching	chiei	chiu	chio, chüe
Wênchow		ko	cie	koa	ciang	ci	ko	ka		ciang	cio	ciao	chiak kak
Foochow		ka	kiek	koung kông	king	ki	kau	kai		king	kieng	kiu k'iu	kŏ
Canton		ka	kit	kong	king kang	kei	kau	kai		kêm	kin	kau k'au	koa kaŏk
Hakka		ka	ket, kiet	kong	kin kang	ki	kau	kai		kim	ken, kien	keu	kauk
													kok
													kok
Peking	CHI or TSI		chie chüa	chiang	ching	chi	chiao			ching	chien	chiu	chio chüo
Yangchow			chio	chiang	ching	chi	chioa			ching	chiei	chiu	chüo
Wênchow			tsi	tsiae	tsing	tsz	tsiõe			tsang	tsio	ts'iu	chiak
Foochow			chia	chioug	ching chiang	chae	chien			ching	chieng	chiu ch'iu	ciă
Canton			tso	tsõng	tsing tseng	tsai	tsiu			tsun	tsim	ts'au	chiok
Hakka		tsia	tsia	tsiong	tsin	? tsai	tsiao			tsin	tsiam	? ts'iu	chwok
													tsŏk
													tsiok
Peking	L	la		liang	ling	li	liao	lai		lin	lien	liu	liao lio
Yangchow		la		liang	ling	li	lioa	lao		ling	liei	liu	lüo lüo
Wênchow		la		liao	ling	li	liõe	lo		ling	lio	liu	liak
Foochow		la		liong	ling	lie	lieu	lai v. li		lang v.ling	lieng	liu	liŏ
Canton		la		lông	ling	lei	liu	loi v. lai		lêm	lin	lau	liok
Hakka		la	le *	liong	lin	li	liao	loi		lim	len, lien	liu	lŭk
													liok
Peking	J or Z	jă *	jê	jang	jêng	êrh	jao			jên	jan	jou	jo
Yangchow			yo	jang hsiang	jêng jên	êrh	joa noa			jên	yei	jéo	jă jak
Wênchow			zi	sio	zing	zz	ziõe v.ngiõe			zang v. nang	zio	ziu	jă yă
Foochow			nia	siong yong	ing	i	nieu ngieu			ing v. nông	yong	yiu	yok
Canton			ye	yông	ying	i	yiu			yên	in yin	yao	yŏk
Hakka			ngia	?	yin	i	ngiao			nying	yen	yiu	ngiok

* The asterisk means that the sound exists in the dialect, but that the character chosen by K'ang-hi is quite unknown in practice. The ă, is a short a, or a in the entering tone. It does not mean that it is the short sound in the Cantonese and Pekingese 跟 (*kăn* or *kên*).

☆

two sounds whilst its bastard child is actually pronounced *cia* and *kia* respectively in Wênchow and Foochow in each case against the genius of the dialect, and for the word *Hsakyamuni* only. The following is therefore our conclusion. That *kia* was the pronunciation of 加 when the Buddhists came and invented 迦. That, notwithstanding the gradual lapse into *chia* in the north and *ka* in the south, the tradition of the word *Hsákyamuni* had, when K'ang-hi wrote, preserved a sound *kia* or *ka* which in reality was (and is) foreign to the modern language of China proper, (*i.e.* the region of *kwan hwa* or the old empire of China), and this to such an extent that, whereas tradition caused a soft sound to be hardened north of the River, for the same reason it caused it to be softened south of the river. Then, 迦 is a false initial introduced by pardonable accident.

The other exception is 戒. This may have been a colloquial character once, and possibly there might have been some colloquial sound *K'i* hovering about north China. Now, however, the character appears for all practical purposes to be a useless and mystifying one, unknown alike to serious literature and force. We think, however, that we may quote ourselves as the vestige of existing authority on the subject. If reference be made to a paper entitled *A Comparative Study of Chinese Dialects* in the Asiatic Society's Journal for 1877, it will be found that there is a "characterless" Pekingese word *ch'i* meaning the "slit in a gown." If similar reference be made to comparative lists of characterless words published from time to time in the *China Review*, it will be found that similar characterless words with the same meaning exist in Foochow, Canton, and Hakka, namely: *'k'ae' 'k'ei* and *'k'i*. In Yangchow the same slit is called *'ch'i* or *ch'a*, so that we have the right tone in the north, the right sound in the extreme south, and a wavering of sounds in the centre.

With regard to the initial *ch* or *ts*, it will be noticed that *ts* is quite as common as *tsh* (*ch*),—the old Scriptural question of the Shibbaleth. Peking and Canton take *ch* (*tsh*) throughout. Yangchow and Wênchow take *ts* before an *i* or *ü*). *Ts* is unpronounceable in Foochow, so they either keep the sibilant soft or omit it altogether. Hakka alone has the three forms *t*, *ts*, and *tsh*.

The initial *ki* is very interesting and regular. North of the River it is softened with almost absolute uniformity. In the south it is as invariably hardened; whilst at Wênchow the remarkable *ci* initial exists—sometimes like *ki*, sometimes like *chi*, and sometimes like *ch*, and yet never exactly any of the three. Just as in the Hakka which I studied it is impossible to distinguish between *ken*, and *kien*, so in Wênchow *chung* is softened into *ciung*, and *kiun* likewise into *ciung*. In the same way at Yangchow there is no distinction between *ci*, *ie*, and *iei*, so that, (the *n* final not existing), 見 and 柘 are both pronounced either *chici* or *chei* or *chie* in that last named dialect.

As to the initial *chi* or *tsi*, it will be noticed that there are as many hard (*i.e. ts*) instances as soft (*i.e. ch* or *tsh*) in our six dialects.

It is remarkable that Yangchow softens all these, Canton does the reverse, whereas in the case of the *ch* or *ts* initial the facts were just the reverse. It is interesting to find that K'ang-hi selects the character 嗟 for illustration. Besides its regular pronunciation of *chie*, it has in Peking a moribund one of *chüa*. As pointed out on Page 24 of the Asiatic Society's Journal for 1877, this sound is not given in Sir Thomas Wade's Syllabary.

To sum up therefore; the four first initials are divided into two groups of two. *K* and *ts* are the first group. *Ki* and *tsi* are the second. Probably the Shibboleth question has never been conceived by the Chinese at all: that is, the difference between *s* and *sh*; *ts* and *tsh* (*ch*); *tsi* and *chi*. As I have pointed out elsewhere, it is important that those who interest themselves in philological questions should not allow the arbitrary signs or letters which we are bound to employ to entangle their conceptions of sound. Neither *s* or *h* has any essential connection with the sibilant which we perforce write *sh*, *ch*, *sch*, *si*, *sci* in English, French, German, Dutch, and Italian. The Spaniards appear to have no conception of this sound, (apart from other languages), nor the Greeks. The Russians have a special letter, and it is to be regretted that it is too cumbrous and uncouth to be introduced for purposes of cosmopolitan philology. The Greeks having no *B* (for *β* is pronounced like *v*); are obliged to write MPELL & Co., when they wish to express the sound BELL & Co. The connection of M and P with B is no more essential than that of *s* and *h* with the entirely different sound *sh*.

There is no difficulty about the initial *l*, which is regular throughout. There is often a tendency to replace *l*, by *n*, but that is a minor point irrelevant to the main question.

What the *j* initial originally was will be a troublesome question. I am inclined to think that just as the difference between *s* and *sh* may not have been conceived by the ancient Chinese so the difference between *z* and *zh* (*as your* and *azure*; *lezzar* and *leisure* may not have distinctly entered their minds. Therefore, just as (owing to our poverty in letters) I am obliged to say *ts* or *ch*, so I am obliged to say *z* or *j*. The question whether the Peking initial *j* is *r*, *y*, or the French *j*, is often discussed with want of intelligence by students of Pekingese. The answer is that the initial is what it is. If English *r* is pronounced so softly that it sounds like the Peking *j*, then that *r* is that *j* and consequently that *j* is the same as that *r*. So with the *y* or the French *j*. Moreover, some Pekingese speakers according to their origin speak it harder than others, just as amongst English speakers no Scotchman, however English in breeding, ever mauls his *r*, and no Irishman ever leaves out his *h*. Assuming that the ancient initial was *z*, we have both *i* and *s* accounted for. The *z* has softened into *zh* (*i.e. j*) just as *s* has softened into *hs*, *ts* into *ch* &c. The finals must again be postponed.

THE TRUTH ABOUT OPIUM—A REVIEW.

By Dr. Dudgeon.

THE Three Lectures under the above heading, delivered in London last year by Mr. Brereton, a solicitor in Hongkong, and issued by the publishers to the India office, are very remarkable. I have never read a work so full of sweeping and unsubstantiated statements. The most rabid utterances of the most enthusiastic missionary sink into absolute insignificance beside these bold self-assertions of this lawyer. He states his opinions with an asseveration worthy of a 15th century professor of Dogmatic Theology. As a sample of the strong and unguarded statements interspersed on every page, take the following—"the false and mischievous teaching of the Anti-opium Society," "riding a hobby to death," "desperate men advocating a hopeless cause," "Grasping at shadows to support their theories," "the false assumptions and fallacious theories," "opium on the brain," "The totally unfounded, mere shadowy figments, phantasies and delusions" "(a species of very minute pulverisation of language)," "foul and untenable charges," "statements of fanatical missionary clergymen," "extraordinary hallucinations, strange delusions wild schemes, monstrous and unfounded allegations," "the history of the Society presents but a record of energies wasted, talent misapplied, wealth uselessly squandered, charity perverted and philanthropy run mad" and so on *ad infinitum*. The silliness, ignorance and illogical reasoning of the book are its own best refutation. It does not deserve a sober review. As the price of the book is somewhat deterrent I propose to enter more fully into a review of it, with the view of showing the reader how paltry a work it is. The home public and especially those who heard the lectures delivered, are hardly in a position to expose the fallacies which are everywhere apparent to students of China and the Chinese. The writer's object is to shew the groundlessness of the charges brought against the Indian Government on the score of their opium trade with China. He claims to speak from ample experience, with no personal object or in the interest of any party, but merely a wish to dispel the most mischievous results which this unfounded delusion, which has taken possession of the public mind, has produced. Outside the region of party politics no subject, we are told, has involved so much controversy and about none are so widely different opinions prevalent. One party accuses the Indian Government of cultivating a drug with the acquiescence and support of the Imperial Government and forcing it upon China for the purpose of adding seven or eight millions sterling to the revenue, that merchants

participate in this trade for gain; that the custom of smoking opium is destructive to the physiscal and demoralizing to the moral nature of its votaries; that China regards the traffic with horror and that it hinders the spread of Christianity. The opposite opinion it is said is held by all the foreign residents in China excepting the missionaries. Of this large number not 1 per cent will be found who will not tell you that the Anti-opium Society's views are utterly preposterous, false and artificial; that opium smoking is a harmless if not absolutely beneficial practice; that it produces no decadence in mind or body; that the allegations as to its demoralising effect are simply ridiculous; that the custom is universal throughout China; that it has probably been so for more than a thousand years; and that the practice is only limited by the means of procuring the drug. Such is the writer's experience. It is corroborated by others, therefore he asserts it as fact. This antiquity and universality of the practice is repeated more than a score of times, the proof adduced being the mention by some one (most probably Dr. Edkins) who translated the poem of Suche incorrectly, as I have elsewhere shown, speaks of the use of opium as prevalent in the 11th century instead of gruel made from the seeds or a decoction of the capsules because mentioned in a poem of the period.

Notwithstanding the assumption of the universal prevalence of the habit, we are gravely informed that China is a poor country and that only the well-to-do can afford to smoke like people in England who can afford to drink tea, wine, beer and smoke tobacco. But is it not a fact that the very poorest with us drink tea and smoke tobacco, a conditition deeply regretted by the medical faculty. So is it in China with regard to opium and spirits. It is the poor who are chiefly addicted to them and first because they are poor, paradoxical as the assertion may seem. And if the poor predominate in China, as unquestionably they do, how then can the habit be general and universal? The reason for this belief we are told is, that foreigners mix daily with the Chinese, know their ways, hear them talk, and buy and sell to them. Such reasoning might suit the discussion of its innocuousness or otherwise but what has it to do with the prevalence of the habit in all China? No class of foreigners at the Treaty Ports, and we presume it holds true also of the British colony of Hongkong, which is not included in China, and least of all the merchant class, who do not speak the language of the people, has had much if any social intercourse with them. Few foreigners are admitted into the "holy of holies" of a Chinese family. We are likewise informed that this island colony is the place where the consequences of opium smoking in their

fullest force would be found. It is the head-quarters of the trade, the Depôt from which all other parts of China are supplied with the drug. It is the port whence prepared opium is exported to the Chinese in all other parts of the world; the natives there get better wages and make larger profits and therefore are better able to enjoy the luxury of the pipe. And yet the evils of the habit are not found there in the slightest degree. Efforts to find the victims of the dreadful drug have proved unsuccessful. Among the lawyer's clients there were not five per cent who did not smoke opium and of some 500 persons in all he has ever known, none ever shewed any symptoms of decay. The only sign of opium smoking observed was the discoloration of the teeth, similar to that caused by tobacco, which he endeavours over and over to prove is the more injurious practice. We had no idea opium smoking lead to such frequent litigation among its votaries. We believed the habit to be a quiet, unobtrusive and peaceful practice. Surely 95 per cent of the native population of Hongkong is not addicted to the habit. Are not all opium smokers also tobacco smokers and might not the discoloration of the teeth be due as much to the one as to the other? At all events it would be difficult to apportion out the blame. The absence of the tooth-brush might also perhaps reasonably bear part of the responsibility. But is Hongkong the best field for observation of the consequences of opium smoking? We hardly think so. There is the restraint of public opinion, created and fostered by the foreign community; there is occupation for mind and body and instead of higher wages and larger profits adding to the opium consumption, the reverse will probably be found the case. Rising markets and higher wages at home have only resulted in a deficit in our last year's drink bill. The luxuries and comforts of a western kind to which these Chinese subject of ours aspire, better houses, clothing and education for their children, more splendid interment at death for themselves, the amassing of wealth which is the Chinaman's greatest ambition, the habit of regularity in business necessitated by contact with foreigners, notions of respectability, better food supplies, ventilation, water supply and drainage, these and other things make Hongkong exceptional in my opinion. In former days when the laws of the mainland were chiefly enforced, it might have been so, but not now where all restraint is withdrawn and shops are everywhere, with some exceptions, allowed to sell, not opium, but *foreign medicine* and smoking dens are publicly allowed and edicts are disregarded. Poverty, corruption, and misgovernment are rampant, the people are badly and insufficiently fed, clothed and housed, education of the young is comparatively

neglected, the native cultivation of the poppy is flaunting its gaudy flowers everywhere and the emperor and officials are living and administering their government, very largely at present upon opium taxation. All this is different in Hongkong, the island of fragrant streams, not so called, however on account of the opium aroma permeating the round globe where ever a pigtail is to be found.

Excepting two or three firms, it is denied that the merchants are making "princely fortunes" out of the trade. Formerly it was not so when the great British firms of Hongkong, Canton and Shanghai were largely, if not almost exclusively, engaged in the trade. Those opium kings have now been dethroned, have died immensely wealthy or, as in some cases, in penury or have come to an untimely end, which some have, most uncharitably, we think, ascribed to an avenging providence, and now the enriching trade has fallen almost entirely into Jewish and Parsee hand. This confinement of the trade to a few Indian firms is not, we are told, owing to the British merchants holding opium to be an unclean thing. Holding the trade to be perfectly proper and legitimate, there is not a British firm which would not engage in it to-morrow, if it proved a source of profit. Before now some British merchants have retired from opium trading firms rather than injure their conscience. They at least had eyes and heart to see the ruin the drug was causing among their fellow men. One American firm, we have been told, stamped its goods as not being engaged in the opium trade and I very much question whether there are not even now in Shanghai, Hongkong and elsewhere, high-souled merchants who would scorn to engage in any trade, however profitable, which pandered to the vices and immoralities of the Chinese. As a salve to the stricken conscience we have known retired opium merchants start opium asylums in China and subscribe munificently to the funds of the Anti-opium Society.

I shall not here enter upon the question of the ease and rapidity with which the habit is formed, of the difficulty of its abandonment, of the very small percentage of those who can, for a time, take it at odd times and let it alone according to pleasure, of the great tendency to increase the dose if means allow and such like questions. Generalities are apt to be misunderstood and exceptional cases are adduced in opposition to the general tendency of the habit. I have been at some pains to divide out the smokers into classes with a view to decide the disputed question of its injury to body and purse. Take the following figures as approximative. Among the well-to-do the proportion of smokers may be 10 per cent, among the poor 20 per cent, among the general adult male population in cities say

30 per cent, in non-opium cultivating country districts, among males 2 or 3 per cent, among the females 1 or 2 per cent. Among the smokers the proportion of the sufficiently well off may be 20 per cent, of poor 80 per cent. In regard to the subject of distinguishing opium smokers, of those who smoke regularly 80 per cent are easily distinguished and 20 per cent not perhaps so easily, unless to the highly practised eye. Of those who smoke not so regularly as to times but where habit must still be satisfied, who attend to busines regularly more than 10 per cent are *easily* distinguished. All who smoke ashes, that is the inveterate, old and confirmed smokers, are easily recognised; of those who eat ashes that is the very poorest, he that runs may read, they are in a still worse plight. Of the regular smokers whose habit must be gratified at a certain fixed time there may be 60 to 70 per cent; of those who can put off on account of engagements etc. for a short time 30 to 40 per cent. Of these irregular smokers as to hours there are those who have and those who ave not leisure, all however have the habit or *yin*. Of so-called moderate smokers there may be 20 to 30 per cent with a strong tendency to merge into the immoderate class of whom there are from 70 to 80 per cent. These latter cannot get up in the morning, cannot sleep at night and so business is neglected. When the smoker is asked what quantity he smokes, he almost invariably tries to palliate and mitigate the dose; he says he smokes but little,; but observe him on the couch of an evening and he takes long continued inhalations. When he enters our asylum he tells the same untruth, minimising the evil, but this is soon found out, the graduated remedial measure proving insufficient for his *yin*. Loss of time and hence neglect of business is one of the most common of the resultant evils and thus affecting the wealth of the individual. This is so among the high officials who require every morning to appear at the audience. They are roused up with the greatest difficulty, require to have their pipe before going, their servants require to keep pressing them on and they arrive at the Palace too late. The soldiers on duty fail to be at their posts at the opening of the city gates or at parade and the officers are deceived in various ways. The merchant appears too late on the exchange or market to transact business with profit, and must take what is left and at higher prices. The handicraftsmen are forestalled in their work by their non-smoking confreres. The farmer rises late to find his farm servants neglecting the farm and when he goes to market with his grain comes late and is obliged to take whatever price is offered. When the habit is abandoned all this is changed, the smoker becomes a new creature physically; he becomes fat where once he

was spare and lean, his face loses its dusky hue, his home is happy. His wife and the children borne to him before the habit was contracted (for any born during his addiction to the pipe are sickly and rarely live) rejoice in better clothing and more comfort, business flourishes and he invites his benefactor to a feast, erects a tablet to commemorate his release, placards his district with bills setting forth his cure, sends his children to school and the chance is that he will become a Christian, to the first missionary who passes that way. And all this is not ephemeral. I have seen cases of backsliding especially among the young and unmarried but I know also of numerous cases where they have faithfully eschewed the evil for twenty years, and given every promise of holding on. Their gratitude at the deliverance is unbounded.

Who has not known of wealthy families reduced to beggary by opium; wealthy magnates whose sons continued the practice till the family patrimony disappeared and no member of it survives. A large number of the houses owned by foreigners in Peking were purchased from their former owners by virtue of straitened circumstances caused chiefly by opium smoking. Large numbers of high class houses, some of them small palaces, have been offered me for sale, from similar causes. We are told by Col. Mesny that opium smoking officials are but poor officers. They are usually weak-minded people unfit for anything, and generally untrustworthy.

Not more than 2 or 3 per mille smoke without apparent injury. Such persons must have three qualifications which are rarely found in the smoker (1) wealth (2) good living (3) a perseverance and constancy of purpose. Rarely do these three meet in one individual. The two following cases have been reported to me. An official 70 years of age, had smoked for 50 years 7 mace daily. He was very lean. He did everything by clock work, sleep, meals and work. He buried his opium in the earth for one hundred days to free it from it heating properties or "fire" as it is called. He took a mouthful repeatedly during the day but never indulged long in it at once. He laid down the pipe at once when he had reached his imposed limit. It never became a plaything with him to wile away the time and turn night into day. He kept fixed hours, retired to rest at a certain hour, and *never* transgressed. He nourished his body on the richest soups, ate abundance of mutton, duck, fowl etc. The other was a fat man of 50 years of age who had smoked for 30 years and he also observed the strictest regularity in all things.

(To be continued.)

Missionary News.

Owing to a press of matter we are obliged the hold over Correspondence and Book Notices.

Births, Marriages & Deaths.

BIRTHS.

At Hongkong, on the 25th of May, the wife of the Rev. W. Dietrich of Fukwing, Rhenish Mission, of a son.

At Chongtshun, on the 16th of August, the wife of the Rev. H. Ziegler, of the Basel Mission, of a daughter.

At Shanghai, August 31st, the wife of Rev. Andrew Dowsley, B. A. Church of Scotland Missionary, Ichang, of a son, Ogilvie Robert Kennedy.

At Hangchow, on the 7th September, the wife of Rev. J. L. Stuart, American Presbyterian Mission, South, of a son.

At Shanghai, October 5th, the wife of Rev. R. E. Abbey, American Presbyterian Mission, Nanking, of a son, Robert Parsons.

At Hangchow, October 5th, the wife of Rev. J. H. Sedgewick, Church Mission, of a daughter.

MARRIAGES.

At 36 Windsor Terrace, Glasgow, Scotland, on the second August, by the Rev. Thomas Barclay, M.A. of Formosa, assisted by the Rev. James M. Waught of Abbotsford Church, the Rev. John C. Gibson, M.A. of Swatow, son of the late Professor Gibson D.D., to Agnes Gillespie, only daughter of the late George Barclay.

At the Cathedral, Shanghai, on October 6th, Mr. Geo. Andrew and Miss Jessie Findlay, both of the China Inland Mission.

At Peking, October 15th, Mr. Olsson, of the B. and F. Bible Society, to Miss Taylor.

At Chefoo, on September 19th, by Rev. M. T. Yates D.D., assisted by Rev. C. W. Mater D.D., Rev. W. S. Walker of the Southern Baptist Mission, Shanghai, to Miss L. Mateer of the American Presbyterian Mission, Tang chow-foo.

DEATHS.

On July 1st, in a railway accident in the United States, S. I. McKee., Esq., father of Rev. W. J. McKee, of Ningpo.

On the 27th July, at the Berlin Foundling Hospital, Hongkong, Rev. I. W. Louis of Fukwing, Rhenish Mission.

At Hangchow, on October 6th, the infant daughter of Rev. and Mrs. J. H. Sedgewick, Church Mission.

At Hangchow, on October 10th, Ellen Jennings, wife of Rev. J. H. Sedgewick, Church Mission.

Arrivals.—On September 1st, Rev. C. Leaman, Mrs. Leaman and two children of the American Presbyterian Mission, Nanking, on their return. Miss Reifsnider, M.D., to join the Woman's Union Mission, Shanghai. On September 6th, Miss Spencer to join the American Episcopal Mission at Shanghai.

At Shanghai, October 4th, Rev. V. C. Hart, Superintendent of the American Methodist Episcopal Mission, Kiukiang, on his return; Dr.

and Mrs. Crews to join the same Mission at Chung-king in Szech'uen Province; Rev. and Mrs. W. Longden to commence work at Nanking in connection with the same Mission; Rev. and Mrs. P. D. Bergen to join American Presbyterian Mission at Tsi-nan-foo. Rev. and Mrs. Price and three children to join the A. B. C. F. M. Mission in Tai-yuen-foo Shansi Province.

At Shanghai, October 10th, Mr. and Mrs. Geo. Rendall and infant, Miss Agnes Dowman and Miss Elizabeth Butland, to join the China Inland Mission.

At Shanghai, October 11th, H. N. Allen M. D., and wife to join the American Presbyterian Mission.

At Shanghai, on October 15th Mr. and Mrs. Williamson and two children and Miss. Horne of the China Inland Mission on their return; Messrs. O. Stevenson and H. Dick to join the China Inland Mission at Nganking.

At Shanghai October 25th, Dr. and Mrs. S. P. Barchet and family of the Am. Missionary Union, Ningpo, on their return; Rev. and Mrs. J. Gilmour and family of the London Mission, Peking on their return; Rev. and Mrs. Rees and child to join the London Mission at Peking.

At Hongkong on October 16th, Rev. Mr. Bonfield to join the London Mission at Amoy.

***

DEPARTURES,—Per steamer *Laertes* Dr. H. R. Smith and family of the American Presbyterian Mission, Weihien, for U. S. A.—Home address, Martinsburgh,
Blair Co.
Penn.

***

SHANGHAI.—The American Presbyterian Mission Press has issued a new catalogue which can be obtained, gratis, upon application. Under the heading "Books published for the Presbyterian Board of Foreign Missions" are 10 Commentaries on parts of the New Testament and 106 other books, principally Tracts, in wăn-li and mandarin. Besides these there is a large collection of Tracts belonging to the "Religious Tract Society" of London, all in Chinese, School Books, Medical works, books for students of the Chinese language and last but not least the list of books published by the School and Text Book Series Committee. It is the most complete catalogue ever issued by the Mission Press.

THE

Chinese Recorder AND MISSIONARY JOURNAL.

VOL. XIV. NOVEMBER-DECEMBER, 1883. No. 6

THE BEST METHOD OF PRESENTING THE GOSPEL TO THE CHINESE.

BY REV. ARTHUR H. SMITH.

(*Continued from page* 409.)

II. PREACHING TO CHINESE CHRISTIANS.

MUCH of what has been said under the preceding head, is equally applicable here.

1. Preaching to Chinese Christians, should be of the most *practical* character. The obstacles to the establishment of a strong Christian Church in China—whether they are external or internal, are *practical* obstacles. They should be taken hold of 'by the nub end.' There is some danger of our riding theological hobbies, of discoursing upon Doctrine in the abstract, without making anything concrete and vital to the Chinese. A sermon should not be a mere spy-glass with a great number of joints through which it is hoped that some will catch a new and magnified view of truth. It is too difficult for the Chinese to get the focus, and there is too great danger of their looking through the wrong end, and seeing, if indeed they see anything—only 'the infinitely little.' A good sermon should rather be like an inscription, projecting its characters before the eye, with form and substance, not mere shadows, but having length, breadth and thickness. If, in addition to this the figures can be made vital and animated with a living scene, our success will have been almost complete. The bulk of our Sabbath audiences, even at their best, are mere children of a larger growth. They must be treated as such. Some of them absolutely require pictorial narrative, and will assimilate nothing else. To some the parables of Christ are the most effective vehicles of truth. Such truth must be made, not only level to the apprehension of the dullest, but it must be made applicable to each individual case. A chapel should be a Gospel Dispensary, where every case should receive its own diagnosis and, as far as possible, its own treatment.

Imagine a Dispensary where the physician should prescribe to all who came on one day a dose of rhubarb, and to all who presented themselves the next day, a blue pill! Our chapel preaching on Sundays, should be as unlike this as possible. The foreign missionary in China can not be, and can not become, a visiting pastor, as we understand that term, except as he does his work by proxy. There is no remedy but to seek such opportunities as may be open to him to reach individuals, and in public discourses so to present his truth as to hit in the exact center known cases. He should strive to strike every hearer at least once. He must show the man who wishes to be baptized, but who can not give up his opium, that Christianity came not to send peace but a sword. He must enforce on the conscience of the mean man, that Christianity, like idolatry, is to *cost* something. He must show the woman who has an idiot son, whom she can not refrain from reviling and beating, that Christ can make even her burden lighter, if she will but cast it upon Him. His business, in short, is to make it practically apparent that Christianity is the art of right living, and while he may seldom think it wise to decide points of casuistry, he should teach principles, which, rightly applied, will enable his hearers to decide. The difference between a principle and a rule is vital, it is the difference between a compass and a railway track. The latter is iron and inflexible. The former has a needle which is poised on a pivot, and is subject to variations in different latitudes, indeed the whole binnacle swings in its gimbals in a condition of equilibrium, yet the needle still points to the magnetic pole. We should try to give a biblical compass to every convert. It is related that a little grand-daughter of Dr. Emmons came to him one day with the inquiry, whether it is true as currently reported, that the Moon is made of Green Cheese. Instead of enlightening her darkness, the shrewd old theologian sent her back to the Bible to ascertain the point for herself. After a brief, and Emmons-like quest, she returned saying, 'It is not true, grand papa. The Moon is not made of Green Cheese.' 'How do you know that;' he inquired. 'Because,' answered the child, 'the Moon was created first, and Cows afterward!' We should aim so to teach the Chinese that Green Cheese heresies will be detected by their own inquiries. The kind of practical preaching here indicated will, if followed up by efforts with and for individuals, help to prevent the Christian Churches gathered among the Chinese, from being simply 'baptized heathen.' The Chinese are preeminently a gregarious race. To follow a leader, is unto them an instinct rather than an acquirement. Whatever the lesson, if it is to be learned by rote only, they can

learn it. The whole system of Chinese education prepares them to receive in one bolus, indigestible masses of what may prove to be either wisdom or nonsense. Which it may turn out to be, they are by no means concerned to discover. Thus a toothless old woman, who has for half a life-time maintained a local reputation as an Exorciser of evil spirts (*Pao-mo*) accepts Christianity, and learns to repeat the Lord's prayer with the same facility which she displayed in reciting the abracadabra of her former calling. Does she understand this prayer or any other? 'It is a good thing' said an old woman of seventy who wished to be baptized, her small, rat-like eyes trembling with all the intelligence of which she was capable, when she was asked her reasons for desiring baptism. 'It is a good thing, and that is all there is about it!' Scholars who can recite the Book of Odes from beginning to end without hesitation and without a glimmer of an idea as to the meaning of a single rhyme, are not likely to be troubled by a shorter catechism, or a still shorter creed. A child in a London school, who could repeat the catechism without a break or stumble, was called upon to *write out* one of his answers, and this is what he wrote:

'My duty toads God is to bleed in him to fering and to loaf 'without your arts withold my mine with old my sold and with my 'sernth to whirchp and to give thanks to put my old trast in him to 'call upon him to owner his old name and his world and to save 'him truly all the days of my life's end.'

Any process by which we can ascertain exactly how much or how little our converts really know is most useful in showing us how to give them the help which they so much need. In a volume of posthumous sermons by the celebrated Dr. Tyler, Professor of Theology in the East Windsor Theological Seminary [now removed to Hartford] there is a discourse on the topic; 'The sinfulness of Stupidity.' That is a good subject for the Chinese. The word 'Stupidity' is here however employed in the technical sense common in New England Theology to denote a person who is almost hopelessly indifferent to Christian truth. There is a sense in which some audiences of Chinese Christians are as unimpressible as Chinese heathen. They have learned a few fundamental truths and that is the end of it. They never retreat from that position, but then, on the other hand, they never advance beyond it. There are wide differences between city converts and country converts, and between those in one place and those in another place under conditions apparently the same, but the general fact of a certain baptized apathy will not be disputed. One man of this class remarked of a sermon; I have *heard beyond that* (聽過去了). We must

try and preach, so as to shake this class of hearers out of their spiritual coma. A countryman who had listened with intelligent interest to the story of the creation, *naively* inquired; Have you any *other* instruction to give? Richard Baxter, in his 'Reformed Pastor, offers some shrewd advice as to the best way of dealing with opinionated and self conceited persons who are more ready to teach than to be taught. 'Preach,' he says, 'to such auditors as these, some higher points which shall be above their understandings. Feed them not always 'milk' but sometimes with 'strong meat'; for it exceedingly puffs them up with pride when they hear nothing from ministers but what they already know, and can say themselves; this it is that makes them think themselves as wise as you, and as fit to be teachers, and it is this that hath set so many of them on preaching, for they believe that you know no more than you preach.' It is said that Baxter himself made it a point to preach about once a year, a sermon that hardly any one could understand or follow, with a view to affording his people a practical demonstration that he did not ordinarily preach all that he knew, and that he had at his command vast reserves. Whatever may be thought of the propriety of such a course as this toward congregrations in Christian lands, it is undoubtedly desirable to produce in the minds of Chinese Christians an abiding conviction that the Bible is a great book—a deep book—a profound, an infinite Book; that it takes hold on the human soul, and embraces the whole compass of human life here and hereafter.

We must endeavor to make Chinese Christians feel that, whatever their knowledge, experience, and attainment, there are continental areas of Christian truth yet untraversed, and oceanic depths yet unfathomed and unfathomable, yet so as to incite, not to discourage them—so as to attract, and not to repel.

2. Preaching to Chinese Christians should observe *proportion*. We should rightly divide the word of truth, not only adapting our instruction as far as possible to each individual hearer, but exhibiting, as much as in us lies, the principal truths of Christianity in due order, and with due relative emphasis. It is felt that such an adjustment of preaching as secures this due proportion, is always one of the most difficult problems of the practical pastor anywhere, and to gain it is one of the last results of a sanctified pastoral experience. There are, as alreadyre marked, on the one hand some converts who appear almost incapble of any advance in Christian truths. For these we need line up line, precept upon precept, here a little and there a little. Our audiences in point of capacity, are most heterogeneous; the *average intelligence*, let us not forget, even of Christian auditors is

necessarily low. They know but little and they forget much. Skillful care will doubtless enable the wise preacher to combine even in the same discourse, thoughts which shall be helpful to many different classes, though he may not succeed in dividing the word to all in the same proportion. Much that is still preached in the pulpit of Western Lands, where generations of hereditary religion have left many fossil deposits may safely be omitted. In some cases the lava from religious volcanoes—now happily nearly or quite extinct—has buried the soil almost out of sight. It is hard even for an intelligent Occidental Christian to understand thoroughly all the endless ramifications of Christian sects. To the Chinese they are of necessity almost entirely unintelligible. We do not know how to explain them nor what to call them. There is perhaps no perfectly satisfactory term in Chinese, to denote the distinction between sub-lapsarianism, and supra-lapsarianism. It is by no means an unmixed advantage that the Chinese do not know all that is to be known about the history of Christianity. There is much which we could wish rather to bury under ground, than to proclaim from the house-top.—The practical presentation of the Evidences of Christianity will assume, in preaching to Chinese Christians, a very different shape from that which it assumes in England or in the United States. The Chinese mind is not analytical. They do not trace back and sift out, as ages of more or less scientific training have taught us to do. The questions, for instance, raised in the Prolegomena to Dr. Legge's translation of the Classics, as to the identity of the modern text and the ancient text,—such inquiries as Western scholars raise and exhaustively discuss with regard to the least important works of antiquity,—do not, it may safely be said, even suggest themselves to one Chinese scholar in a thousand, and not one in ten thousand of those to whom the questions have perhaps occurred, takes the trouble to pursue them independently, and to reach a conclusion for himself. Indeed the study of the Evidences of Christianity, as we understand it, resembles the study of Chemistry. On the part of the Chinese both the ideas and the symbols of the ideas have to be first imparted and then interpreted. How far this spirit of inquiry is to be aroused in order the more thoroughly to afford a firm basis for faith, how deeply we shall dig, with a view to great security of foundation, each thoughtful preacher must cautiously, and prayerfully, decide for himself.

We need not pursue the subject into the presentation of the leading doctrines, nor attempt to settle what the proportion shall be. Our task is complete when the question has been stated, however inadequate the statement.

3. In order to preach well to Chinese Christians (or to any other) it is necessary to have what Dr. Bushnell called a 'Faith Talent.' The education, and the civilization of the Chinese, as we can not too often remind ourselves, are radically different from our own. Even human nature in China frequently presents itself in what appear to us distorted forms. After a longer or a shorter experience, most missionaries sometimes feel that the regeneration of China as a whole, or even of any individual in it, is a work too great to be accomplished. Many a missionary has sat, like Elijah under his juniper tree, and in deep despondency of spirit has exclaimed with Paul; 'Who is sufficient for these thing?' It is currently reported that there are some most zealous missionaries in China, who are faithfully preaching the Gospel, not because they expect the Chinese to believe and accept it, but simply as a 'testimony.' A man was once observed climbing a tall tree. Just as he reached the upper branches, a black-bird flew past and lit upon another tree. The man then descended and climbed the second tree, from which the bird flew as before, alighting upon another tree, where his pursuer, still undiscouraged, followed him. A spectator, who had for some time watched this process, observed to the tree climber; 'You surely do not expect to *catch* that bird, in that way, do you?' 'Oh! no,' was the reply, 'but I thought I would *worry him a little*!' Missionary work in China is at times of the most encouraging nature and at times the reverse; but those missionaries who do not expect that the Chinese will be converted, and the height of whose ambition is to 'worry' them a little, are certainly not to be envied.

In the early days of the State of Illinois, the Legislature passed a bill which had for its object the regulation of the currency of that new region. The native of France who, as Lieut Governor presided over the State Senate, recognizing the futility of the measure, reported the result to that body, in the following terms; 'Ghentlemen, the bill is passed, but ghentlemen I bets you five hundred dollars that he never comes to nothings!' The man who can safely risk five hundred dollars that his preaching 'never comes to nothings' would do well to call a halt. To bring Chinese Churches to a condition of self-support, to teach them to maintain efficient discipline, to develop within them an earnest missionary spirit—these are high aims and aspirations but if their realization is not believed to be possible, how can they be held up as reasonable objects of pursuit? At a certain missionary prayer meeting one of the speakers observed that we ought not to expect too much from the Chinese, who are not Anglo-Saxons but Asiatics. The leader of

the meeting judiciously replied that it is worth remembering in this connection that Christ was an 'Asiatic;' the Apostles were 'Asiatics.' The point is well taken, and is worthy of attentive consideration.

4. To those who have followed us thus far, other and scarcely less important considerations concerning preaching to the Chinese will have suggested themselves. One only can be here named. It applies, like the last specification, equally to preaching addressed to Heathen and to that directed to Christians. The preacher must have a *love* for those whom he is trying to save. With all their many excellent qualities, the Chinese are not, in general, people to whom, for their own sakes, a foreigner is likely to become excessively attached. 'I love Heung,' said an intimate friend of Phorean, 'but I can not like him.' Doubtless there are many who feel for the Chinese the love of benevolence, who can not contrive to like them. That a missionary should be engaged in a perpetual introspection in order to scrutinize his motives, and to ascertain the register of his feelings, is not desirable. That he should be deeply drawn to the work in which he is engaged, and that he should regard it as his calling, is, however, indispensable. One who does not love the Chinese, will soon weary even of conducting a medical dispensary for their benefit. He will weary of preaching much sooner, because he will be very unlikely to witness any cures. Mere professional enthusiasm will not, in either case, supply an impulse sufficiently powerful and sufficiently permanent to lead to anything valuable. The great motive to Christian effort of any kind is the love of Christ constraining us. He came from Heaven to earth to redeem the race, and sends his disciples everywhere to proclaim that redemption. The first duty is to go—the next to deliver the message. In one of Christ's most instructive parables, there is a very suggestive expression. Before the Good Samaritan could do anything for the relief of the unfortunate traveller, it was first necessary that he should *'come where he was.'* It is thus that sympathy is actively excited, by actual contact with suffering. There are many in our day who are quite willing to drop the injured man a postal card, or if necessary write him a letter, perhaps they might even subscribe five or ten dollars a year to send him a message. This is well, so far as it goes, but in the end, before anything truly valuable can be done for the wounded traveller, it is necessary to *come where he is.* Having got thus far, some are for gradually *educating* the patient up to the level of the beast upon which they themselves are riding. Others are not unwilling to play the Good Samaritan, but with the omission of the oil, the wine, and the two-pence. The method

which Christ has indicated, is, however, the only one which in the long-run accomplishes anything. To imitate the good Samaritan, is in an imperfect manner to imitate Christ, and to exhibit Christian love in Christian act. Without this love no industrious ingenuity will succeed in saving a soul; with this love no one need despair of success.

Preaching to the Chinese is a task for Angels. But it has pleased God to commit this treasure to earthen vessels, that the excellency of the power may be of God and not of us. Perhaps no better advice can be given to those who preach to the Chinese, than that which is constantly offered to those who wish to be saved—first to work with as single hearted energy as if the result were dependent wholly upon themselves, and then to commit the matter entirely to God, as if that result were altogether dependent upon him, for it is he that worketh in us both to will and to do. It is thus only that we may become workers together with God, thus only that we shall reap in due season, if we faint not.

THE TRUTH ABOUT OPIUM—A REVIEW.

By Dr. Dudgeon.

(*Continued from page* 422.)

In order to appreciate the pecuniary effects of opium smoking upon a man we must divide the smokers into four classes (1) Those of great wealth estimated at Tls. 100,000. They cannot be said to injure their wealth by the habit but not so their body. To this class belong the very wealthy merchants in Shanse and throughout the empire. These men teach and encourage their sons to smoke opium from sheer avarice. They find that by so doing they save money and keep it in the family. But for opium smoking the sons would be squandering the money in other more objectionable ways. These persons rarely live beyond 40 years of age. In 10,000 smokers, 4 or 5 of such may be found in China. The case may be somewhat different in Hongkong and the Treaty Ports. In the second and third generation, the practice, if still kept up in the family, may to some extent directly or in directly affect even their worldly substance. I have known a few such cases. (2) The middle wealthy class whose wealth perhaps amounts to Tls. 5000. It may have been left to them as a patrimony or they may have made it in business. They are unable to manage their own business and require to employ servants. Their habit prevents them from looking after their business and thus it comes to injure both body and purse, but the latter not seriously. Their income is treble what they

spent in opium. Out 7 1,000 of such smokers 4 or 5 of this sort will be found (3) The lower wealthy class, including the smaller merchants, whose capital may amount to Tls. 500 of whom 4 or 5 per cent are to be found among smokers. This class spends about 8/10 of their income upon opium. (4) The poor classes and all below; they live as best they can, they pawn their effects, borrow money, do a small business but waste their time at the pipe and so lose their business or make much less than their non-smoking neighbours and almost the whole of their earnings are spent upon the pipe. Of the lowest strata, of this class, beggars, thieves, night police and such like I need not say one word.

I hope these few remarks will exonerate me from the charge of any sweeping assertion preferred by my correspondent. The practical questions involved in the Chefoo Convention, the abolition or modification of the Indian monopoly and their effect upon trade I do not attempt at present to discuss.

But to return to Mr. Brereton; our author ridicules the idea of a handful of British merchants debasing a country larger than Europe and with a greater population, and he triumphantly asks is it not impossible for England, a small and distant country to be able to demoralize, debauch and corrupt (more minute pulverisation) the people of these eighteen provinces, all speaking moreover different dialects? Another argument of a similar nature is derived from Chinese prejudice against foreigners and he here asks "Is it reasonable to suppose that they would simultaneously adopt the practice of opium smoking when introduced by the despised foreigner!" How is forcing opium to be explained when people despise our customs as they do our religion? How is a *small* quantity (6000 tons annually!) able to demoralize and degrade the whole people? Let the author compare the rapid spread of evil, enthetic and symotic diseases, vaccination, spirit drinking, tobacco smoking etc, throughout the world and he will no longer wonder at the spread of opium. But has opium spread so rapidly after all? After a trade of over 100 years, the great body of the people are still free from the vice.

The charges brought against the British Government are then formulated and it is said that since the days of Judge Jeffreys never was there such a terrible indictment nor one so utterly unfounded as happily it is. The arguments against opium are substantially those formerly brought against slavery. The auther praises the Indian Government and our own for their sincere desire for the diffusion of happiness amongst all peoples and refers to the abolition of slavery by ourselves and the U.S., where by the by it is remarked that it cost them in money far more than our national debt, *the growth*

of centuries (?) The sublime and ridiculous he says could not be more vividly brought face to face than by comparing the acts of the country in relation to slavery and these utterly insignificant objects of the Anti-opium Society. He is wild at his country being so blamed, a country that is generously anxious to protect the weak against the strong all over the world and that if we were but guilty of but one half of this attributed wickedness, the nation would rise as one man and crush it down. Englishmen in China have the same warm love for their country and as keen a sense of their country's honour and dignity as people at home." I have heard merchants say that they came to China to make money by hook or crook,' in any and every way as fast as they could and afterwards to return home to enjoy life there. I have at times remonstrated with some, not British, on the injury their trade was doing to the morals of the Chinese and damaging to the fair name of the more honorable foreigners, the Christianity and morality they profess and the countries they represent. I succeeded through the Society for the Prevention of Vice in England in having the trade in certain immoral articles brought to the attention of the French Government. The interests of the poor Chinese, in over sized cottons, white anti-opium powders, and various other things, do not enter very largely into the calculations of some of the smaller merchants. It is however fortunate that these things bring their own reward in the long run. Some former merchants who amassed great wealth through the opium trade, pricked in their conscience, have founded opium asylums or contributed largely towards the amelioration of the people out of a sense of justice. Like the unrighteous gains perhaps in many cases of Chinese officials who satisfy their conscience by establishing soup kitchens and charity schools. What has been said and written of British merchants in the matter of opium relates to a by gone period. At the present time I heartily endorse the opinion expressed by Mr. Brereton, so far as my experience and, observation go. The author adduces the Customs Yellow Book on opium against Mr. Turners statement of the *recent* growth of the poppy in China. The sentence referred to in the Yellow Book is the one now so often quoted but which I have elsewhere shewn to have no foundation whatever, viz. "that native opium was known, produced and used long before any European began the sale of the foreign drug along the coast." Mr. B. quotes this work when it suits his own preconceived opinions but is silent or does not see their bearing upon his idea of the general and universal use of opium in China. The Inspector General's highest estimate, including both the foreign and native drug does not exceed 2/3 of

1 per cent of the population or one million smokers as against 300,000,000 of people. This surely indicates a condition of the habit far from from being universal. It is not my business at present to cavil with this estimate. I have elsewhere discussed it.

We are next treated to a description of the prosperity of Hongkong and its contented native population of 150,000. "Could such a place exist if we were demoralizing and ruining the people of China?" Then follows a portrayal of the injustice and corruption of Chinese officials. This is followed by a description of the opium patients at a medical missionary hospital who are simply impostors, generally broken down thieves, sneaks and scoundrels, the very scum of the people, the craftiest, meanest and most unscrupulous on the face of the globe, and these are the patients that desire to be cured, are taken in, fed, clothed, and literally dosed with opium, then dismissed as cured, reports of their cure being sent to the *Friend of China*, and then the lepers are dismissed, cleansed and made whole but only to enable them to prey once more upon the industry of the community." As there are no missionary hospitals at Hongkong, the author must have drawn largely from his inner consciousness. This is a caricature of the good work accomplished in asylums for these poor wretches but unfortunately for the writer, the victims pay their own way and their opium is usually completely cut off on entering the Refuge. And these are the cases and the stories, we are told, that have caused much of this uproar about opium smoking. That there is not a particle of truth in any one of the cases is proved thus; a man who smokes must be a well-to-do man. A well-to-do man will not go to the foreign hospital but send for a native doctor. Ergo, it is only the broken down pauper, thief and beggar who in his last extremity seeks admission to the hospital!

We are next treated to a discussion of Chinese ancient civilization, shewing that the Chinese are not a simple unsophisticated people who could be persuaded into opium smoking. For craft and subtlety, a Chinaman is equal to a European and therefore they are not so silly as to allow us to poison them!

Again, the absence of all mention of opium in the valuble and exhaustive work of Archdeacon Gray of Canton, who was so long in China and who was more Chinese than the Chinese themselves is used as an argument in favour of opium. It is thought remarkble, which I admit it certainly is, that he should be silent upon the alleged iniquities of the opium trade in his large work on the customs and manners of the Chinese. If true, there must be some strong reason for its absence.

The author recurs to the character of the Chinese and quotes from the "Middle Kingdom" whose author, he wrongly says, is a missionary clergyman. (Dr. Williams was Secretary of the U. S. Legation at Peking and is now professor of Chinese at Yale College. There is portrayed the Chinese virtues and vices, conceit and arrogance. They possess unquestionably many virtues and many foul vices, amongst the former is commercial honour and probity, and the author therefore again asks "are these the men to allow themselves to be befooled with opium?" Another virtue named is abstemiousness both as regards opium smoking and spirit drinking* and since it is admitted on all hands that they are abstemious as regards spirits would they indulge in excess in opium? In another place within the same covers it is sought to be proved that opium saved the Chinese from being great drunkards, and if they failed to be abstemious in regard to drink then, which was resorted to chiefly like opium now for aphrodisiac purposes, is it not likely they might go to excess in opium smoking. I present this merely as argument, being myself convinced of the abstemiousness of the Chinese in former times as now. This virtue however does not arise from any dislike to spirits or from any notions of sobriety but their comparative temperance is ascribed more to the spirit being taken with food and warm and to the fact that being so coarse and containing a quantity of fusil oil which is poisonous, the very smallest quantity flushes their faces and mounts to their heads and induces them to remain in the house to conceal the suffusion, although they are not drunk. They are rapidly becoming strongly

* Dr. Williams is made to say that 2000 B. C. the manufacture of spirits was forbidden in China, yet the trade still flourishes there. This is simply an abuse of language; it was not spirits but a weak sort of wine fermented from rice. In view of the opinions held as to opium being a cure and a substitute for drink take the following facts relating to the distillation of spirits in Chihli, one of the 18 provinces, from the yearly official report as, furnished me by a correspondent. 1878 the then Viceroy of the Province, Lo Hung Chang, memorialised the throne as did the censors also that in view of the famine then raging in Chihli, Shanse, Honan and Shantung, the consumption of millet for distillation purposes should be stopped in order that the grain might be appropriated for food. The Edict which followed proved ineffective like so many that have been issued against opium and for the same reasons, that it would have impoverished the official's pockets. The report for this province speaks of 1200 large distilleries which use daily ten *tan* of millet, one *tan* being equal to 120 catties and costing per *tan* nine mace at ordinary rates. This gives us 1200 x10x365–4,380,000 *tan* per annum and this at nine mace–Tls. 39, 420,000. There are there used in the production of spirits in Chihli 4,300,000 *tan* of the volue of Tls. 39,420,000 for *tan* of the value of Tls. 39,420,000 for the red millet. Besides this there is the grain of which *show mi* spirits is also made. If only half of this quantity of millet could have been saved from distillation and sent to the famine districts what a great relief would have been afforded and especially in the adjoining province of Shanse, where the famine raged so fiercely. And yet with tremendous famine before the officials and backed with an Imperial Edict, and humanity and pity for their suffering country men to move their heart, of whom the most horrible tales reached us, these distillers bribing the officials were able to carry on their

addicted to our fragrant wines. Those who have tasted champagne are passionately fond of it and brandy to a less degree. The only draw back to a large consumption is the high price of our wines. Opium is soothing as well as stimulant. It is taken by the well-to do in the bosom of their families and the recumbent position suits well with the disposition of the Chinese constitution. Therefore everything so favours, especially at night, heavy opium smoking. And so we find it. Those who have indispensable duties to discharge and a certain respectability to keep up restrict themselves to a definite amount, the simple satisfaction of their *yin*, and rarely transgress. The transgression to any great extent is as great a source of discomfort as the insufficient satisfaction of the habit. Chinese economy is quoted as another virtue, opposed to the belief that they are great opium smokers. Where the insatiable craving has to be appeased nothing is allowed to stand in the way. The smoker rarely, if ever, looks at the money spent in the pipe as uselessly thrown away. He regards the habit as part of his constitution which requires satisfaction as much as and more imperiously than hunger.

Of those who smoke opium, a very small percentage, we are informed, probably one per mille, indulge in it to any considerable extent. His belief is that with those who habitualty practice it, opium smoking exercises a beneficial influence. It is not only harmless but beneficial to the system whilst spirit drinking injures the health. He is not even disposed to admit that opium eating in moderation is a baneful practice, the medical evidence being at present conflicting.

In the second Lecture he returns to the charge of untruthfulness of the Chinese and cites instances from his own practice in order to throw discredit upon the statements made to the missionaries. He speaks of the evidence of the latter as hearsay and untrustworthy and therefore of the worst and most unreliable kind. He makes a curious mistake in supposing that because the competitive system exists in China, there is no regular hereditary nobility nor any

ordinary work with little or no hindrance. A merchant of high standing in China and one of the shrewdest and most far seeing of men, wrote thus to a friend speaking of the prevalence of native opium and the necessity of putting it down, and not alone the Indian growth adds, "Meanwhile the good agitators about opium are shutting their eyes to the fact that production and consumption of native alcohol is daily increasing. And yet not a word is ever heard about this great national evil. Just enquire of the native coal mine owners and you will see that the greater part of the coal raised from the earth is consumed by the *Distillers of Alcohol*. I know that it is so in Shantung and I hear that the K'aiping (in Chihli) coal has been largely bought for the same purposes."
One of the immediate effects of opening coal mines in China will be the cheapening of the price of alcohol, and the consequent increased consumption and increased drunkenness.

aristocracy. In some places he speaks most disparagingly of the missionaries, in other places with the highest respect. He accepts them as undoubted authorities on all subjects but opium. He does not consider that the Chinese will give true answers to their queries. He does not believe in the sincerity of Chinese Christians. As a rule, he say, they are far less honest and more untruthful than their heathen countrymen. He discredits altogether the testimony of such people as of the slightest value and yet these are the persons from whom the missionaries derive their knowledge of opium smoking and it effects. Mr Brereton credits the missionaries with ears but no eyes. Nine tenths of the evidence adduced, I believe, against opium by the missionaries has been visual not acoustic testimony. It meets the missionary in his work at every turn and is the chief cause calling for church discipline, for Protestants and Roman Catholics alike unite in refusing church membership to opium smokers and the verdict of the Chinese as to this measure is wuould be fatal to a church that admitted opium smokers. that Mr. B. does not think more than 5 per cent of all the professing Christians in China sincere. They are drawn too from the humblest classes; the merchant and shop-keeper class would be ashamed to adopt Christianity. This condition of things was so also in the time of the great founder of the Religion. "Not many mighty, not many great not many noble are called." The writer has apparently not read his *middle kingdom* to profit, or he would have known of the celebrated Paul and his daughter Candida. The whole of this farago of nonsense of his is a downright libel of common honesty. The missionaries have no success in China and the subterfuge resorted to is to lay the whole blame at the door of the Indian opium trade. The Chinese who know the weakness of the missionaries are said to play upon it. He supposes the Chinese Government to have found out the weak side of the missionaries through the *Friend of China* published at Shanghai. This monthly magazine we believe is printed in London and very little if any notice is taken of it in the Shanghai papers. Anti-opium opinions are not extremely palatable anywhere in China among foreigners. He thinks that if the traffic were put a stop to, such a feeling of contempt for English common sense and, in consequence for the religion of Englishmen would ensue, that the spread of the Gospel in China would be further retarded.' The anti-opiumists he compares to the monomaniac, sane upon every subject but one and upon that thoroughly daft.

He looks upon the China-U.S.A. Treaty relating to opium restrictions as simply a farce. Nothing more utterly absurd, deceptive and dishonest ever formed the subject of an international treat· They

whole thing was utterly false and misleading. He ascribes this crafty and ridiculous clause to American smartness and Chinese astuteness. The stipulation to prevent Chinese subjects from importing opium into the U.S. he considers absolute nonsense. If the U.S. Government had really intended to prohibit opium they should have extended the prohibition to all classes; in fact to have made Indian opium contraband. He calculates the amount consumed in California at £100,000 per annum, by the Chinese population. They are there well-to do and wherever a Chinaman has the money he must have his opium pipe. This treaty was quoted in the House of Commons by Mr. Pease as shewing that the Chinese authorities were honest in their expressed desire to put an end to the trade. Mr. Brereton laughs at the whole "bogus" treaty and thinks it a piece of *finesse*. It was an attempt, he thinks, to hoodwink John Bull, by putting into the treaty this clause which each party well knew meant nothing to the other. Justice is not done here to the patriotic feelings of the Chinese statesmen who see that opium is working a great evil in their country. Their action was but a part of a determined general policy which they have carried out in relation to the new Russian and Brazilian treaties and which it is intended to apply to all other treaties as they fall due, with the object, apparently, of isolating Great Britain and gaining the moral support of the non-opium importing countries. If opium be so general and universal and therefore so indispensable to the Chinese whether at home or abroad, it strikes me as a wonder that Mr. Brereton did not suggest an easy solution of the Chinese difficulty in the U.S. viz cut off their opium supplies and every pigtail within a month would have left the country. It would have saved a great deal of awkward discussion and agitation in the U.S. and rendered unnecessary the late commission. Mr. Brereton's silence is perhaps to be accounted for in this respect by a tender regard for his clients, the Hongkong opium Syndicate.

He laughs at a letter in the *Times* stating that among 100 missionaries in China not one would receive a convert into his church until he had made a vow against opium smoking. He thinks the converts being so poor and the very dregs of the people, there would be no difficalty in obtaining such a pledge. And yet he considers opium too dear for the poor to become addicted to it. Why cannot a lawyer of all men, make his reasoning hang better together? Others, who pronounce no opinion regarding the class of converts, say that opium is so awfully cheap that the very poorest can have their pipe and yet retain sufficient for their daily wants, although their wages are proverbially low. The missionaries, we are told,

do not smoke opium themselves and therefore they have not the means of refuting the falsehoods related to them or of testing their accuracy. To such a mode of reasoning it may be enough to retort that Mr. Brereton, not having smoked opium is unable to disprove their statements. Is it necessary to have stolen or told a lie to know what theft and falsehood are? All the stories heard by the missionaries are sent regularly to London by each mail and retailed at Exeter Hall and elsewhere. Travellers with opium on the brain come to Hongkong, we are told, visit the Tung wah Hospital and see there a number of wretched objects labouring under all kinds of diseases, and they go away impressed with the belief that all the patients shown to them are victims of opium smoking; and afterwards an opium shop, and there they see victims who are perhaps that very night planning a burglary or piratical expedition. Such travellers, after spending a few days at Hongkong, Canton and Shanghai return home believing that they have done China when in reality they have only done themselves. They are supposed to have the *cacoethes scribendi*, write a book and so keep up the delusion.

Tis pleasant sure to see one's name in print.
A book's a book although there's nothing in.

What does Mr. B. know of China and what has he seen of China and the Chinese that he can afford to speak thus? He has at all events succeeded in writing a book, with nothing of sense, reason or fact in it and with half its bulk made up of padding of other men's material. This supposed traveller's persgrinations in search of opium victims is minutely and [comically described. Smokers are said to be found generally in one of the criminal classes. He concludes his picture by stating that missionary clergymen are accepted as the most reliable witnesses but in reality they are the worst informed; they are in fact the victims of their own delusions.

He then enters upon the exposure of some ten fallacies, which he had mentioned at the close of his first lecture. The first that opium is and has been confined to a small percentage of the people and all the evidence that is really wanted to refute this fallacy he says is the Customs Yellow Book on opium. And that book, if it tries to prove one thing it is this very point of the small percentage of the population addicted to opium smoking viz., for Indian drug 1/3 of 1 per cent and taking the native growth as equal to the imported article, making in all 2/3ds of 1 per cent which is so infinitesimally trifling that the Inspector General says it "touches neither the finances of the State, nor the wealth of its people nor the growth of its population." After quoting Sir Robert Hart in favour of his contention, he differs from him and thinks that there may be an additional 65,000 chests or a

little more than half the Indian amount. This does not however improve his position one whit. The percentage is still infinitesimally small. What is he to do? He quotes from certain Commissioners of Customs as to the difficulty of obtaining statistics of the native growth, but even this does not improve his position holding as he does that the habit is all but universal, for on his own shewing, aided by the Customs publication to which he refers to refute the fallacy of the Anti-opium society, he cannot make 1 per cent. But he adds if Sir Robert could have got fair returns, no doubt the estimated quantity of native grown opium in China would probably have reached three or four times the amount given. But even this does not bear out his contention. Then he adds "Mr. Hart does not purport to give in this book correct returns of the quantity of opium smoked or imported much less the quantity grown in China." This is a most strange statement, the book having been expressly written with the object of arriving at an answer to the question how many smokers does the Indian drug reach. He sums up thus under this head. "I think it is now perfectly clear from Mr. Hart's official volume that opium is smoked generally throughout China, the only limit to its use being the means of procuring the article." Strange language and still stranger logic. The author has made a perfect muddle of his refutation of this so-called fallacy and instead of it being the reasoning of a cool headed lawyer, one might suppose it the ravings of an inmate of some lunatic asylum.

But let us proceed to the Third Lecture in which the remaining fallacies are taken up and exposed. No. 2 fallacy is that opium is more injurious than spirit drinking and to this is coupled fallacy No. 4 which is a kindred one, that opium is acknowledged as a valuable medicine. Dr. Pereira and Taylor are quoted. The alcoholic poison causes various diseases which are absolutely incurable, because a medical man cannot give a man new tissues; on the other hand, let the quantity of opium taken be much or little, it is always curable. It produces no organic change, it impairs the appetite but that is all. Opium, if moderately indulged in is beneficial and if immoderately used is comparatively innocuous; while spirits if freely though not inordinately used are sooner or later absolutely destructive to the system. On the first page of the work opium is said to be perfectly innocuous. Now, its immoderate use is only comparatively so. He says quoting from Dr. Pereira, opium is a remedy for the horrible vice of drunkenness. Insanity or acts of violence, it is said, have never been alleged as effects of opium smoking. He seeks to make a distinction between eating and smoking opium. He quotes Dr. Oppenheim, but only to refute him by Sir George

Birdwood. He quotes also Dr. Eatwell to shew that proofs are still wanting to show that the moderate use of opium produces more pernicious effects than does the moderate use of spirituous liquors while it is certain that the consequences of the abuse of the former are less appalling in their effect and less disastrous to Society than the latter. Sir Robert Christian quoted in another part of the same book says, "Opium when smoked produces apparently the same results as when swallowed." "Not only is opium," our author continues, "innocuous but positively beneficial to the system, in this respect like smoking tobacco which is a perfectly harmless practice. Opium smoking is a complete preservative against dram drinking and drunkenness. Although tobacco smoking is agreeable, opium is much more so and more beneficial. Tobacco has no curative powers, opium is the most valuable medicine known. There is one property peculiar to opium and that is that it is not volatilisable. Combustion destroys its active property" and a little further on he says "the only way therefore he can get any of the active property into his system is by smoking it like tobacco" which looks very much like a contradiction in terms. Tobacco is volatilisable and he makes the difference between the two consist in this, that in the case of opium you inhale the mere smoke of a valuable aromatic leaving nothing behind it in the month, but in its passage exerting a harmless and pleasant stimulating effect upon the nerves. Nicotine, the alkaloid of tobacco is a deadly and rapid poison, morphia only in excessive quantity. When the profession comes to know opium better, it is to put down not only spirit drinking but to supersede tobacco altogether." One is inclined here to cry out, "A little knowledge is a dangerous thing." The above medley must be left to its own refutation. The experience of China certainly does not point to opium ousting spirits and tobacco. The anti-opium craze he compares to the anti-tobacco craze and he predicts the same end to it. He then goes on to quote from Sir George Birdwood and Dr. Thudicum, whose views are given in the appendices, forgetting all the while, in respect to the latter that he holds to the volatilisation of at least a portion of the morphia in smoking, which is opposed to both Brereton and Birdwood's views. Thudicum finds it not only a harmless but a valuable curative practice, just by reason of so much of its active principle being smokeable. Could an astute lawyer not have made three short lectures consistent and logical? He then quotes from a medical friend in London to the effect that opium like tobacco is comparatively harmless, for it influences only the nerves and produces no organic disease. On page 124 he comes back to the old charge

against the Anti-opium Society for asserting that the Indian importation was the origin of the custom of smoking or at least that it made the natives smoke more than they would otherwise have done. And now to prove this point he adduces the Customs Yellow Book to shew that the 100,000 chests from India only give a few grains to each person of the vast population, (even supposing all smoked.) He does not seem to see the bearing of this on some of his own advanced opinions. After this the again launches out against the evil of drunkenness at home. He talks graphically of the devil's punch bowl sufficiently full of the spirits drunk in the U. K. in 1880 for the whole population to swim in and that the tears of broken hearted wives, widows and orphans would produce a hitherto unknown ocean of misery.

The third fallacy which has to be refuted is that the supply of opium regulates the demand and not the demand the supply. This idea is scouted as preposterous and absurd. But is there not some truth in it? Has not the establishment at home of gorgeous and numerous gin palaces been found to increase the insobriety of the people? hence the agitation to lessen the number of public houses. Before the habit became so prevalent in China and still to some extent, the supply without doubt has created the demand. It was particularly so in the early days of the trade. Do the opening of facilities in a new locality not have this effect, were it from no other feeling than curiosity, of stimulating its sale? Its famed aphrodisiac and curative virtues etc. would create a desire to try it were it placed within reach. The Indian drug is said to be many times stronger than the native drug and to contain much more morphia. The writer does not observe that according to his own theory morphia, not being volatilisible *i.e.* smokeable, is inert. The value of the Indian article, which by the by is very poor in morphia, must be owing to other properties. It is its rich aroma which captivates and it is in this study of adulteration, for such it unquestionably is, that the Indian drug excels the native.

In fallacy No. 5 Mr. B. combats the view that all or nearly all are inordinate smokers or necessarily in the way of being so and that once the custom has been commenced it cannot be dropped and that the consumption is daily increased. He dismisses this point in a few lines and certainly fails to refute it. The tendency is certainly towards immoderate use. The fascination is such that it is with difficulty abandoned. The virile powers are in complete abeyance until the habit is gratified and we know what a power this holds over the Chinese sensual constitution (but that is a subject upon which I must not write in those columns) the evil result flowing

from its abandonment or even considerable diminution are dreadfully feared. The tendency is gradually, for some years at least, towards an increase in the daily consumption with the old and wealthy confirmed smokers who cannot smoke more by reason of the impossibility of extending the day of 24 hours. Spirits are then had recourse to and when this stage is reached the man smokes his own ashes and is utterly useless. He never rises from his couch. The habit certainly grows by what it feeds upon. Mr. Brereton says natives will smoke off and on for two or three days and then not smoke for a week or more. I should like to know what percentage such smokers bear to the entire body of smokers? But finding himself on not very safe ground he concludes thus, "But the truth is the habit is a pleasant and beneficial one and few desire to discontinue it" which in is keeping with his first principles. No. 6 fallacy follows, for they are formidably arranged in this manner and likewise italicised. —viz that the Chinese Government is orever was anxious to put a stop or check to the use of opium. Fallacy No. 9 is taken along with it, viz that the Chinese opposition arises from moral causes. This is termed preposterous nonsense. Nothing was ever more fallacious or more untruthful than that the Chinese Government is or ever was anxious to put a stop to the trade on moral grounds. Once and again the writer asserts that the object was to protect the native drug, prevent bullion from leaving the country and generally to exclude foreign goods. In answer to this charge it is enough to say that edicts against opium were issued long before there was any native growth; that those against the drainage of silver did not come up tell the seccond and third decades of this century when the trade had enormously increased, and the third count is equally invalidated for in the early days of the E. I. C. arrangements were made at Canton by which the legitimate was separated from the illegitimate trade. Mr. Brereton then says, and we think in his position pertinently too, if the Chinese Government really wanted to put a stop to or check the use of opium, they would begin by doing so themselves. They would first put down the native growth. I admit this to be one of the great difficulties lying in the way of England doing anything. But for this the Indian growth would be easily put down, all financial considerations being put aside. It is somewhat strange that the Indian growth first created and stimulated the native growth and then this said native growth is made the pretext for continuing the Indian drug. Mr. Brereton in answering for the remissness of the Chinese Government in not taking action, falls back upon the antiquity of the drug in China that the people are law-abiding and the reason therefore why the cultivation is not suppressed is on

account of the revenue derived from it and because the habit is ancient, known to be not only harmless but beneficial. Drunkenness too would follow the abandonment of opium and the wish is expressed that we could so convert our drunkards. But compare Mr. Colquhoun's description of the rice spirit drinking Shans and the opium smoking Chinese and the benefit thus to be gained will disappear. Mr. Brereton says no government will attempt to interfere with the fixed habits of the people especially when these habits have existed many centuries if not thousands of years and where they are known not to be injurious to themselves or to the safety and stability of the state and to be in fact harmless. Now he turns round upon the Customs Yellow Book he so dearly loves to quote and this time he is not inclined to place such reliance upon it. It does not suit his argument. "Mr. Hart's statement is admittedly a mere haphazard one, and the data of the Commissioners is but the gossip collected by them at the Treaty Ports." Quoting from recent Consular Reports as to the great increase in the growth, he concludes that the Chinese Government has no real desire to put it down. Their action is explained not on moral grounds but from a desire to prevent sycee going out of the country. Now does any reasonable man suppose that the way to prevent sycee from flowing out of the country is to suppress the native drug and encourage the foreign import? The object of the Chinese government, he says, is to get a higher duty if they cannot get rid of it altogether and herein lies their whole object. And is that not also a very reasonable one? They cannot do away with the Indian import because of treaties; are they to be prohibited from agitating for at least an increased tax? They have declared over and over that mere revenue is not their main object but to enhance the price of the drug and so make it prohibitive to a large extent in order to save the people. The same rule obtains in the west regarding the taxing of ardent spirits. A revenue said to be £2 millions by Mr. B. is certainly raised but it is absolutely trifling for the consuming party compared with that of India, the importing party, which is quintipled. The Imperial edicts we hold are not shams. The provincial officials are corrupt and badly paid; they see no prospect of putting down the foreign import, the native is lightly taxed where taxed at all by the local officials or their underlings, the native drug can therefore be sold at several times the profit accruing from cereals and yet at a considerably lower price than the Indian and thus the native growth is stimulated by the handsome profits derived, the Emperor receives an import duty, the people dont see why they should not participate in the profit of the lucrative

trade and why all their money should go to foreigners, and so from these and other considerations the evil is permitted and grows. Moreover the Chinese Government has long been under minors and women and nobody dare take the responsibility of putting forth efforts to crush the evil and so precipitate most probably, so the Chinese fear, another war with England. The country is poor, communication is bad and slow. The Government during the last forty years has been embarrassed by its foreign and intestine wars. Some of these very wars were waged with the object of putting a stop to opium (what she has honestly done to stop the evil has by reason of outward circumstances caused its greater spread). The prospect being thus so discourging and it being impossible (so they think) to get England ever to forego her Indian revenue from opium, the Chinese officials in despair have winked at their own native growth with the ultimate object of starving the foreign import and then of grappling with the evil within their own borders. It is a desperate remedy no doubt but we dare not say it will not succeed. Edicts are still in use; the conscience of the country is kept alive to the subject, official proclamations are everywhese posted and the people approve of the action of the government. The other day an official in Shanse was dismissed for opium smoking on the representation of the present energetic and anti-opium Governor, Chang Chih-tung, who seems in dead earnest on this subject. The other day also an edict was promulgated in answer to a severe memorial by a censor called Liu, suggesting that three months should be allowed to give up the practice and those officials failing to do so to be summarily dealt with. If any violate the law and are informed against there will be no mercy shown them, but the punishment will be very severe. Our opponents may say this and similar edicts are simply intended for the British Government. But I for one, from what I have heard and still more seen of the higher officials in private, and few if any foreigners have had more dealings with the higher officials in private, believe in their honesty and sincerity. The course of the Chinese Government throughout has been consistent and they seem in all they undertake to have the same object in view. Brereton affirms these edict to be shams, says they are never heeded and yet they please the people. These proclamations, he continues, are never intended to be put into effect and Mr. Turner knows this perfectly well, but believes only what he wishes to be true. It is of course unknown to the author of this diatribe against the Chinese Government that the edicts in the early part of this century did put down the native growth and it was not till the legalization of the drug in 1858 or a few years previously in some

cases owing to the embarrassment of Hien Feng's reign, that it began again to appear. The poppy has been frequently torn up by the roots and the growth kept in check by these edicts and the energetic action of local officials. Upon strict investigation it will be found that even in the South West province the native growth is of recent origin, all views to the opposite by Consular and Customs authorities notwithstanding. Elsewhere I have shewn the untenableness of the view of the ancient growth in Szech'uen and Yünnan.

Then follows the argument that because China is civilized, is it possible that this invaluable medicine could only have been recently grown? It has been cultivated throughout the whole continent of Asia for thousands of years and is it likely that the oldest and most civilized of all Asiatic nations, the very garden of Asia, would be the last to introduce the culture of this valuable drug? According to Dr. Martin they knew alchemy before it was even heard of in Europe and are these a people likely to be ignorant of this indispensable medicine or to neglect its cultivation throughout their fertile country? All or nearly all the medicines of the British Pharmacopoeia and a great many more have been known to the Chinese for hundreds if not thousands of years. It is possible to prove anything by such reasoning as this. Were this *truth about opium* a testamentary document, it would not be difficult to prove the insanity of the writer.

Fallacy No 7 is that British merchants are making large fortunes by the trade. It may *now* be admitted on all hands that British merchants have little or no concern with the trade. But it was not always so. And if so now, the more reason the trade should be stopped if on no other than purely selfish grounds for it would not be difficult to show that the opium trade as formerly carried on is a great hindrance to British legitimate trade by embittering the Chinese feelings against us and in every way placing obstacles and restrictions in the path of our trade. British trade properly so called is being sacrificed to the Indian revenue. If we had approached China as we did Japan might not our relations at the present day have been widely different?

The next fallacy (8) to be exposed is that the discontinuance of the supply from India would stop or check the practice of opium smoking. This is considered a delusion. It is supposed that the native cultivation of the poppy would be largely increased in China; and if the government be not sincere, certainly this would be the result. But if with their views of the physical evils of opium and their past action, they did not *then* prohibit effectively the native growth, they would not only lose all face, to quote an expressive Chinese phrase, with England and foreign governments, but what

to them is of more consequence, with their own people. In fact I question whether such a government could exist, under such circumstances, for it is quite well known that their present ineffective action is the result of the outside pressure. They tried long to keep the humilation of their foreign treaties from their own people. No one has yet succeeded in demonstrating the bad faith of the government in the matter of opium, for by relaxing the prohibition against opium and favouring the foreign import, they might enrich themselves beyond measure and it is well-known that owing to rebellions, famines, inundations and foreign wars their finances are not in a healthy condition, yet for the sake of their country they prefer to continue their opposition to opium and so forego revenue. The saying of the Emperor Tao Kwang is as true now of the Chinese Government as it was 40 years ago when urged to legalize the trade. "It is true I cannot prevent the introduction of the flowing poison; gain seeking and corrupt men will for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people." Well might our author say as he does in another place, when once the Chinese are Christianized they may be able to teach us morality and virtue; a terrible commentary on our opium trade! Sir Robert Hart is again quoted as proving his contention here but no where is this subject touched upon in the opium brochure of the Customs. Nothing is there said against the sincerity of the government, in fact rather the reverse, for in spite of the asserted statistical percentage of innocuouness of the drug, the Chinese still do not desist from attempts to check the consumption. The author tells us that the missionaries speak of the horror of the Chinese Government of opium but not of the horror of themselves the missionaries. Their feeling against missionaries here referred to and found in the celebrated saying of prince Kung to Sir R. Alcock, which was first communicated by the present writer to a friend who gave it publicity, referred to the R. C. Missionaries as did also the work entitled "Death Blow to Corrupt Doctrine" and the circular on missions, which was stifled in its birth. The Romanist missionaries have always given much trouble to the Chinese Government by virtue among other things of the assertion of the "*imperium in imperio*" in the matter of their converts. On page 144 Mr. Brereton is guilty of great want of taste in his unsubstantiated charged, where he insinuates "that Prince Kung and all the Imperial magnates including Li Hung Chang, that strictest of moralists, revel in the very Indian drug they affect so to abhor."

Mr. Brereton holds that if Sir Robert Hart had been perfectly untrammelled and could have spoken as a private individual, a much stronger protest from him against the false doctrines diffused

by the Anti-opium Society would doubtless have been published, but in the face of the opinions respecting opium professedly held by the mandarins, Mr. Brereton conceives Sir Robert was a little cautious, but as matters stand his book shews how fallacious, misleading and mischievous the teachings of the Anti-opium Society are. This is a charge which is tantamount to Sir R. having sold himself to his employers which we utterly repudiate. The work, it seems to me tells with even more force against Mr. Brereton's views. "And yet" he says "in the face of this most damaging official Yellow Book we are calmly and seriously told that we are demoralizing and ruining the whole nation because we send a comparatively small quantity of pure and wholesome opium." The Yellow Book in question is not official in the sense of emanating from the Chinese Government.

But adds Mr. Brereton "Supposing we stop the British Indian import we could not prohibit its exportation from Malwa." Is the use to which we put the acquisition of Scinde unknown? Did it not prevent the Malwa opium from being exported by the Portuguese port of Damaun and oblige it to be brought to Bombay where we raised the duty upon it from 200 rupees, then to 300 and afterwards to 400 rupees per chest? After this and in view of our position and power in India, to be told that we could not prevent the exportation of Malwa, is preposterous. The same power which enabled them to levy 400 rupees per chest would avail to levy 4000 or prohibit it altogether. We are therefore as responsible for Malwa as for the Bengal drug. In this tenor wrote Dr. Medhurst in 1855 to our Superintendent of Trade and thus it appears in the Blue Book of the period. China herself may be left to deal with Persia Egypt, Mozambique, etc.

Mr. Brereton puts in a plea for smuggling on the ground "That for centuries the recognised international law of Europe has been that one nation is not bound to take cognisance of the revenue laws of another. He says we never gave the smugglers of opium into China any encouragement." Did not Lord Palmerston, that bellicose "interventionist" plainly inform the British Superintendent of Trade constantly to bear in mind and to impress upon British Subjects the necessity of conforming to the laws and usages of the Chinese Empire, and did not Capt Elliot tell the smugglers that the British Government would not support them in their clandestine trade? Capt Elliot did police duty for some time in the Canton river, but this was unpalateable to the smugglers and orders came from home to desist as it was an insult to the sovereign power of China! And was not a naval officer at Ningpo, I think, quietly rebuked for his zeal against his countrymen engaged in the contraband trade? And did not the same Lord Palmerston inform

Captain Elliot to acquaint the Chinese Government that it is scarcely possible that a permanent good understanding can be maintained between the two governments, if the opium trade be allowed to remain upon its present footing?

For once Mr. Brereton, in speaking of the smuggling trade admits large fortunes were made, although he is constantly taunting Mr. Turner about his charge of princely fortunes being made by the merchants. He asserts that the contraband trade proves the demand and that it was highly valued and it was on their invitation that the drug was introduced. Strange abuse of language this. Can Mr. Brereton have read our Blue Books of that period? And they are not the ravings of missionaries but the despatches from our own officials. Since 1842, he asserts, that although not mentioned in the treaty, opium was openly allowed into the country. After that time there was no more smuggling as far as Europeans are concerned. No, the Chinese had been taught a valuable lesson by the first war, loss of blood, treasure and prestige, a large opium indemnity (to the smugglers, although they had been told they should receive no support from his Government, but this was not encouragement!) and the opening of several ports to trade, which they did not soon forget and every official was afraid to touch the subject for fear of losing his own head or of precipitating another war. After remonstrance upon remonstrance by Sir H. Pottinger to the High Commissioners that they should represent to the throne the advantages of legalisation, the reply, indicating the same obstinate resistance was, "The officers of China shall certainly be enjoined to confine their jurisdiction in that respect to the soldiery and people of the country, not allowing them to make use of it. Whether the merchant vessels bring opium or not China will not need to inquire or take any proceedings with regard thereto."

We are next favoured with Mr. Lay's letter regarding the mode in which the opium clause with the duty thereupon was inserted into the Tariff Regulations of the Treaty of Tientsin. This letter originated through the use of the word *force* applied to the insertion of this clause. Mr. Lay shows that the Chinese were under no restraint. Mr. Brereton puts it in a much stronger light. He says "The Chinese Commissioners *as a mttaer of course* and *without any pressure* whatever proposed to put down the duty at Taels 30 per picul." No one for a moment doubts Mr. Lays statement of the case. So far as it goes it is correct. But is there not a great deal unsaid? How did the Taels 30 import duty come to be fixed upon? Who suggested and proposed it? Was it the Chinese? Why was it put at this figure? And if so low to prevent smuggling or injury to the Indian why are the Chinese so anxious now to have it increased? Why is

opium inserted into the tariff as *yang yoh* (foreign medicine)? The answer to these questions would a tale unfold? This term 'foreign medicine' speaks volumes for the Chinese position and indicates their utter inability to prevent the legalization and their determination to slur over the difficulty, and not outrage the conscience of the country and so give the emperor some face. They had been defeated a second time, more blood, treasure and concessions to the outer barbarian, and now how could they refuse to legalize the drug (but not as opium) at the conclusion of the war? From enquiries made at many of the high officials, the impression on their minds is certainly that the opium trade has been forced upon them by a power superior in arms but not in virtue, and the insertion of in the table of the legalizing clause was extorted from them under circumstances when it was utterly impossible to resist. The English had long been fully determined to see it legalized and rather tacitly approved of the smuggling hoping thereby to shew the Chinese that it would be for their benefit to legalize it and so collect a revenue. They hoped that the exigencies of the Chinese exchequer would have compelled the measure some twenty years before it came.

The Indian menopoly is discussed and all the old arguments are used. The trade is an exceptionable one; it is an ancient industry in India; the Portuguese carried it on before us and if done away the alleged evils to China would be greatly intensified and the revenue of India greatly diminished. The objections to throwing open the trade are referred to—the small ryots would be at the mercy of the usurers, who are the curse of India, the usurers would profit by the production instead of the growers—revenue derived direct or indirect from opium, the morality remains the same.

The last and chief of the fallacies, phantasies and delusions is the hindrance that opium presents to Christianity. We send only 6000 tons of opium annually which inflicts no appreciable injury, according to the best authority. If we stopped the import, the Chinese would find some other reason for rejecting Christianity. The greatest hindrance, he says and herein no one will perhaps differ from him in view of the opium trade, is that our own practice differs so much from our preaching. Why should the Chinese therefore be asked to change their religion for ours? The most enthusiastic missionary could not have produced a more powerful argument in favour of this so-called fallacy. The trade is opposed to the golden rule whether that rule be expressed positively or negatively.

He reverts again to the time immemorial argument (what a responsibility rests upon these for putting such an unsound argument into his hands) and asserts that we might as well try to reverse the course of the Niagara. The whole superstructure would apparently topple down about his ears but for the mistranslation of that poem of

Suche. The Tientsin treaty so much denounced by missionaries is the missionaries, charter by which they are at liberty to preach the gospel there. The missionaries cry down the treaty for one particular and rely upon it for another.

This anti-opium crusade is therefore as unjustifiable as it is mischievous; it encourages the Chinese to make untenable demands upon us under false pretences; it interferes unwarrantably with an industry affording subsistence to millions in India; it aims at cutting off 7 or 8 millions from the Indian revenue now expended in ameliorating the condition of its vast population. By this argument it is perfectly lawful to demoralize and ruin a neighbouring country for the sake of the good it does to our own. In conclusion he recommeneds that the funds of the Anti-opium Society be given to the missionaries to give them a little more care in the hostile climate and the bitter fight that is before them.

We have now finished this most unpleasant task of reviewing a work which would have been more to the author's credit had he never delivered and published the lectures which it contains. We have followed him page by page, tedious though the task has been, with the object of giving the reader a correct view of this most remarkable book. In after years it may be said that this book did more than anything else to bring about the very end against which it was written. It is altogether an *ex parte* statement and we hope his opium clients will be grateful for the whitewashing which he has given the business in which so many of them are engaged. I have visited these "prepared opium" dens in Hongkong and I was never more struck with anything than the ghastly appearance of the men, not one of whom I was told was an opium smoker. Even in such dens, the victims of the drug were not wanted. What a commentary on the innocuouness of opium!

The *Spectator* of September 16th, 1882 has some very sensible remarks in its review of Mr. Brereton's work. It asserts that the tone of the book injures it; that missionaries can have no object in denouncing opium smoking, except the good of mankind; cessation of the trade would bring them no advantage and if the poppy became extinct the Chinese would not become Christians any faster. They condemn it because liable to abuse and when abused, singularly injurious. That they may exaggerate the evil they condemn, or rather be blind to the beneficial side of the indulgence is likely enough, but it is no reason for scolding at them, at what is, at the most, only a little over zeal. Opium smoking is not a virtue any how, that it should not be condemned. The *Spectator* does not think much of the writer's testimony as to the absence of injurious effects upon longevity and brightness of mind; he produces no evidence as to its beneficial effects, nor on his theory is any wanted.

THE NUMBER OF BUDDHISTS IN THE WORLD.

By the Editor.

IN considering the population of the Earth, besides arriving at the number of the inhabitants of the several countries and continents it is not unusual with many writers to classify the populations of the various nations according to their religion; stating how many are Christians, how many are Confucianists and how many are Buddhists. In stating the number of Christians and Mohammedans there is a general agreement among the various authorities as to their respective numbers. This arises from the fact that in the lands where these religions are found the census of the population is taken with a good degree of accuracy: and the people are classed by those who are engaged in taking the census according to their declared or manifest wishes. But in the statements of the number of Buddhists, as published by different authorities, there are great discrepancies, as will appear from the following details. Thus Hassel, in the Penny Cyclopedia, estimates the number of Buddhists to be 315 millions. Johnstone in his Physical Atlas gives the number of Buddhists as 245 millions. Perkins in Johnson's American Atlas states the number of Buddhists to be 320 millions. Professor Newman estimates the number of Buddhists to be 367 millions. See "The Ten Great Religions," p. 146. Other authorities estimate the number of Buddhists to be 450 millions; and Mr. Edwin Arnold, in his preface to the Light of Asia, states the number of Buddhists to be 470 millions, a number which is equal to one third of the population of the globe.

It is evident from this wide diversity in the statements of the number of Buddhists, that the data upon which the estimates are made are not certain; and that the different authorities are guided by very different principles in fixing their estimates. For if the number of the followers of Buddha in each of the several countries where this religion is followed was known, the grand total of Buddhists could easily be ascertained: and there would be uniformity in the number as given by different writers on the subject. I will attempt to discover the cause of these discrepencaies by referring to the countries in which Buddhists are found.

The countries in which Buddhists are found in large numbers are the following; viz, Ceylon, Siam, Burmah, Thibet, Mongolia, Manchuria, Annam, China, Corea and Japan. But the extent to which Buddhism prevails in these several countries differs very

greatly. In some of them it is the state religion and is followed by all the people as in Siam, Burmah and Thibet. In some of them it is the religion which is followed by the great mass of the population, almost to the exclusion of all other religions as in Ceylon, Mongolia, and Manchuria. But in the other countries as Annam, China, Corea and Japan it exists in connection with other religions. In these last named countries it was introduced at a very early period of the Christian era; it has its priests, its temples, its monasteries, its forms of worship, its feast days and its following; but Buddhism is by no means to be considered as the only religion of these countries, nor even as the most prevalent religion therein.

It will be evident to every one who investigates the subject, that the great cause of the wide discrepancies in the estimates of the different authorities as quoted above, is the difficulty of arriving at the correct number of Buddists in the population of China. One authority who gives the number of Buddhists to be 340 millions gives 80 millions as the number of Confucianists, classifying the rest of China as Buddhists. If this authority estimated the population of China to be 350 millions and only counted 80 millions as Confucianists this would leave 270 millions of the population of China to be classed as Buddhists leaving the other 70 millions of his estimate of the number of Buddhists to be made up from the population of the other countries in which Buddhism is found. Some of the authorities whose estimates are quoted above, must have counted the whole population of China and Japan as Buddhists in order to make up the numbers as given by them. I express this opinion by way of inference, because in none of the authorities above referred to was there any statement given of the number of Buddhists in each several country, but only the one statement of the number of Buddhists in the world. But every one who will consider the facts of the case, must see at once, that the enumeration of the whole, or even of a large part, of the population of China and Japan as Buddhists is erroneous; because in China a very large part of the people as well as the government are Confucianists; and in Japan the government and a large portion of the people are Shintoists. Before any reliable estimate can be given of the number of Buddhists in these countries it is necessary to settle upon some principles to guide us in classifying the population of those countries where several religions are recognised among the people. In the countries of Europe and America, when the census of the population is taken by their respective governments great accuracy is attained in regard to the number of those who adhere to the several religions which are found in the different countries. When the

census is taken in Great Britian and Ireland not only is it ascertained how many in each country are Protestants and how many are Roman Catholics; but it is also ascertained how many of those who are classsed as Protestants are connected with the several Protestant denominations; stating how many adhere to the Established Church of England, how many to the Established Church of Scotland, and how many are Wesleyan, how many are Baptists &c. The same accuracy in stating the number of the adherents to several religious faiths which are found in the country is found in the census when taken in Germany, France and Italy. In the census recently taken by the British Government in India the population of the several provinces are classified in reference to their religions as "Hindus," "Sikhs," "Mohammedans," "Buddhists," "Christians," "Others," and "Religion not Known." When the census of any country is taken in this manner the number of the adherents of each system of religion is easily arrived at. In all western lands there are many of the population who are not very decided or pronounced as to their religious opinions. I fancy that if a minute inquiry was made as to the principles which guide those who take the census in Great Britain, Germany, France and Italy, it would be found that a very large number of the population are classified as being connected with the established religion of each country, who have but little religious preference of any kind, or, in other words, that it is the prevailing usage in classifying the populations in different western lands to consider all those of the population as belonging to the established religion of the State who do not express their positive dissent therefrom. Hence in the United Kingdom a large part of the population is classed as connected with the Established Church of England who have but little predilection for that church, because they do not express their dissent therefrom; and because under these circumstances it is the the most natural thing to class them with the Established Church. So in France and Italy a very large part of the population is classed as Roman Catholics though they attend very indifferently upon the rites and ceremonies of the church. But in childhood most of them were baptized according to the rites of this church, their marriages were solemnized by the Priests of this church and the rites of this church are used at the funerals which occur in their families. In these circumstances, though many of the people neglect the regular services of the church, and some of them are skeptical as to the doctrines of the church, yet by usage and general consent the great mass of the population of these countries is classed as Roman Catholics. The same usage is found in all the other countries of

Europe. The inhabitants of Russia are classed as adherents of the Greek Church, because that is the national church, notwithstanding so many of them do not attend upon its rites and ceremonies, and do not conform to its requirements. In China it is well known that there are three religions; the Confucian,* the Buddhist and the Taouist. It is also true that many of the inhabitants of China worship according to the rites and ceremonies of each one of these religions; and worship nearly all the objects of worship which are held sacred by the several systems of belief. In this state of the case we cannot class them all as Confucianists, neither can we class them all as Buddhists as some have done, nor all as Taouists. But how shall we assign the population to their respective classes? What principles shall guide us in assigning a portion of the population to each one of the several religons? The census of the population which has been taken by the Chinese government affords no help in making such a classification of the population, as in no census has any note been taken of such a division of the people. Before we proceed to classify the population of China according to religious belief it is necessary to settle some principles to guide us from the usages which prevail in like matters in other lands.

It is quite true that these three religious are found in all parts of China; that the temples of these several faiths stand side by side in the cities and in the country. Many of their various ceremonies, much of their worship occur on the same days; and many of the people worship at all the various shrines. But still there is a very marked difference in the position which is occupied by these respective systems among this people. Confucianism is the oldest religion of China. It is also the national religion of this empire. It is the religion which is authorized by the Imperial Statutes. It is the only religion which has an authorized and established ritual and the worship according to which is appointed by law. The emperor himself is the chief worshipper at the high services on state occasions. Every officer in the Empire worships according to the established ritual in his own official residence and in the temples of his own district. And each and every family worships its ancestors, according to the Confucian faith, on the 1st and 15th of each month

* I conform to usage in speaking of Confucianism as one of the religions of China. This does not mean that this native cult originated with him. It was prevalent in China long before he lived. But as he arranged and transmitted its Canonical Books and gave his sanction to it, it has become customary to designate the indigenous systems of religious worship as Confucianism. The objects of worship according to its ritual are Heaven, earth, the sun, moon and stars, the gods of the land and the grain, the goddess of silk culture, the god of healing, the god of literature, the god of war, and more important than all the worship of ancestors. Confucianism comprehends this system of religion as well as the political and ethical systems of Confucius.

and at the four great festivals of the year and on the proper birthday; these four great festivals are all connected with Confucianism. Buddhism and Taouism are *tolerated*, but only as inferior and less respected systems of popular superstition, but they are not on an equality with the Orthodox faith. Confucianism has the precedence and preëminence in every thing and every way. Its Canonical Books, the Five Classics and Four Books, are the recognized foundation of all their philosophy and religion. These are the text books in all their schools of every kind and class, from the lowest to the highest. The themes at the literary examination throughout the whole empire for the coveted degrees are taken from these Canonical Books. The gods which are acknowledged by the Confucian system are found in the idol loft of every family in the land. The principal worship and rites at births, marriages and deaths in the families of all classes of the population, are those of the Confucian faith. It is also true that some of the Buddhist and Taouist gods are found in the idol loft of many families, and that ceremonies from one or both of these faiths are joined with those of the Confucian faith at births, marriages and funerals. But it remains true that the *principal* ceremonies at these three great events are according to the Confucian faith. In my intercourse with this people doing these thirty nine years, I have met with very few persons indeed, apart from those who are Christian, who disavowed their belief in Confucianism or their non-adherence to it.—Whatever the people hold in regard to Buddhism and Taouism it is not to the renunciation or neglect of Confucianism; but it is held in connection with and in addition to the belief in Confucianism.

The sentiments and opinions of the people of China in regard to Buddhism and Taouism are conformed to the teachings of their orthodox rituals and authorized manuals. In these they are spoken of and regarded as heresies, while Confucianism is the Orthordox or Correct Doctrine. The Seventh Maxim in the Sacred Edict of the Illustrious Emperor Kanghi, which is ordered to be read on the 1st and 15th of each month for the instruction of the officers of the government, reads thus; "Degrade strange religions in order to exalt the orthodox doctrine." Milne's Translation. In the explanation of this maxim by the Emperor Yung Ching, Confucianism is designated the correct and orthodox doetrine, while Buddhism and Taouism are classed among the perverse heresies; and the people are warned against them and exhorted to forsake them and avoid their deceptions. When preaching to Chinese audiences the preacher, whether foreigner or native may denounce the follies, the superstitions and the idols of Buddhism and Taouism and carry the feelings

and the concurrence of the audience with him. But if he commences to decry any of the doctrines of Cufucius; or to argue against any of the forms of worship which are sanctioned by the national religion, as that of the worship of ancesters, or of Confucius, he at once arouses the feelings of all his audience in dissent from his utterances. The honorary tablets which have been conferred by successive Emperors, at different periods, have marked the *increased reverence* with which he has been regarded with the lapse of time. He has been styled "The Ancient Holy One," "The Great Sage," "The Most Holy Ancient Sage Confucius," The Perfect, Most Holy Ancient Sage Confucius." A more popular form is expressed in this form taken from a sacrificial prayer, "He is the rule and pattend of the hundred Kings, the Teacher and Exemplar of the myriad ages." These sententious expressions express the sentiments of the people in regard to him. No one has arisen to contest his claim to preeminence in their estimation.

It is to be remarked that the estimate of Confucius, and the hold of Confucianism upon the hearts of the people, so far from showing any evidence of declining has manifested increasing power and influence with each successive dynasty. Hence, both as expressive of its own sentiments and as the surest way of commending itself and its policy to the people, each dynasty has sought to exceed the preceeding dynasty in its homage to Confucius. This has been manifested in conferring a higher title upon him which is henceforth inscribed on the tablets before which the worship and offerings are rendered. Mr. T. Waters, in his "Guide to the Tablets of the Temple of Confucius," says; "The Emperors of the present dynasty have outdone all others in the services they have rendered to the honour and worship of the Sage and his saints. Under them has been enforced, for the first time, the rule that every city and town should have its temple."

Dr. Legge, in "The Religions of China," says: at the present day he is worshipped twice a year on certain days in the middle of Spring and Autumn. Then the Emperor goes in state to the Imperial College in Peking, and performs the homage, and presents the appinted offerings before the spirit tablets of Confucius, and four of his most famous disciples. These are the words of the principal prayer on the occasion:—"On this month of this year I, the Emperor, offer sacrifice to the Philosopher K'ung, the ancient Teacher, the perfect Sage; and say, O Teacher, in virtue equal to Heaven and Earth, whose doctrines embrace the times past and the present, thou didst digest and transmit the six classics, and didst hand down lessons for all generations." p. 148.

In "The Middle Kingdom, Williams says; "there are 1560 temples dedicated to Confucius; there are, it is said, 62,606 pigs, rabbits, sheep and deer, and 27,000 pieces of silk annually presented upon their altars." Vol. II. p. 239. In Peking, as Dr. Legge states, the homage is paid, at one of the temples, by the Emperor himself. In the other temples under this dynasty the law is "that the chief civil officer at each place shall conduct the worship."

In the Sacrificial Ritual which is used at these services occurs the following ode in praise of Confucius. There is a hearty response of concurrence in every inhabitant of China to this laudation of their great Sage the transmitter of the cult which is indigenous to China.

> "Confucius! Confucius! How great is Confucius;
> Before Confucius there never was a Confucius;
> Since Confucius there has never been a Confucius?
> Confucius! Confucius! How great is Confucius."

If when a census of the population is taken in China the people were questioned, as they are in western lands, and required to say how they wished to be classed as Confucianists, or Buddhists or Taouists, one or the other, to the exclusion of the others, it is my opinion that 19/20ths, if not 99/100ths, of the people would claim to be designated as Confucianists. This adherence to Confucianism follows as a matter of course by all loyal subjects of the Empire because it is the national religion and it is associated in their minds with all that preeminence and renown which belongs to the Empire and the race. Confucius is associated with all the strongest and most interesting associations of their whole lives; as the tablet has been regularly worshipped on the 1st and 15th day of every month by all those who have attended school for any length of time; and more devoutly by all those who have sought literary honors. The tablet of Confucius is found in every school room and College in the whole Empire. And when the position and influence of the literary class in China is considered, it will be no surprise to any who carefully consider the subject that the population of China are Confucianists.

This view of the matter is confirmed by the opinions of the best students of Chinese institutions and History. Dr. Williams in "The Middle Kingdom" says; "This brings us to the consideration of the real religion of the Chinese, that in which more than anything else they trust, and to which they look for consolation and reward, the *worship of deceased ancestors.* * * * The heart of the nation reposes more upon the rites offered at the family shrine to the two "living divinities" who preside in the hall of ancestors *than to all the rest.*" Vol. II. p. 259. "In China no one is called a Buddhist except the priests and nuns; and the same is true in Japan and Lewchew, and

probably in Corea, in all of which Buddhism has no support from government, though approved by many officers." p. 250. Dr. Edkins, who has written so fully and ably on Chinese Buddhism says in answer to inquiries by me, "Strictly speaking no Chinese could be called Buddhists, except those who have their heads shaved, of either sex; *i.e.* the priests and nuns of this faith." Dr. Edkins also remarked, "Chinese Historians only class priests and nuns as Buddhists and even they have strong leanings to Confucianism." In his work "Religion in China," Dr. Edkins says "The religions of Confucius, Buddha and Tao are truly national, because the mass of the people believe in them all. They are far from feeling it to be inconsistent to do so. Philosophers may not know what to do with a fact like this; but it is true nevertheless. Those who themselves have a devoted love of truth, do not understand how any one should belong to three religions at once. Hence some writers have parcelled out the Chinese among these systems, assigning so many millions to one and so many to another. In estimating the number of Buddhists in the world, one hundred and eighty millions of Chinamen are placed by one author at the head of his enumeration of nations. He has obtained this number by halving the whole population; a process conveniently short, but far from giving a true view of the case. Some other mode of classification must be employed." Religion in China, 2nd Edition p. 58.

I have suggested some principles that should guide us in making such classification, with what success I leave to my readers to say. I simply apply to the Chinese the principles that are applied in Western lands classifying the population among the several religions that are found in those countries. By applying those principles I have arrived at the result that the great mass of the population of China is to be classified as Confucianists. It does not militate against the result that many of them, in connection with their Confucian faith have a belief in some of the teachings of Buddhism and Taouism, and worship some of their idols. This same thing is found to exist very commonly in the populations of western lands. In the Protestant demoninations, many views are held in common with the adherents of other creeds because such views are common to all Protestants Christians. But they differ on the essential point of their respective creeds. It is the common belief of the adherents of the three religions of China that a plurality of gods may be worshipped. There is no exclusive claim for the worship of only one God. Hence the Confucianists see no inconsistency in worshipping the gods of the Buddhist and Taouist faith with their respective rites, in *addition* to the gods presented

in the Confucian faith. But when Buddhism teaches any thing contrary to the "five cardinal virtues," "the five relations" and "the worship of ancestors" which are the distinguishing teachings of Confucius they adhere to Confucius, and they should, by the same principle that guides in smilar matters in western lands, be classified as Confucianists.

The principles and teachings of Confucius have been fully accepted by the inhabitants of Corea and Annam. The religion of this system is recognized as the state religion of these kingdoms. Buddhism and Taouism have both been introduced into Corea, and the former has at various times had great success in securing votaries. But in the most recent history of that kingdom, "Corea, the Hermit Nation," the author, Mr. Griffis says, "Confucianism overspreads the whole peninsula, but during the prevalence of Buddhism, from the fourth to the fourteenth century, it was probably fully studied and practised by the learned classes. Under the present dynasty, or from the fifteenth century the religion of China has been both the official and popular cult of Corea, long ago reaching the point of bigotry, intolerance and persecution. Taouism appears to be little studied." page 330. While we have not the same definite information in regard to Annam, the similarity of the institutions and usages in that country to those in China leads me to the conclusion that the people of Annam are to be classed as Confucianists. Japan is the only other country that requires to be considered. Japan has two systems of religious faith, viz., the native cult which is called Sintoism, and Buddhism. It is true that the teachings of Confucius were introduced into Japan in the third century of the Christian era, and the "Four Books" have formed the basis of their educational system. But it was mainly Confucius' teachings on political science that have been received into Japan. Sinto-ism means the "the way of the gods," and means simply the worship of the gods according to their native mythology. The system is a worship of the objects of nature. The chief divinity is the Sun-goddess which goddess is regarded not only as chief divinity in Japan but she is regarded as the Patron of the kingdom. The Mikado regards himself, and he is so regarded by the people, as a descendant of the goddess and as holding the kingdom by divine right from her. In connection with this worship of the objects of nature is the worship of ancestors. This is a very important part of their worship as the ancestral shelf is found in every house. It is the part of idolatry which converts to Christianity give up with the greatest reluctance.

But it would appear that the native system of worship had not the strength to meet Buddhism in Japan that Confucianism had in

China. This may have been because there was no sage in Japan holding the position that Confucicus does in China. Neither is there such a collection of Canonical Books coming down from early ages and so intimately connected with fhe national life and Government. However that may be, Buddhism appears to have become more rooted in Japan than in China. The two systems of Shintoism and Buddhism have become very much joined together in the minds of the people. "Some of the gods of old Japan were recognized as incarnations of previous Buddhas." This would indicate that Buddhism in Japan conformed to the native system in order to get more firmly rooted. The people while adhering to the worship of ancestors call indiscriminately for help upon the Shinto Sun-goddess and on the Buddhist objects of worship. A correspondent writes, "In 1868, through a spirit of patriotisn, the Mikado and thegovernment did all in their power to uproot the Indian religion and to make Shinto all. This effort has met with so little success that Buddhism is now gradually regaining its old position of "better half" in this curious alliance." This same correspondent remarks; "Only two Buddhisht sects, viz., Nichiren and Monto sects forbid their adherents to worship the Shinto gods. The Monto sect is powerful and energetic, and with the Nichiren sect may take in a third of the population, though there are no statistics on the subject."

Under these circumstances it is very difficult to classify the population of Japan. If when a census of the population of Japan was taken the people were required to declare their preference, a large majority would probably declare themselves Shintoists. But in the absence of any statistics it may be the safer way, as there is a kind of union of two systems in the minds of the people, to consider one half Shintoists and the other half as Buddhists according to the Japanese type of Buddhism. This would make the number of the followers of each system to be 18 millions.

It remains to arrive at the population of the several countries in which Buddhism is accepted as the religion of the inhabitants, as Siam, Burmah, Thibet, Ceylon, Mongolia and Manchuria. The population of each of these several countries is not well ascertained. No two authorities give the same number. Siam is stated by some to have a population of 6 millions. Thibet is also stated to have 6 millions and Birmah is estimated to have 4 millions. Ceylon has 2 millions, Mongolia 2 millions, and Manchuria 10 millions. In the recent census of India the number of Buddhists is stated to be in all the provinces, 4,342,407. Of this number 3,251,589 reside in British Burmah. This only leaves 1,090,846 for the whole of India. If it is considered that only the priests and nuns of this

faith in China are to be considered as Buddhists, we have no data to settle the number of these religionists in the Empire. But if we consider there are some devotees who have not shaven their heads and estimate the number of Buddhists in China, Corea and Annam to be 20 millions we have made an estimate which must be considered by all who have studied the subject to be a large one.

If we tabulate the population of these various Countries it will give us the aggregate of those who may classified as Buddhists.

Siam, ...	6 millions.
Thibet, ...	6 ,,
Birmah, ...	4 ,,
Ceylon, ...	2 ,,
India, ...	4,342,407.
Mongolia, ...	2 millions.
Manchuria, ...	10 ,,
China, ...	20 ,,
Japan, ...	18 ,,
Total, ...	72, 342,407.

The considerations presented in this paper, if accepted, will have the effect of requiring that Confucianism shall be enumerated as one if the religions when classifying the population of the world according to religions. The number of Confucianists will vary as stated by different persons because of the different statements of the population of China. These range from 255 millions to 369 millions. If we estimate the population of China, Corea and Annam to be 300 millions and deduct 20 millions for Buddhists and 15 millions for the Mohammedans it will leave the number of Confucianists to be 265 millions.

CHINESE EDUCATION.

By Rev. C. W. Mateer, D.D.

BOTH the amount and the quality of Chinese education is very often overestimated. It has been repeatedly stated in books and papers in the west that all the Chinese could read. I need not say how wide this is of the truth. Many also who live in China have an exaggerated idea of the number of Chinese who can read. It is not likely that as many as one-third of the boys in China ever go to school at all, and of those who start to school only a small proportion ever become scholars. The parents of many are unable to keep them at school, and many others are disheartened or disgusted by the dull routine of committing by rote so much that they do not understand, so that by far the greater number stop short before they have really entered the domain of Chinese learning. They know the names of a good many characters, but know little or nothing of

their meaning or use. They may pick out the general sense of a book written in colloquial, or by practice may learn to read and write the special characters required in keeping the accounts of a certain business, yet it is a great mistake to say that such persons can read. They only can be properly said to read, who can read and understand with facility any ordinary book. I doubt if there is as much as one in ten of the men who can do this. Dr. Nevius, in his "China and the Chinese," estimates two in ten, but he now admits that this estimate is too high for North China. The truth is that the Chinese written language as at present learned and used is so difficult that in order to read it is necessary to make learning a profession. Education can never become general in China unless the written language is simplified and improved. This, though difficult, will no-doubt be done when the philosophical and practical spirit of the west permeates China.

Passing by the *amount* of Chinese education, let us consider a little more carefully the *quality* of it. Little can be said in its favor. It fails in great measure to accomplish the true end of an education. The means used are indeed fairly well adapted to the end proposed, but the end is not the true end. It is both defective and unsound. It is but a superficial view of Chinese education that praises it without stint or thinks it cannot be supplemented or improved.

I.—*Chinese education fails to develope the faculties of reason and reflection.* The Chinese system of study is well adapted to train the memory, and this in, so far, is a capital excellency. It is attained however at the expense of neglecting the reasoning powers. When a boy starts to school he is set to committing by rote books which he cannot understand, and which the teacher makes no effort to explain. This committing to memory is his sole business. He has no other sludies. Book after look is committed and reviewed. This process is generalty kept up for about five years without variation or reliy except a little proctice in penmanship. Only after such a tedious and discouraging process as this, does the teacher begin to introduce his pupil to the meaning of the high *Wen-le* he has been learning. In some cases no doubt the work of explaining begins sooner, yet five years is the theoretical time given to preliminary memorizing, and in the case of lazy teachers or dull pupils this time is often exceeded. I have known boys who were in school six or even seven years before any books were explained to them. It is hard to imagine anything more discouraging to a school boy than this. It is no wonder that many are discouraged and stop short before they learn to read. Nor does this process of rote committing cease when the explaining begins. It is kept up as long as the boy goes to

school, or there are any more classics or *wen-changs* to commit. Moreover the explaining is but another form of committing. The explanations are at most as fixed as the text of the classics. The pupil hears them from the teacher and is then required to reproduce them without addition, subtraction or modification. They are simply the enigmatical style of the books expanded into colloquial together with the history and mythology connected with the events referred to. The mental discipline obtained by the study of mathematics and metaphysics is wholly wanting in Chinese education. They learn to remember but not to reason.

II.—*Chinese education fails to impart useful knowledge.* The training of the mind and the acquisition of knowledge should ever go hand in hand, and together they constitute a true education. Chinese education is confined entirely to one thing viz., the knowledge of the Classics. These classics include the history, poetry and religion of ancient China, together with the teaching and doctrines of the Sages. Together they constitue a sort of moral-political economy. They are brief in themselves, though the comments on them are very voluminous. Tho Chinese school boy learns them by rote and repeats and explains them over and over again. Beyond this he never goes. It is simply over and over this narrow routine, without one attempt or thought of going beyond. All the wide domain of human knowledge is left untouched. Not even the use of the abacus is taught in schools—much less is mathematics or geography or natural science or general history ever thought of. The educated Chinaman learns in his classics that the heaven is round and the earth square, and opens his eyes in incredulity when told that the earth is round, the sky boundless. The sage has told him that the foundation of knowledge is in the investigation of nature, yet he knows nothing about nature nor does he attempt to learn. He plumes himself on knowing everything worth knowing while in fact he knows almost nothing. He knows no more of the world outside of China than a Hottentot does of Latin. Even the history of China, except so much of it as is contained in the classics, is not taught in schools, but picked up by extraneous reading. The same is true of geography. Chinese scholars have heard of the nations of the west, but they have no idea of their size or their relative situation. Music is lauded in the classics, but it is not taught in Chinese schools. Astronomy also is highly esteemed but it is not taught in Chinese schools, and only studied by a few men who have a special bent in that direction. In a word Chinese education so far as useful knowledge is concerned is a sham. Pretending to instruct it leaves the student, after years of hard labor, ignorant of the first principles of useful knowledge, yet filled

with insufferable conceit in that he knows how to write and define so many of those empirical characters, and can quote glibly the apothegms of the Sages. This is the grand defect of a Chinese education. It fills the mind with the mere shell and shadow of learning, and cheats the learner into the vain conceit that he knows everything worth knowing when in fact he knows little or nothing, and what he does know is worth little or nothing.

III.—*Chinese education prevents instead of producing a healthy developement of the mind.*

It trains the memory at the expense of the reasoning powers, and dwarfs the mind by giving it a distorted growth. Even the memory is not trained comprehensively. It is filled with lines and strokes, with rhymes and definitions. It fixes on sounds rather than ideas, signs rather than things, particulars rather than principles. The underbrush is so stimulated that the trees cannot grow. A mighty aggregation of trifles dams the channels of great thoughts. Minute details shut out all comprehensive ideas—like Chinese carving it is elaborate in detail but wanting in breadth and unity of design. Again Chinese education in failing to impart knowledge fails to give the mind the proper means of growth. Knowledge is the food of the mind. It grows by acquiring. The Chinese feed it on husks, or rather starve it on morsels when it craves mouthfuls, cheat it with stones when it asks for bread. Modern education ranges over the abstract fields of mathematics, dips into the great principles of mental, moral and physical science, and acquaints itself with the grandest developements of human life and character in all ages and nations. Fed with such food as this the mind grows to vigorous and symmetrical proportions. The insipid diet of Chinese characters and Chinese classics produces at best but a dwarfed and unhealthy growth.

Chinese education is a treadmill. It goes *round* but not *forward*. It begins and ends in those same old classics. It repeats forever the explanations and comments which are prescribed as orthodox, and writes in the same style on the same texts. Generation after generation it melts over and over again the same metal in the same crucibles and casts it in the same moulds. Novelty and originality are defects rather than excellencies. Honors and emoluments depend upon conformity to the old models. To combine and recombine with the greatest ingenuity the old ideas and old phraseology of the classics, is the highest attainment of scholarship. By this process thought is limited to the stereotyped forms of the books, and so repeats itself in endless monotony. The Chinese mind is like a donkey with eyes hooded and head tied fast to the centre of

the mill he is compelled to turn. He travels all day but never gets beyond the well beaten track that goes round his mill. Nothing so aptly epitomizes the central idea of Chinese education and Chinese itstitutions as the hooded donkey with his nose drawn in towards the centre as he stupidly and patiently trudges round and round the same old track. The discovery of gunpowder and the mariners compass has frequently been attributed to China. But the origin of these inventions is shrouded in obscurity. China has herself no account of the time and circumstances of their origin. She cannot be said to claim the discovery. History records no discovery she has made. Her new things are adopted from others, not discovered by herself. Her system of education discounts originality and frowns away the idea of invention. The Chinese scholar has no thirst for knowledge. He is characteristically uninquisitive. He has no desire for new or novel ideas. Here and there a man is born with an irresistible bent of mind and he follows it out despite the repressive effect of his education. Thus have been produced most of the Chinese treatises on special subjects. It is still true however that the average Chinese scholar is not an investigator. He is satisfied with the attainments of the past. He looks with no longing eyes on the great untrodden fields of speculation and discovery, and is well content to retread the familiar footsteps of other thinkers. His mind has adjusted itself to its leading strings and is supremely satisfied with the bondage.

Chinese education is retrospective. Like everything else in China it looks back not forward. It teaches its pupils to imitate his ancestors and to worship them as gods, to care for his parents rather than for his children, to raise monuments and burn incense to the dead, rather than to plan and labor for the happiness of the living. It looks back with never ceasing admiration to the golden age of classic times. Its highest ambition is to reproduce the past. It rhymes over the old words, repeats the old comments, discusses the old themes, uses the old similes, thinks the old thoughts, and does the old things. Thus the Chinaman has for ages stereotyped his mind and character. His life is a constant repetition. His thoughts run in the old grooves with as much as uniformity as the piston rod follows its guides. Thus Chinese education turns the face backward. It has no future. It gives birth to no aspirations. It suggests nothing higher than itself. Its central idea is being, not doing. It stagnates the mind instead of stimulating it.

IV.—*Chinese education perverts the moral sense.* The classics are, as we have seen, the sole and only text book used in Chinese schools. Idolatry is everywhere taught in these classics, and must of course debase and pervert the moral nature, but what is of still more potency in this regard is the fact that they exalt man and forget God. They

fill the whole horizon with the past and the present and shut out the future. By so doing they ignore the only true basis of moral action. Professing to teach all truth they omit the most essential. No nation or people ever did or ever can rise to a normal standard of moral action without a belief in God and a future state of rewards and punishments. These are the necessary foundations of a healthy conscience. When Chinese sages and their interpreters excluded them from their ethical system they built without any moral foundation. China has gradually developed in civilization but she has not risen in morals. The real moral sense of her people is probably lower than that of any other nation. Her educational system embodies and perpetuates this fundamental mistake, and in so doing obscures and deforms the moral sense of her educated men.

The effect of the Chinese *wen-chang* or literary essay, as it stands connected with the system of examinations, is also to pervert the moral sense. This was first suggested to me by a Chinese Christian who is also a scholar. It may seem it first sight to be an exaggeration, but a little examination will shew its truth. Nearly every Chinese literary essay is a species of falsehood. It is an effort to make that seem to be something which is nothing. It assembles many words and marshals them in imposing array, but they are no more than a dress parade of uniformed men in hollow squares. Rhetorical forms are mistaken for thoughts, similies are put for argument, and rhythm takes the place of sense. The writer assumes to understand what he knows he does not. He exalts to the skies mere platitudes, and considers it the highest triumph of his art to extract from a text what is not in it. Instead of giving a theme containing an idea the examiners generally try to do the very opposite. They join together fragments of two irrelevant sentences in order to puzzle the essayist and task his ingenuity. Thus the writer is put on training in the art of deception. High sounding words and rhythmical sentences are carefully collated and ingeniously arranged and made to bear the semblance of profundity and acuteness, and so well does the Chinese scholar learn his art that he oftentimes deceives not only his reader but also himself. Few of these essays will bear translating. The "sounding brass and tinkling cymbal," of their rhetoric glides away from the translator, and he finds himself trying to lay hold of a shadow. A few years ago a translation of the essay of a successful competitor at the provincial examination at Foochow was published in the *Recorder*. It was an elaborate collection of rhetorical old saws woven into a labyrinth of transcendental nonsense. In the original it was no doubt *elegant* but it was as destitute of ideas as a jelly fish is of bones. A Chinese essay is an artistic

lie and its constant practice schools the mind in the art of deception. Again the conditions under which the Chinese essay is written lead the writer to sacrifice his own judgment, and give for truth and reason the dicta of others. Both themes and the ideas to be deduced from them are regulated by law as well as by unchangeable custom. To depart from the prescribed ideas and forms is to sacrifice the prospect of a degree. Hence while the writer is true to the rule he is often false to himself. This process continually repeated depreciates the value of truth, and dulls the perception of its sacredness. Chinese scholars are notorious even in China for deceit and duplicity, and these qualities I do not hesitate to assert are the natural result of their education.

These and other less prominent defects in Chinese education more than warrant a demand for reform. What is needed is not education in western languages nor yet the adoption of western methods but such an improvement and modification of the native system as will make it subserve the high ends of a true education. It is a mistake to suppose that the classics can be dispensed with in Chinese schools. While their written language remains as at present the classics must form the basis of Chinese education. The style and the grammar of their written language lies in its numerous crystalized forms and expressions. But these forms and expressions are derived from the classics and can only be fully understood and appreciated by a thorough acquaintance with the classics. The reason why foreigners do not acquire the art of writing Chinese is precisely because they do not learn it where alone it can be learned viz., in the classics. Nor can the *wen-chang* be discarded, though its evils may be largely avoided. The *wen-chang* embodies the Chinese idea of elegance in style. For the purpose of cultivating and attaining to this elegance the *wen-chang* is an essential. As fast as a more correct taste is developed the *wen-chang* will change.

An educational system for China at the present time should include in addition to their own classics; first the primary branches such as arithmetic, geography &c, second the physical sciences, and third the exact sciences. The first are needed to promote general intelligence and liberalize the minds of the common people; the second are needed to enlighten and enlarge the mind by filling it with true and useful knowledge and the third are needed to develope the mental faculties symmetrically and stimulate men to think and act for themselves. If with these modifications in the course of study the Chinese government should pursue an enlightened and liberal policy in regard to the general establishment of school facilities for the whole people incalculable benefit would result to the nation and through them to the world.

A CALENDAR OF FLOWERS.

By Archdeacon Moule.

IN that very fascinating book "Memories of old Friends," by Caroline Fox, occurs the pleasant suggestion of a Calendar of odours for the English months.

The specimen supplied from a most unexpected quarter, the pen of J. S. Mill in 1840, is, however, defective and incorrect; for the compiler considers that the sweet breath of nature in England, and apparently in Cornwall, begins to charm in March and is spent after July.

He gives us the laurel flower for March; violets, wall-flowers and apple bloom for April; lilac and stocks for May; mignonette, beans, roses, and hay for June; honeysuckle and the lime tree for July.

Now along the Under cliff in the Isle of Wight, and in Sussex and some other southern countries, the primrose, surely not wholly a scentless flower is often found in sheets at the end of January; sweet violets generally blow earlier then April; while in most English gardens, Summer odours linger on far into the Autumn. So that this Calendar is capable of revision; and England will be found to be more lastingly fragrant than some suppose.

The subject, however, has suggested to my mind the remembrace that China too has materials for a calendar of odorous flowers. It is remarkable how early in the year sweet scents greet us on China's hills and plains, and how widely they are spread over the year. Very soon after the Chinese New years day, in February, the fragrant orchid, the Lan-hua, is brought in from the hills for sale in great quantities, and may be seen and its fragrance noticed in many a Chinese home. Then follow the narcissus and the banksia in March and April; and on the rocky hills, red now with azaleas for hundreds of mills, wistaria hangs in festoons. In April also beans are in flower; and these with the yellow blossoms of the oil plant, make it a fragrant month indeed.

In May the country air is sweet with wild honeysuckle and dog roses. In June follows the luscious gardenia; and in July among the mountain glades large white lilies are to be found, with a rich fragrance; but in this, as in some other instances, it is a private and local breath, not a pervading odour such as those specially enumerated in the calendar alluded to above.

In September and October, however, and even in August for some early flowering varieties, the delightful *Olea fragrans* (*Kuei hua*), scents the air in city and country alike. Perhaps I may be permitted to quote here from some stanzas which appeared about ten years ago in the *Chinese Recorder;*

"Sweet flower! thy fragrance comes at last,
Borne on the wakening Northern blast,
Sure sign of Summer flown;
Each village now is redolent,
And even the city knows they scent,
From high-walled gardens blown.

Thou gift from Heaven to earth defiled,
Sweet as when virgin Eden smiled,
I hail thy annual bloom!
Thou to the toil-worn sons of men,
Through hovel door or opium-den,
An Eden sigh art come.

November and most of December are practically scentless in North China, though doubtless the South can prolong the season of scent. But in mild seasons at the end of December, and generally in the early part of January, the sweet *lammay* or waxen almond (*chimonanthes fragrans*) blooms before its leaves appear, and it is scarce over, when the delicious white and pink double almond, richly fragrant, breathes out the old year, and welcomes the new for the Chinese.

Most of the readers of the *Chinese Recorder* have probably seen or heard of the popular Buddhistic ballad *Hua-ming-pao-chüan*, "The Precious Scroll of the Flower Names;" but a brief notice of it in connection with the subject of a Calendar of flowers for China, may not be out of place.*

It consists of twelve stanzas of twelve lines each, commencing with the name of a flower which blossoms about the time of one of the Annual feasts. There are in all twenty-four of these feasts, some of them lunar, some which depend on the sun.

The twelve flowers selected for this Calendar are the Camellia, Apricot, Peach, Rose, Pomegranate, Lotus, Balsam, Olea Fragrans, Aster, Hibiscus, Lichi, and Lammay. Prefixed to the stanzas is an exhortation to the reader not to confound them with common tales or play books; but to read them out seriously and clearly, so that all may hear and understand.

Then follows the invocation "I betake myself to Amidabha Buddha" and then a couplet to this effect.

"The fine Book of Flower-names is opened to-day;
All Buddhas and Poosas be with us, we pray."

The successive stanzas inculcate virtue in the different social relations. For instance, the first reminds daughters-in-law of their obligation to their husband's parents. Let them think that they in turn may become mothers-in-law. Dutifulness at home will be rewarded by Lord Heaven. In the following stanzas, children, husbands and wives, elder and younger brothers, sisters-in-law, neighbours, the rich, childless persons, and other classes, are successively

* For a further notice of this, and a complete translation by Bishop Moule of the Christian ballad referred to below see Appendix II. Story of the Chehkiang Mission, Seeley & Co.

exhorted or condoled with. I give a specimen or two, very roughly rendered, but with the effort to retain the rhythm of the original.

Here is an exhorlation to neighbourly kindness, under the sanction of the lotus flower.

"Friendly neighbours better are
Than near relatives afar."

Cf. Proverbs, xxvii. 10.

Elder and younger brothers are thus exhorted, with the rose "angry and brave" looking on.

"When united, young and old,
Even your dust will turn to gold;
If your hearts with envy burn,
All your gold to dust will turn."

Then again, while the balsam or "Phoenix-fairy" is springing up freely in the crevices of paved courts, "superior" people are exhorted to early rising thus.

"With the cock crow rise, I pray;
Three moons thus will add a day."

With the Hibiscus blossoming in the tenth month all are warned against crime and its sure recompense, thus,

"Home's small troubles call not grief;
Prison's woes know no relief;
Gaol from hill top view afar!
Who'd view hills through prison bar!
Bad and good, rewards await,
Some come early, some come late.

And the ballad closes with these incentives to speedy repentance, and calling on Buddha, while the sweet Lammay is opening its blossoms to the wintry air. (Yen-lo is the Hindoo Yama the king of hell).

Life when called, no money buys,
Yen-lo's temple pity flies;
Yen-lo summons at midnight,
Dare you wait till morning light?

The epilogue in four lines runs thus.

"Now here this fine book of the Flower names ends;
Honour father and mother, my worshipful friends;
If this Flower name lore you receive in your spirit,
To build Buddha's tower were not so great merit."

This ballad, printed in the cheapest manner, sells for less than a halfpenny, and is much read and learn by heart.

Now it occurred to some of the Missionaries in Hangchow, about eight years ago, that a simple Christian tract, cast in the same form might become popular, and if so, serve as a useful harbinger of other Christian books. The idea was readily caught by a Christian Chinaman who before his conversion was an artist and public singer. He limited himself to a hundred lines; four as a prolegue, and eight for each of the twelve months. The Buddhist principles of his model are met by dissuasives both in the prologue, and in the body of the poem. A brief prayer to God for pardon, protection, and salvation is added, together with a few explanatory

words on prayer, and on the words God, Jesus, and Holy Spirit. The same order of flowers is observed for the months, with the exception of the eleventh month when instead of the southern lichi, the lammay is substituted; and the lammay of the twelfth month in the Buddhist ballad is changed for the almond in the Christian song.

A title page is added, consisting of a border of flowers enclosing two figures a singer and a flute player. The little book is in very neat style, and may be had for 10 cash a copy.

I append a few specimens of the brighter and nobler teachings of this Christian flower song.

"In the sixth moon the lotus gleams fair from the lake;
Honour father and mother for piety's sake;
Thy mother toiled sore though the air was ablaze,
To nurse and to feed thee through weary dog-days;
Thy parents' kind goodness thou ne'er wilt repay;
And our Father in heaven is far kinder than they.
Ungrateful to heaven, perdition's our doom,
Yet Jesus's suretyship lightens the gloom.

The Christian ballad has one advantage which the Buddhist ballad lacks, namely a connection observable between the special exhortation given and the season to which it is attached. The eighth stanza for instance runs thus.

"In the eighth moon sweet Kuei flowers perfume the feast,
When the pink of our scholars go in to the test."

The Kuei hua is associated with the literary profession, and in fact comes into flower at the season when the periodical examinations are held in each provincial capital twice in every three years.

The stanza proceeds

"Hoping well to high office through learning to come,
Gild their forefather's name, lift the old house at home.
But the glory of this world flies vainly away;
'Tis a stage, and mere puppets we're acting our play;
Yet obey Heaven's Edict, trust Jesus's word,
And win joy evermore in the House of the Lord."

The tenth stanza is another good specimen of this natural connection between the flower, the season, and the lesson,

Hibiscus in blossom! tenth moons "little spring,"
Now home the rich harvest loads briskly they bring.
Fill the barn, feed the body; there's all our concern,
To nourish our spirits, ah! when shall we learn.
Pray you, sirs, to seek Heaven betimes now apply;
Find a moment to heed the good news from the sky.
Faith in Jesus's Gospel from sin can release,
Bring us safe to Heaven's hall, fill our souls with sweet peace.

And the ballad closes thus, once again drawing the lesson directly from the special time of the year.

"In the twelfth moon the Almond-tree spreads its sweet flowers,
The new year and Heaven's kingdom come fast with the hours;
As the creditor reckons our debts full amount,
So God, of our souls, for lifes sins takes account.
And can one of the Poosa my soul's debt discharge?
Or a holy man bail me and set me at large?
No! there's no one but Jesus, His cross, and His worth,
Can save and convey me to heaven from earth."

Now a religion like Buddhism which makes so much of outward nature, cannot fail to exercise a certain fascination.

"There in the sylvan solitude,
Lord Buddha lives."

A popular ballad we find set by Buddhist skill amidst a wreath of blossoms, and moral precepts are made fragrant by the breath of flowers. It is the same with Buddhist temples generally. The fairest spots are selected in the hills; and though the inside of the buildings is full of the evils and follies of idolatry, yet the outward effect adds not a little to the picturesqueness of Chinese mountain scenery. There are the broad roofs, with inscriptions in gold running along the ridge; there are the curved and twisted eaves; the red walls; the great courts planted with olea fragrans or camellia trees; and the whole surrounded by a fringe of pale green bamboo, bending and swaying in the wind.

I used in former years to visit a temple not far from Ningpo. It was pleasantly situated on a hill side, with a peep of the sea from a spot close to the temple entrance. But the chief charm to my eyes lay in the inner court, to which the priests willingly admitted me. There under the April sunshine stood two magnificent double camellias, some 18 or 20 feet high; one red the other white. The full blown blossoms were falling with the gentle breeze in a shower of beauty; and the priests allowed me to pick from the trees (which they evidently prized) some opening buds, accepting in return Christian books.

The great monastery of T'ien-t'ung near Ningpo, formerly a favourite resort for foreigners, is a good specimen of the setting of a Buddhist temple in a ring of trees and hills. It lies near the foot of one of the finest hills in the neighbourhood, T'ai-peh-shan, nearly 2000 feet in height. The southern face of this hill overlooking the monastery is densely wooded, and abounds with wild boar. It is well to take a guide when you first ascend the hill, as the dangerous pit falls to catch these animals (with a small entrance and widening inwards) are carefully concealed. I climbed the hill twice during the summer of 1862. The first time I ascended on a blazing July afternoon; and was amply repaid by the magnificence of the view. Ningpo with its great plain, and the amphitheatre of hills beyond lay to the North-west. The beautiful Lakes to the South and South-east shone like a shield. Nimrod sound and the bare wall of the seaward hills seemed just within reach below us; and then to the East and North-east lay the Chu-san Archipelago and the broad sea beyond.

The sounds of life came up from the monastery nestling far below. The very articulate words could almost be heard. The

click of the rattle used by the watchers against birds and wild boar; the water wheels creaking whirl; the hum of the five o'clock service in the great hall; and the shout of the husbandmen calling to the buffaloes in the rice fields below the monastery buildings were distinctly audible. The boom of a cannon also could be heard sometimes in the distance. Capt Roderick Dew and his squadron had just driven the T'ai-p'ings out of Ningpo; and he was preparing to follow them 30 miles further up the river and to drive them from Yü-yiao. Those were the sad days also of the civil war in America and of the cotton famine in England; and as one result of the crisis the winding course of the Ningpo river from Chin-hai to the city itself, was white with sails of merchantmen engaged in the cotton trade between Ningpo and Liverpool.

The second time I mounted this fine hill, I started by moonlight, just as a priest was going from court to court rousing the slumberers for the three o'clock service. I reached the summit in time to see the sun rise over Chu-san and the sea.

Now surely this love of flowers, this appreciation of the beauties of outward nature, must not be monopolized, must not be perverted by idolatry. Buddha, a mere man, and from a foreign country, has usurped in the hearts of a third of the human race the reverence and devotion due to another. With the keenest appreciation of the singular charm of his character and aim as described in Buddhist legends, we yet know that not one opening fragrant blossom, not one drop of refreshing rain, not one whispering breeze, ever owed allegiance to the law of Buddha; but to the creative power and to the upholding energy of the Lord Jesus Christ. The hills and plains, the trees and flowers, the seas and mighty rivers of China are His handiwork, and to Him all the Chinese owe life and breath and all things. Some of my readers may have been inclined to exclaim while we have been describing China's calendar of blossoms, that the breath of English violets in spring time, or of English hay fields at midsummer, would be better than all the sweet scents of China. Yet surely this land of our adoption is a "glorious land" in hill and stream and plain; and sweet from to time with the breath of flowers; and we trust that ere long mingled with the incense of the month's flowers in their order, and the songs of birds, and the music of sighing breeze and breaking wave, there shall ascend to Heaven from China, no longer the faint odour of incense and burning candles in idol temples, no longer the murmur of incantations to dead men and helpless images, but the universal adoration in His Name who is the worlds Maker and Redeemer, of the eternal Three in One.

K'ANG-HI'S SYSTEM OF INITIALS COMPARED WITH THE SANSKRIT CONSONANTS.

By E. H. Parker.

K'ANG-HI'S next group of syllables is not nearly so satisfactory. [*See Table.*] As before we had *k* hard and *ki* or *kj* soft, so now we have *kw* hard and *kü* soft. The same may be said of *tsw* or *chw* hard and *tsü* or *chü* soft. It will simplify our conception of the Chinese initials very much if we consider *üan, üei* &c., to bear the same relation to *wan wei* that *w* (*u* or *oo*) does to *ü*. To put a *y* before the *ü* is superflous for purposes of philological enquiry. The semi-consonantal power of *w* and *y* as initials may be more or less apparent in this or that dialect, but the leading principle is that *k* and *ts* (or *ch*) are qualified by *u* and *ü*. As before the *k* and *ts* were distinguished from their soft forms *ki* and *tsi* (*kj* and *tsj*), so are now *ku* and *tsu* distinguished from their soft forms *kju* and *tsju* (*cü* and *tjü*) and, as before, the point of distinction does not lie between *ts* and *ch*, but between *ts* hard and *ts* softened,—between *ku* hard and *ku* softened.

If reference be made to our last list, it will be found that no distinction has been attempted to be drawn between *l* and *li*, or between *j* and *ji*. So in the persent case no distinction is made between *lw* and *lü*, between *jw* and *jü*. Being originally liquids, they are liquified no further.

From the incompletness of the list, (as copied from K'ang-hi), it will be seen that the imperial lexicographer has not been able to find characters for all the sounds comprised in his 攝韻首 scheme. Two whole columns are vacant (*au* and *eu*) besides two thirds of *a* and *ai*, and one-third of *ang* and *o*. Besides this, he has been driven to select some characters which, for all practical purposes, are now obsolete.

The first row, *kw* or *ku*, is successful. In all six dialects *ku* pure and simple, or slightly mutilated by time, still exists as it did 200 if not 2000 years ago. The two queries mean that the Hakka authority or record is wanting or doubtful. It will be noticed, however, that in the Wênchow dialect the strong *w* has in two cases not succeeded in the struggle with what we must (owing to the poverty of alphabets) call the weak *w*, i.e. *üü* or *yü*. Any one used to K'ang-hi's dictionary will have been struck by the apparent confusion between *w* and *y*. The true way to regard it is the struggle between *u* and *ü*, or *uu* and *üü*. Our paper on the Wênchow dialect, when it apears, will illustrate this.

	A	E	ANG	UNG	U	AU	AI	EI or I	ÊNG or ING	AN or EN	EU	O
KW TSW or CHW KÜ TSÜ or CHÜ LW or LÜ JW or JÜ	爪 撾	𠀋 殘 訣 蕉 臆 捼	光 樁 牲 滝	工 中 弓 蹤 龍 戎	孤 竹 居 沮 驅 如		乖 僧	傀 追 圭 崔 萊 綏	昆 郁 君 逡 倫 揋	官 摜 涓 鎢 摯 堔		鍋 桌 嬰 犖
Peking	kwa		kwong	kung	ku		kwai	k'wei	k'wên	kwan		kwo
Yangchow	kwa		kwong	kung	ku		kwae	k'wei	k'wên	kou		kou
Wênchow	kwo		koa	kung	ku		kwa	k'wai	küe	küe		ku
Foochow	kwa		kwoung	kung	ku		kwai	kwi k'wo	k'oung	kwang		wo kwo
Canton	kwa		kwong	kōng	ku		kwaai	k'waai	kwên	kun		wo kwo
Hakka	kwa		kwong	kung	ku		kwai	faai	k'wèu	kon		? wok
Peking	chwa	chwo	chwong	chung	chu		?	chuei	ts'un	?		cho
Yangchow	tswa	tsoŭ	tswong	tsung	tsuk		?	tsuei	ts'un	?		tswak
Wênchow	ku	tsüe	sung	ciung	ciŭ		?	tsü	ts'ŏ	?		cüo
Foochow	k'wo ?	chiok ?	choung	tüng	tŏük		?	twi	ch'oung	?		toa
Canton	ch'wa ?	chwok ?	chong	chong	chuk		?	chŏü	ts'ün	?		tauk
Hakka	cha	chüt ?	tsong ?	chung	chuk		?	chui	ts'un	?		chŏk
	k'o ? ku	chot ?										ch'ök
												tsok
Peking		chüe	?	kung	chü			kwei	chün	chüan		ch'üo
Yangchow		chüo	?	kung	chü			kwei	chün	chuei		hwak
Wênchow		küe	?	kung	cü			cü kü	chüng	cüe		c'üo
Foochow		kiek	?	ciung	kü			kie	ciung	kiong		k'iok
Canton		v. kiek	?	küng	köü			kwai	kung	kün		fok
Hakka		k'üt		kung	ki			kwui	kwên	ken		k'iok
		ket		kiung					kiun			?
Peking		?		tsung	chü			ts'uei	tsun	chüan		
Yangchow		?		tsung	chü			ts'uei	tsun	chien		
Wênchow		züe ?		tsung	tsü			ts'ai	ciung	chiei		
Foochow		?		chung	chü			ch'oui	choung	ü tsü		
Canton		? ts'üt		tsung	tsoü ?			ts'öü	tsun	choung		
Hakka		?		tsung	tsi ?			ts'ui	tsun	chieng		
										tsun		
Peking		?	?	lung	lü			?	lun	lien		lo
Yangchow		?	?	lung	lü			?	lwên	lüan		lak
Wênchow		?	?	liöe	lü			?	lang	lou		ko
Foochow		?	?	lung	lü lŏ			?	lung	lie lö		? lauk
Canton		?	?	lüng	löü			?	lun	lwang		? louk
Hakka		?	shōng	lung	lu li			?	lun	lün		kok
			?	liung						lan		lok
												kok ? lok
Peking		?		jung	ju			?	?	jwan ?		
Yangchow		?		jung	lu			?	?	jou ?		
Wênchow		?		lung	zü			yü	?	?		
Foochow		?		zung	ü			swi	?	?		
Canton		?		üng	ü yü			ch'wi ?	ün yün	yün ?		
Hakka		?		yung	i yi			yōü	?	?		
				yung				yui				

☆

In the case of the second initial *tsw* or *chw*, it must be evident that distinction between these two was never contemplated by the Chinese mind. In Peking and Canton the sibilant between the *t* and *w* is soft in all cases but one (*tshw* or *chw*): of course *chung* is the came asc *hwung*, and *chu* the same as *chwu*. So also *cho* is alternatively written *chuo* by Sir T. Wade, and *ts'un* is written *ts'wên* by Mr. Balfour, herein shewing that the *w* still strikes some ears. In Yangchow the sibilant is universally hard, but in that dialect, though a preference is on the whole given to *s*, as a matter of fact *s* and *sh* are not distinguished, as shewn in our paper on the Yangchow dialect. The Wênchow sounds are half hard and half soft, and it is singular to remark that the hard *ts* joins itself with *ü*, whilst the soft *c* (*tj* or *t hs*) joins itself to *u* and *o*. *Ciuo* or *cuüo* would do as well as *cüo*, and *cuüng* would do as well as *ciung*; for, as we have explained in our coming paper on the Wênchow dialect, the initial *c* is inseparable into consonant and vowel. In Foochow the sibilant between *t* and *w* either disappears or is soft. In that dialect *sh* does not exist by itself, and on the other hand *sh* and not *s must* exist after *t*. All *sh* become *s*, and all *ts* become *tsh* (*ch*) or *t*. In Hakka the division is about equal. It will be noticed that in three dialects the character 摑 takes the alternative pronounciation *ko* or *k'o*, *ku* or *k'u* which is sanctioned by the dictionaries: also that in this or that dialect only one sound is known with or without aspirate, whilst in others one or both sounds are known with and without aspirate. The notes of interrogation need not in every case be explained: suffice it to say, generally, that the facts are not in our judgment of the very first class in certainty: unless both living native authorities and dictionaries agree, we accept no statement as first class, whoever the auther of the dictionary may be, and whoever the native authority. In the cases of 僖 and 摭 we leave blanks, as we have no record of any native authority knowing anything about either of those characters, whilst any facts the dictionary can give us must have in the first instance come from a living mouth. In short, the words are practically dead, at all events for philological purposes. In fact K'ang-hi himself tells us, that the first "was once a local word."

In the case of the third initial *kü*, it will be seen that in all lialects, both transversely and perpendicularly, the initial is fairly maintained to this day. The transition from *k* to *ch*, from *iung* to *ung*, from *üng* to *iüng* and *üing*, from *iu* to *io* and *ia*, and from *khw* to *hw* and *f* may be distinctly traced.

The character 怔(*kŭang*) is left blank. According to K'ang-hi it is a form of the character 狂. Assuming that K'ang-hi had this character in his mind's eye, we find the six modern pronunciations would be *k'wong, k'wong, djüoa, kwong, k'wong, k'ong*. Thus the Wênchow dialect is the only one wher there is the slightest trace of *ü*. Now *dj* is the lower form of *c*, and *üoa* represent both *wang* and *ung*: thus 王 and 重 are *yüoa* (*üüoa*) or *üoa* and *djüoa*. Hence we get precisely *cüoa* or *küang*,—the very thing we want. But K'ang-hi might as well have said 狂 and had done with it.

The first character in the fourth row, 蹤, is known in history, but could hardly ever have been colloquial. We have only modern, evidence from two dialects, which, though not of first class value, seems to shew that a sound different from 絕 is intended. Though in the case of 蹤 there is no trace of the initial *tsŭ*, still this character is the same as 踪 and it may have been by accident that the sounds of the two have become lexicographically combined, for 宗 is *chuny* and 從 is *chung* in Foochow. The character 淙 is satisfactory, but the other three make a rather unsatisfactory show.

Of the fifth row of characters only half are at all likely to be know by any reasonably well-read Chinese. The character 瀧 has two sounds, the one (evidently not intended by K'ang-hi) being a local name near Canton. Hence by accident we have a record of its modern sound. It is noteworthy that in modern Pekingese one occasionally catches the unusual sound *liung hwong* "sulphur," and that in Wênchow certain words of the 龍 class may be pronounced *liöe* or *liö* or *liae*, which by analogy would stand for *lüang* or *liuang*.

The sixth row of characters are even more disappointiug, as the initial intended by K'ang-hi hardly appears at all in modern Chinese,—as seen in these six dialects.

The total result of the examination into this and the previously published table appears to be this. The Chinese have clearly conceived the initials *k* and *ts* and the twelve vowel finals here given, (*a e u* and their nasals and diphthongs). That they have also conceived of *k* and *ts* modified by a liquid or vowel consonant *i* or *j* inseparable from *k* and *ts*; (that is as in *kjang* and *tjang*); carrying the same twelve finals. That they have conceived of *k* and *ts* again modified by and inseparable from a vowel-consonant *w* or *uu*; and once more modified by *yŭ* or *üŭ*. That they have also conceived the initials *j* and *l*, but that these being already liquids could only be modified by *w* and not *i*.

BIBLE ANIMALS.

Rev. R. H. Graves, D.D.

SEVERAL years ago an attempt was made by comparing the different Chinese versions of the Bible and by independent investigation to find out the nearest Chinese equivalents for the plants of the Bible. At the close of a series of articles on the subject in the *Chinese Recorder* the wish was expressed that some one would attempt to do the same thing in order to elucidate Bible Zoology. As no one has taken up this work and as I have recently made some investigations in this direction in preparing some notices of Scripture Natural History at the request of Dr. Williamson, I propose to publish some notes on Bible animals.

In these notes I have been guided chiefly by the views of Canon Tristram who is an acknowledge authority on Scripture Natural History.

Apes, *Kophim*.—(1 Kings x. 22 : 2 Chron. ix. 21, only) "It is very remarkable that the terms by which these articles (ivory, apes and peacocks) are designated in the Hebrew Scriptures, are identical with the Tamil names by which some of them are called in Ceylon at the present day." Sir E. Tennant. Most of the Ceylon *quadrumana* have short tails and belong to the genus *Semnopithecus*.

Two terms are used by the Chinese translators in rendering *Kophim*. 猿猴 (Medhurst and Shereschewsky) and 猢猻 (Bridgman).

禺 (寓 in *Pun Ts'ao*) seems to be the general term for *Quadrumana*. The 然果 (Proboscis monkey) and 狨 (Gibbon Wms., but ?) are represented as having long tails, while the 猿 (猨) and 猴 are pictured as tailless or nearly so. Williams gives 猢 as *semnopithecus* and 猻 as a small species of monkey, probably a *semnopithecus*. Either term the more general 猿猴 "apes" or the more limited 猢猻 (Semnopithecus) will do; perhaps the former is preferable.

Ass, *Chamor* &c.—All render correctly 驢. The Hebrew has three words (1) *Chamoi*, "he-ass" (2) *Athon*, "She-ass" and *Ayir*," "ass-colt." If we wish to make the distinction in Chinese it is easy to do so by adding 公 &c.

Wild Ass.—All render 野 驢.

Badger, *Tachash*.—There is a difference of view among scholars as to the animal referred to by this Hebrew word. The Chinese versions have generally followed the English and take it for a land animal (Medhurst however has 海 龍 in Exod.) They generally translate by 貂 sable (*mustela zibelina*) or by 貉 badger. The description of the 貉 in the 三才 and the 本草 agrees very well with that of the badger. (*meles taxus*) Tristram and Haughton (*Smith's*

Bible Dictionary); both incline to the *seal* or some similar animal as the representative of *tachash*. Perhaps 海獺 *seal* or 海猪 *dolphin* would be as good Chinese equivalents as we can find. If a land animal is preferred 貉 would probably be best.

BAT, *Atalleph*.—All the Chinese versions have 蝙蝠=*bat*.

BEAR, *Dób*.—All render 熊.

BEHEMOTH,—literally *beasts*, but in Job meaning *hippopotamus*. Bridgman renders by 河牛 *river-ox*, the others by 大獸 or 巨獸 *large beast*. The passage in Job seems to refer to some species of animal and not to be a general term. As *behemoth* is supposed by many to be derived from the Coptic *pehemont* which means "water-ox," I think 河牛 is to be preferred in Job. When the Hebrew is a general term and means "beasts" or "large beasts" the other rendering is suitable.

BOAR, WILD, *chazir*.—(Ps. LXXX. 13, only). The Chinese translators render 野猪 (mand.) and 豕. As the Hebrew term applies alike to the wild and the domesticated animal 豕 would seem to be preferable, or 猪 if a more colloquial word is preferred.

BULL WILD, *Tô*.—(Deut. XIV. 5: Is. LI. 20, only). Chinese 野牛 and 野牡牛. Tristram thinks the *To* may be the *Oryx*, a large antelope called "wild cow" by the Arabs. So Haughton (Bible Educator). The Sept. translates in Isaiah by ορυξ. I think that 麋, 麐, 麈, or some word for a large deer or the nylghan would be the best Chinese equivalent for the Hebrew word.

CATTLE.—The collective term is translated 羣畜 or 諸畜. Seven different Hebrew words are used to denote, *bull, bullock, heifer, ox* &c.; these are rendered into Chinese according to the meaning or context.

CHAMOIS, *zemer*.—(Deut. XIV. 5, only). Tristram and Haughton take the *zemer* to be the wild sheep nearly related to the *mouflon*. If Chinese, Scheres and Medhurst translate by 麋 which is a species of elk or deer. It is figured in the Encyclop. of natural History 三才, as a spotted deer, and described as frequenting marshes. Bridgman translates, 羚 which is figured as an antelope or wild goat and described as having round, crooked horns; Wms., refers it to *Antilope crispa*. It is also called 羚羊 and sometimes translated as "chamois." The 本草 describes this animal as having 9 tails ranged under the belly from the forelegs, referring, I suppose, to its having long hair. Of the two words I would prefer 羚羊, but 野羊 would be better, as we must reserve 羚 for "pygarg."

CONEY, *Shaphan*.—(Ps. CIV. 18: Prov. XXX. 24-26, &c.) The Chinese versions all transfer and write 沙香; the Mandarin version has 山鼠 as an alternativer endering. There seems to be no doubt

that the animal in question is the *Hyrax Syriacus*, a singular animal resembling a rabbit, but classified from its dentition with the hippopotamus. The Germans call the *hyrax* "*Klippdachs*" *i.e.* "rock-badger" and the Dutch call the South African *hyrax*, "*dasse*" *i.e.* "badger." If the word is translated into Chinese I would suggest 獾 as an equivalent sufficiently correct, though perhaps we may retain the present transferred term. Two varieties are figured, the 狗獾 and the 猪獾 (compare "ground-hog" the common names for the American badger).

Dog, *Keleb*.—(Job xxx. 1, *et passim*). The Chinese Scriptures have 狗 and 犬. The 本草 and 三才 say that the distinction between the two terms is that 狗 is a young dog, one that has never had pups; while 犬 has a curved tail and descending (lit. *hanging*) claws. 犬 seems to mean a large dog and 狗 a smaller one, but the terms are used indiscriminately except that 狗 is rather more colloquial. As the Syrian dogs, except the greyhound and shepherd's dog, are a vile race and the Bible often uses the term as one of contempt I think 狗 would better convey the spirit of the original.

Dromedary, *Becer*, *Bicrah*.—(Is. lx. 6: Jer. ii. 23, only) several Hebrew words are translated "dromedary," in the English version, but *bicrah* is the only one that refers to that animal. In Chinese the Mandarin version translates 獨峯駝 "single humped camel" in Isaiah and 小母駝 ("young female camel") in Jer. Bridgman has the same as Mandarin in Isaiah, and 駝 "camel" in Jer. while Medhurst has 駝 in Isaiah, and "female camel" in Jer. As the word "camel" in Scripture always refers to the single humped species *Camelus dromedarius* there is no reason for the employment of the term in Mandarin version of Isaiah. The word "dromedary" means as the name denotes, simply a swifter *breed* of camels, *i.e.* one used *for fast traveling* in distinction from a burden bearer. The 本草 calls the swift running camel 風脚 or "windfooted" "because it is as swift as the wind and can make 1000 *li* in a day," I would render therefore 疾駝 or 風脚駝, if it is considered desirable to preserve the distinction between *Becer* (masc.) and *Bicrah* (female). we may follow the Mandarin version in Jer.

Elephant, *Habim*.—(1 Kings x. 22.) Though Ivory is repeatedly mentioned in the Bible, the Elephant is only once named specifically. The word is the Tamil for Elephant. In the Assyrian inscriptions the elephant is also called "Habba." Chinese 象.

Fallow-deer, *Yachmûr*.—(Deut. xiv. 5: 1 Kings iv. 23, only) The English version renders *Yachmûr* "fallow (*i.e.* yellow) deer," but naturalists take it to mean the bubale, a large antelope like

the haarte beest of So. Africa (Haughton, Tristram.) In Eyre Spottiswoode's Aids to Bible students however Tristam says that yachmûr is the roebuck.

The Chinese versions have 赤麃, (Mandarin Deut.) 麋 (Mandarin Kings and Bridgman) 赤鹿 (Medhurst). Wms., gives "roe" for the first, but the 三才 says it is the same as 獐 which Wms., says is a deer like the musk deer. 麋 Wms., gives as a large deer like an elk. The 三才 figure the two animals as quite similar, but says the former has tusks and that the latter frequents marshes. Perhaps 麋 is to be preferred.

Ferret, *Anakah.*—(Lev. xi. 30, only) all are agreed that the ferret is not the animal here meant. The 70 translate "shreev-mouse;" the Rabbins prefer "hedgehog" but naturalists now agree in supposing that some species of lizard is meant.

The Chinese versions all render 蛤蚧, which is described as a red spotted lizard with a short body and long tail. Wms., says the name is applied to the gecko but the description rather suits a species of chameleon. We cannot improve on the present version.

Fox, *Shûal.*—The Hebrew word includes the jackal, Chinese 狐狸. The Chinese often describe the fox as a sprite rather than a real animal, or say that ghosts ride it. The description of the 狸 suits the real fox much better than that of the 狐. The Chinese called in Canton 果子狸 resembles the raccoon.

Goat.—There are several Hebrew words rendered "goat" all referring to the same animal, but distinguishing old and young, male and female &c. 羊 in Chinese primarily means goat. The goat is translated 山羊 to distinguish from the sheep (綿羊 *i.e.* cotton or floss goat.) Now however 羊 means all ovine animals, including goats, sheep and also some antelopes. The "Pen Tsao" says little of sheep except under the head of "Broad tailed sheep" where it is interesting to find the story of sheep whose tails have to be supported on little carts. Herodotus mentions the same fact, and Harris (London, 1705) figured "an Eastern sheep drawing his fatt tayle in a cart." Van Lennep ("Bible Lands pages 198), says it is a fact that the tail is occasionally supported by a little cart.

Wild Goat, *Yâel.*—(Job xxxix. 1, &c.) *Ako* (Deut. xiv 5, only). The first without doubt denotes the wild goat or ibex of Arabia (*Capra beden*) and is translated into Chinese by 野羊 or 山 (the former preferable). *Ako* is supposed by some to mean the Paseng (*Capra ægagrus*) by others the roebuck &c, while others take it to be a synonym of the *yâel.* Medhurst and Mandarin version render 麞, which Wms., says is the muntjak (*Cervulus Reevesii*); and Bridgman renders 麚 which is an elk or large cervine animal (6 feet high),

perhaps the *nylghau*. The 本草 says it is=羚 *antelope crispa*. Perhaps Bridgman's term, which is also written 羬 under the radical 羊, and which is figured in the 三才 cyclopedia as a sheep, is to be preferred.

GREYHOUND.—(Prov. XXX. 31, only). The marginal translation "horse" is probably the correct one and the Mandarin version so renders.

HARE, *Arnebeth*.—(Lev. XI. 6: Deut. XIV. 7, only). The Chinese versions all render 兎 which means either the hare 野兎 or the domestic rabbit 白兎 or 家兎.

HART and HIND. *Ayyal, Ayyalah*.—All render by 鹿 the general term for *deer*.

HEDGEHOG, *Kippod*.—(Is. XIV. 23, &c). The Hebrew *Kippod*, translated "bittern" in authorized version is supposed to denote the hedgehog and the porcupine which are classed together by the Arabs.

The Chinese versions render 刺猬 which is the hedgehog (*Erinaceus dealbatus*), Williams. The figure and description of the 彙, *lei* also agrees with the hedgehog. I cannot find any description of the 刺猬 in the 本草 or the 三才 Encyclopedia.

HORSE, *Sus* (*passim*).—All render 馬. *Recesh* which "really means a swift horse" is so translated in Mandarin and Medhurst's versions, but Bridgman, following the English version "dromedary" renders 駝. *Rammac* (Esth. VIII. 10,) means "a mare" but is rendered 騾 by the Chinese translators. *Parash* which Tristram says "certainly means a cavalry or riding horse" is rendered "horseman" in English version which is followed by the Chinese translaters, who also sometimes render 騾.

HYÆNA, *Tzebúa*.—(Jer. XII. 9, only.) This word rendered "speckled bird" in the English version probably means the hyæna. Bridgman following the English renders birds, the other two Chinese versions render 斑狼 "striped wolf" which is probably as well as we can do.

JACKAL, *Tyim i.e.*—"howless" is translated "wild beasts" in English version; 豺狼 *i.e.* wolf in Mandarin version and 野犬 *i.e.* "wild dog" in the other two Chinese versions. *Tan*, translated "dragon" in English versions is rendered in the Mandarin versions by 黃狐 "yellow fox," and in the other two by 野犬 as above. *Shual*, (from which our English word jackal is derived) is rendered by 狐狸 in all three versions. While *shual* means fox its also includes the jackal. As the jackal is a dog (*canis aureus*) perhaps we cannot do better than translate it 野犬. Where the fox is referred to we seem shut up to 狐狸.

LEOPARD, *Names*.—豹 is of course term used in Chinese.

LION, *Aryeh* &c.—All render 獅. 獅 means the "*leader*," or as

we say the "*king* of beasts." The Hebrew has several other words for "young lion, old lion" &c.

MOLE.—Two words are rendered *mole* in the English version. One of them "*Tinshemeth,*" is probably a lizard, and is so rendered by the Chinese translators 蝘蜓. The other *Chephorperoth* means either "diggings of rats" *i.e.* rat holes, or "burrowing rats" *i.e.* the mole-rat (*Spalax typhlus*). There is no true mole in Palestine (Tristram). The latter word occurs only in Is. II. 20, and is rendered into Chinese by 鼠 (Mandarin), 鼹鼠 (Medhurst), and 盼鼠 (Bridgman). I would prefer the last. Medhurst's term is also used for the *tapir* (Williams) and is liable to be misunderstood. The description of the 盼 agrees well with the mole.

MOUSE, *Akhbar.*—The Hebrew term is applied to every small rodent of which there are over 20 in Palestine. In Lev. XI. 29, the Chinese versions all have 鼬鼠, which seems to be the "field mouse" 鼠, like the Hebrew word, is applied to all the small rodents. Where field-mice are clearly meant as in I Sam. VI. 5, we may render 田鼠 or 鼫鼠.

MULE, *Pered, Pirdah.*—All render 騾.

PYGARG, *Dishôn.*—(Deut. XIV. 4, only). Our English translators have transferred the Sept. Greek word, which means "whiterumped," and possibly was the generic name for all "white-rumped" antelopes. Tristram takes the *dishôn* to be the addax (Antelope addax) a large animal 4 feet high. In Chinese the Mandarin and Medhurst have 羚羊 or 麞羊 which is probably the best word we can use.

ROE, *tzebi.*—The "roebuck" or "roe" of our version is the Arabic *ghazal*, our gazelle. In Chinese the Mandarin and Medhurst translate by 麀 *yan*, which is a female deer, hind; Bridgman's trans 麞 is better, as it means an animal "graceful and elegant in shape," which are the chief characteristics of the gazelle in some of the Scripture references. Besides, we have both male and female mentioned *tzebi*, and *tzebiyah*, and we could not well translate the masculine form by a word denoting the female.

SATYR, *Sâir.*—The Hebrew word is so translated in English version in two passages, viz. Is. XIII. 21, and XXXIV. 14. The word means "he-goat" and is usually so translated, but in Lev. XVII. 7, and in 2 Chron. XI. 15, it is rendered "devils." The prophet probably refers to some fabulous wood demons, (Tristram) or as some think to baboons (Kay, in Speaker's Com.)

In the first passage in Isaiah the Mandarin and Bridgman translate "wild goats" and "goats" and Medhurst "demons" 魍魅; in XXXIV. 14, Bridgman has "goats" while the Mandarin and Medhurst have 魍魅 魍魎. The letter term Wms., gives as "naiads"

"fountain nymphs." If we assume with Tristram (with whom I agree) that some fabulous wood demons are referred to, 魑魅, whom Wms., defines as beings "with a man's face and four legs," "ogres," "brownies," would be the best word.

SHEEP, *Seh &c. passim.*—All translate 羊, see *Goat.*

SWINE, chazîr, χοιροσ Lev. VI. 7, &c.—猪 and 豕 are used in the different versions. K'ang Hi gives the latter as a generic name including 猪 and 豨 and says the pig is called *Shi* because of its uncleanness in eating. The *Pen Ts'ao* gives several names and says they are all local names for the same animal. So either of the above terms may be used. In Cantonese usage 猪 is the ordinary term and 豕 is confined to books. It is interetsing to note the idea of uncleanness connected with the pig though the flesh is used so universally in China.

UNICORN, *reêm.*—Numb. XXIII. 20, &c. Our English unicorn is a mistranslation. The Reêm is the "Aurochs" of the Germans, the *urus* of Cæsar, *Bos primigenius* of naturalists. (Trist.) The Mandarin 野牛 is to be preferred to 兕 of Medhurst and Bridgman.

WEASEL, *choled.*—(Lev. XI. 29, only) There is no doubt that the "weasel" is meant by the Hebrew word. There are several species in Palestine, including the polecat and ichneumon. In Chinese all the versions render 鼬鼠 correctly.

According to the Pên Ts'ao and the 三才 Encyclopedia, this animal "stinks" and "catches rats." Like the Hebrew the Chinese word thus seems to include polecats and ichneumon.

WHALE, *tannin.*—κητοσ Gen. I. 21: Lam. IV. 3, &c. The Hebrew *tannin* does not necessarily mean a *sea* monster, but in some places means terrestrial animals, and is translated "dragon" meaning great serpents and crocodiles. Thus Ex. VII. 9: Ps. XCI. 13, &c.

The Chinese versions all have 大魚 or 巨魚 in most places where English version has "whales." However in Lam. IV. 3, where the whale or one of the *cetacea* is evidently referred to the Mandarin has "wolves" and Medhurst and Bridgman have "wild dogs" "jackals," 野犬.

As *tannin* has so wide a signification the only way is for translators to see from the context whether a land or a sea animal is meant and translate accordingly.

WOLF, *zeêb.*—Gen. XLIX. 27: Hab. I. 8, &c. The name of this well known animal is translated in Chinese by 狼 or 豺狼 in all the versions.

With this ends the list of Mammalia mentioned in Holy Writ. The Birds and Insects should also be identified and have some one term affixed to them in any standard version of the Bible.

INFLUENCE OF THE NATIONALITIES UPON THE CHURCH.

By Rev. L. N. Wheeler, D.D.

WE assume it to be a well known fact that the Universal, or Catholic, Church has taken into her bosom, in a more or less modified form, the ethnic characteristics of the ancient civilizations. A few historic references will suffice to bring this subject clearly before the mind.

Within the domains of sacred history, we everywhere encounter the Greek influence. The New Testament is Greek. The Greek spirit trained the Church after the manner of schools and secret orders; planted in her the germs of Christian art, the human ideals of grace, beauty and intellectual civilization; gave attraction to her forms of worship, and life and development to her dogmatic and speculative theology. From this source, also has she largely received her inheritance of the fanaticism of the schools, pride of orthodoxy, the controversial spirit; besides, that "humanitarianism," or doctrine of natural goodness, which leads men to put on the form of godliness but deny the power thereof.

More even than the Greek, do we here see the Roman spirit. It was early manifested in the effort after a political organization and uniformity in the Church; in the militant character which it imparted to Christian propagandism, and which was both consistent with, and helpful to, faith and missionary zeal. The covenant rites were named *sacraments*, doubtless with allusion to the military oath; and the Christian confession became the watchword of the soldiers of Christ. But the Roman government was imperial, despotic and tyrannical. Four fifths of the people were slaves, and little or nothing was known of the principles of toleration and non-intervention. Political and ecclesiastical despotism thus became united in the administration of law; seeking by edicts and penalties to exterminate heresy and crush out paganism. The title, ensigns, and prerogatives of *sovereign pontiff* were accepted by Christian emperors; and they were ultimately devolved upon the metropolitan bishop. This imperial, papal, or absolute spiritual world monarchy, is well designated as "the heaviest burden which the Church has ever inherited from the nations." Ancient Rome had her Apotheosis, modern Rome her canonization of saints; and this fact, perhaps more than any other, illustrates that wide departure from primitive spiritual life which characterized the 10th century.

While to the Syrian Church must be awarded signal merit as to the introduction of Christianity into the pagan world, the reproach of first having blended Christianity with paganism, and the degeneracy which her conversions *en masse* entailed upon the Church, must also be charged upon the Samaritan and Syrian national character.

The settlement of the Arabs in Spain, and the intercourse of the Crusaders with the Arabs in Palestine and Syria, exercised a wide influence upon western society: so that we may trace an intimate connection between the wandering Bedouins and the Quixots of the Middle Ages; the waylaying sheiks of the desert and the marauding knights of the same period; and even the harem itself and the regimen of women which prevailed at the courts of Catholic princes. Not less powerful were the spiritual influences imported into Christendom from Arabia, and which had much to do with the manufacture of legends, the development of Mariolatry and a wonder-loving fanacticism; besides giving origin, in all probability, to the mechanism of legal devotion and the use of the rosary.

We might also note how the institutions of the Church, as modified by ancient forms of thought, made their impress upon the later races, and were in turned influenced, especially by the Teutonic and Anglican national characteristics. But we will be content with this simple reference to what might be made the subject of interesting and profitable inquiry.

A consideration of the influence upon the Church of early systems of philosophy, is all important in the present discussion. With Aristotle, more than three centuries before Christ, closed the Socratic movement in the world of speculative thought. Greek philosophy, in its relation to Christianity, possessed a propaedeutic office. Before the time of Socrates, there was a general prevalence of skepticism. The method of this great master, as expounded and applied by his two illustrious disciples, removed the prevailing doubt and levity. It was, to a remarkable extent, a successful attempt of human reason—perhaps aided by some ray from the Divine Logos—to solve the stupendous problems of existence, of knowledge, of duty; an attempt to explore the *terra incognita* of thought and feeling, of mental and moral phenomena. We cannot well deny the assertion of one writer that there is a natural "sympathy of reason with the ideas of truth and righteousness and goodness, as they dwell in the reason of God." We must certainly believe that man was created after the Divine image and likeness;

and that, although deeply fallen, there remains some vestige of his primal nature. It is safe to affirm that man, even in a state of moral darkness, possesses some authentic standards of truth, clearly implied in such inspired expressions as—"a feeling after God," "a law of the mind," "when they knew God they glorified him not as God," "the true Light which lighteth every man that cometh into the world." Judaism had its work of preparation for Christianity, but not Judaism alone. As God is "the Father of the spirits of all flesh," and as He "determined the time of each nation's existence, and fixed the geographical boundaries of their habitation in order that they may seek the Lord,"—So "in the fullness of time," He "sent his own Son into the world." St. Paul in Gal. IV. 1–3, represents the Gentiles as well as Jews have been children and heirs waiting under tutors and governors for the full inheritance; implying that Gentileism is viewed in the aspect of a preparatory dispensation, or an imperfect stage to Christianity. The "fullness of time" includes the consummation of the Jewish dispensation, and the maturity of that age which had perfected the Greek language, making it the adequate vehicle of Divine thought, and had developed a certain all-pervading culture. The Greek laboriously cleared away the rubbish of centuries, and laid bare many of those ideas which are imbedded in the human reason, thus forming a foundation on which the Christian system could plant its higher truths. To have thus fulfilled a preparatory mission, was to modify and give somewhat of shape to those methods of thought and culture which were destined to be of so much service in building up the kingdom of Christ. There is a deep philosophy—not without some tincture of rationalism—in the words of Emilio Castelar: "Every people, every race, every nation creates or accepts the religious ideal most in harmony with its political and social tendencies."

In this hasty and imperfect outlining of a broad subject, is there evolved anything of practical value to missionary workers in China? Will the forms of Christianity be, in any important sense, modified by the Chinese nationality, by the systems of fundamental beliefs existing in this ancient empire? Viewing the subject in the light of universal history, we are obliged to give an affirmative reply; but to define exactly where the lines of influence shall rest, and how far they shall reach, would be a task not easily performed. Nothing more will be here attempted than to offer a few observations bearing on these two questions: Is it wise for missionaries to oppose in all things, to seek to supplant and

utterly destroy, the Chinese religion, philosophy, and civilization? If not, to what extent should we be prepared to appropriate and assimilate?

Perhaps no one will affirm that the gigantic systems of error and superstition we are called upon to oppose are wholly destitute of any form of verity. There appears to exist among the people of China a wide recognition of the ways of Providence. The Great Supreme is regarded as the bountiful giver of all good. So general and deep seated is this conviction that these and like expressions are on almost every lip, "Heaven gives us all things;" "We live on the bounty of Heaven." In the Shoo-king, the founders of two different dynasties are represented as issuing manifestos in which there is a clear recognition of the will of Heaven; and in the ritual of the last dynasty the creative power of the Supreme is acknowledged, and He is spoken of as "forming all things like a potter," and as "The maker and Parent of the universe." It is not denied that the philosophy of the Chinese, as expounded in the annotations of the sacred books, is essentially atheistic; and that it is the habit of the common people to speak of the visible heaven and earth in the sense of God or gods. Nevertheless, underneath this materialism, there is, one can hardly doubt, a "feeling after God," a sentiment which points to the active superintendence of Deity in the affairs of life; and the idea of a just and inevitable recompense has a strong hold upon the Chinese mind.

Why is it that Chinese, notwithstanding their mass of ignorance and corruption, are singularly free from the public exhibition of the grosset forms of immorality? Why is it that their sacred literature is completely exempt from every thing like a licentious character and every kind of vulgar and offensive expression? Why is it, that, in their idolatrous worship, all immoral ceremonies are prohibited, and there is no trace of those forms of idolatry, found in every other non-Christian country, which have been associated with human sacrifices and the deification of vice? Can we find a more rational interpretation of these facts than to suppose the existence of fundamental and eternal truth, in some of its manifestations, however imperfectly expressed and still more imperfectly understood? As, for example, in addition to what has been said, the ideas of the family, of parental authority, and of immortality. We must add the fact that China possesses a written history, extending far back into the primitive ages; a political system extensive and complicated, yet harmonious and efficient; a literature at once polished, prolific and philosophical.

It would hardly be expedient to attempt the extermination of systems which have produced such results. It were better to follow

the example of the first great missionary to the Gentile world. St. Paul "to the Jews became as a Jew," because he recognized in Judaism the same fundamental truths which underlie the Christian faith. If, as at Mar's Hill, he became in any sense at one with heathenism that he might gain the heathen to Christ, he did not deal in hollow compliments nor have recourse to a pious frand; but took this method because he found in heathenism some elements of true religious thought, and a state of mind capable of inquiry into the mysteries of a divine revelation. Carrying out the spirit of the apostolic example in our missionary teaching, we might be able to modify and give direction to those influences which the pre-existing systems of China must inevitably exert upon the Christian Church, as we could not do by attempting what would be impossible—their complete overthrow and destruction.

It is hoped that in the language here employed there is no undue exaltation of paganism. Of the most perfect philosophy ever developed by human reason, viz, the Greek, it must be said that its highest office was to demonstrate the necessity of revelation. Christianity was brought into contact with it at the moment of its exhaustion, and shed an effulgent and convincing light at those points where it had abandoned the minds of men to doubt and despair. It may be remarked with great emphasis moreover, that while we seek to absorb into the sphere of Christianity all that is really valuable in the social, political and religious life of this people, and transmit the same to future ages—even as the best results of the Hebrew, Greek and other ancient civilizations were appropriated and assimilated, and remain to this day—we should ever bear in mind the subtle and dangerous power of pagan idolatry. By giving no place to the man of sin, we may hope to avoid, in some measure, the weaknesses and mistakes of those who gave to the Church her sinister dowries of national defects.

One can hardly believe that there will be developed in China the very same denominational types of Christianity as now flourish in the West. It is conceivable that the Chinese mind may even demontrate the possibility of adding somewhat to our common treasures of sacred learning and church polity. We are led to think that religious toleration will not be the growth of centuries in this land. Should Roman Catholicism ever gain political power, there will be no call from Protestants for an "Edict of Nantes." The Scriptures will naturally come to be regarded as a venerable and conclusive authority on all religious topics. It will be no difficult matter to build up everywhere a common school system and educational institutions on the basis of a broad culture, as the *nuclei* of these already exist; and the eleemosynary idea can reaildy

be expanded into a wide and practical charity. Much may be hoped for from a national characteristic thus set forth by Consul Medhurst: "Only let an intelligent Christian spirit once take hold of and possess the millions of China, and you shall secure a permanent investment of highest good for all mankind; for, although slower and less docile than the Japanese, harder to win by far than the soft islanders of the Pacific, and less sensitive and responsive than the African, the Chinese have vastly more depth and stability than any of them."

But there is an unfavorable aspect to this question. The Christian Church in China will undoubtedly produce able preachers—she has produced them—free and forcible in the use of illustrations from history, and clear and orthodox in presenting the the spiritual aspects of religious life; but, for some time to come, there will be need of supervision in the work of the pulpit. The Tai Ping rebellion has taught us that missionary control must be exercised in the study of the Bible. There will be undue tendency to exalt the Fatherhood of God; too little thought of placing emphasis on the Divine Incarnation. Chinese morality is a hollow show; this applied to Christianity, and we have formalism. The worship of the dead may have such a hold on the national feeling as to never absolutely yield its power; and unless something can be devised to foster a sentiment of reverence for ancestors, at the same time discarding all that is essentially idolatrous, we may look for ever recurring tendencies to demonomy or the Romish calendar.

COREAN NEW TESTAMENT.

By Rev. J. Ross.

IT is now about ten years since I wrote my first article to the *Recorder* giving an account of my first contact with Coreans at the village called the "Corean Gate." My interest in the people deepened with the progress of the years and as, after many amusing and futile attempts, I was able to find a clue to their language, I resolved to have the Scriptures in part or wholly translated into that language. This resolution was all the more decisive on discovering that everybody in Corea knew their beautifully simple, phonetic alphabet, that "even all the women and children could read it." As regards its civilization Corea stands in relation to China much as Japan did, for Japan is now independent of direct Chinese influence. Examination for degrees in Corea is now wholly in Chinese, knowledge of which alone entitles a Corean to the name of an "educated" man, the person who can read and write Corean only

being an "illiterate." Only the other day I read a paragraph in a newspaper in connection with the coronation of the Czar in Moscow, stating that the nobles and higher classes in Russia converse in French, regarding the use of their native tongue in polite conversation as beneath them. If Pansclavism can tolerate such contempt for the Russian language we need not greatly wonder if cultivated Coreans affect Chinese in the same manner. They much prefer literature in Chinese good *Wen-li* to writings in their own tongue. From the first I was therefore prepared to expect no great encouragement in work of this kind from Corean literati; yet I was as little deterred by this consideration as was Wickliffe in preparing a translation into the language of the people. Corean scholars know nothing of mandarin except those of them who come to Manchuria, but they read and write *Wen-li* as easily as Chinese scholars. For fully a year our Corean members have been taking into their native land copies of the translated Gospels and the Scriptures in *Wen-li*. The similarity of their replies to my enquiries as to the manner of reception of these book often amused me;—"Scholarly men read the Corean and also the Chinese; they prefer the Chinese." "Do they understand the *Wen-li?*" "Not very well." "Do they understand the translation?" "Oh of course! that requires no comment. Any one can understand that." "Why do they prefer the Chinese?" "Because it is the literary style and they like to read Chinese." This is true only of the literary men, the great majority being entirely ignorant of the Chinese character, but reading with ease their own language. Coreans are at present full of curiosity regarding foreigners and eager to read of their religion. To test the unvarying saying that all Coreans could read their own language, five years ago I gave the Gospel of John newly translated to a Corean who "didn't know a letter" *i.e.* of Chinese. Several hours after he re-appeared stating that the had read it through; he had understood all the words employed in it.

I have found several objections to the published translations. The most important is that the book is fragmentary. A few lines are devoted to a subject and then a totally different matter is introduced. Another is, that the narrative is so frequently broken up by peculiar sounds, their interpretation following; why should these sounds not be rejected and the interpretation alone retained thus making a continuous and smooth reading? A third is the peculiar, and to the Corean uncouth, forms of the names of men and places. The first two objections apply to the original Greek no less than to all translations of the Gospels. The second arises from the introduction of Aramaic words as *Talitha cumi, Eli, Eli lama sabachthani,*

or such as "Cephas which is by interpretation Peter." The third is based on my transliteration of Greek names, which constituted some difficulty for a time. All our Corean translators would have preferred to retain the Chinese names and transliterate them. But if Chinese transliteration so metamorphoses the familiar names that they are scarcely distinguishable, the same reproduced from Chinese through Corean letters would be quite unrecognisable. Abraham would be *Yabegnahan*, Peter, *Bidug &c.* The beautiful and flexible alphabet of Corea admits of a very near approximation to Greek names, indeed these could be almost wholly correctly writte in Corean but for the lack in the latter of letters *l*, *f* and *v*. In finally deciding to represent Greek names as nearly as possible in Corean I had regard more to the future than the present. Indeed even now our few Corean members have become familiar with the unusual sounds. Acquaintance with the Scriptures will make them familiar to all, and a Corean will quickly learn to pronounce *Ab-ra-ham* as it should be done.

While treating of the Corean alphabet I am reminded that Japanese literati were not long ago expressing their dissatisfaction with their mongrel syllabary and their desire to be rid of Chinese. In Corean they have a simple phonetic alphabet which if I am not greatly mistaken they would find to be exactly what they are in quest of. Infinitely better it certainly would be than the adoption of the inconstant Roman letter, and it will tax their ingenuity and ability to create its equal. They should certainly examine Corean before their final choice. They will find in "Korean speech"* ample materials for guidance and sufficient proof of the reasonableness of my suggestion.

But to the excellencies of the Corean alphabet must be added an unavoidable defect. Because phonetic it compels the writing of Corean words as pronounced in the district of the writer. Though the words of the Corean language are of uniform use throughout all the provinces, with the mixture of remarkably few provincialisms, the word are variously spelled in different provinces. Our first translations were necessarily written according to the pronunciation of Pingan province, whence came all our translators. But in subsequent translations and second editions we have taken care to write out the pronunication of the capital even though Pingan pronunciation is said to be generally understood.

In one particular I have taken the liberty of introducing a considerable change in my translations. Coreans in both speech and writing are very punctilious in distinguishing the social position of

* Kelly and Walsh.

persons. Equals in age or rank may employ the direct form of speech, but strangers or persons socially unequal could not use the direct "thou" or "you" of English and Greek. To them such use of the second personal pronoun is disrespectful in the extreme. This has influenced, all the translations. When God is addressed I have always used the indirect mode of address, *e.g.* in the Lord's prayer every "Thy" is translated by "Father's" the term with which the prayer commences. When the disciples address Jesus, they are translated as always using the indirect mode "Lord" or "Teacher." Even in Chinese I always use the indirect mode in prayer as the direct is not reverential. Coreans attach much more importance to the form of address than do the Chinese; this change is essential to accurate translation. Verbal translation is not true translation. You must have the full sense of the original in idiomatic language, and mere literal translation can never be idiomatic. My aim has been to present the real sense in idiomatic language and literal verbal translation had to wait upon these two conditions. *e.g.* Coreans have no "eyes" in their needles but they have "ears," hence the Corean of a well know passage is "it is easier for a camel to pass through the *ear* of a needle" &c.

One of the most important matters to be decided in every translation of the Scriptures is the names of the Deity and of spiritual subjects; with most of these we had little trouble. Neither of the terms employed in China for "God" is admissible in Corean. The term 上帝 in Corean *Shang-de*, is known in its classical sense to scholars only, to others not at all, as Taoism, which has adopted it in China, has no following in Corea. The term 神, in Corean *Shin*, is never used alone and when employed it is invariably as in the Chinese classics 鬼神, pronounced *gooi-shin*, this order of the two terms being constant, and as in China, they are the counterpart of the *lares* and *penates* of the Romans. Hence both terms were inappropriate for our purpose. In the Corean-French Dictionary I discovered that the Roman Catholics have transliterated their Chinese terms, among others 天主 *tiun-joo*. Years, however, before the appearance of that dictionary I had adopted the name in universal use in Corea, nor have I ever met a shadow of objection against it. Strange to say it is the native Corean for the Roman Catholic term. The Corean for "heaven" is *hanal*, for "lord" or "prince" *nim*, originally Chinese; and *Hananim* is the term by which Coreans everywhere acknowledge the Ruler above and the supreme on earth. This term I have tested in every way with Coreans and my conviction is that the introduction of a foreign term would be a serious mistake. When *Shin* is used apart from *gooi* it is the Chinese term for "heart," hence *shiung shin*

would be "holy heart." The Romanists use this term, but though inclined at first to employ it, important reasons after long and mature deliberation with Coreans have made me change it to *Shiung riung* Chinese *ling*. The Coreans already use *riung* for the "spirit" of man. The only notable fact connected with the name "Father" is that the Corean of it is the same as the Hebrew.

Of other terms those presenting any difficulty were "baptism," "Sabbath" and "Passover." For baptism I could not adopt the Chinese term as it would not be understood, nor could I translate it, for "Wash-Rite" would be nonsense. The Greek term has therefore been retained, as has been the term "Sabbath." "Passover" I have translated literally through I am not quite sure whether the term *Pascha* should not have been used. The retention of these terms involved explanation which was done in as few words as possible at the end of the first edition of Luke and John. An interesting fact in connection with the term for "angel" is that the Coreans believe in angels carrying out the will of *Hananim* "ministering spirits sent forth to minister," and these they believe to be not the spirits of dead men but angels in our sense of the word. For these they have two names *niug-sa* and *bagsa*, both of which denote "strong" angels, or cherubim. As however I am not quite familiar with the ideas generally regarding them and their office I have employed the Chinese term *tiunsa* which is said to be universally understood by Coreans.

My mode of translation from the commencement has been to get a translatiou from the Chinese by a Corean scholar. Almost all our translators knew mandarin as well as *Wen-li*. As they have been fairly intelligent men and scholars, their translations gave an exact idea of the meaning derivable by ordinary scholarship from the Chinese Scriptures, and even in this light the work has been very interesting. This translation was a first draft, very serviceable, yet remarkably few verses could be passed without corrections of a more or less serious kind. With the Greek and English of the Revised edition this draft is carefully compared word with word, clause by clause and sentence by sentence. This careful translation is then copied out and the process repeated. Then the work was laid aside for a time after the Greek concordance was put thoroughly in requisition over it. In subsequent translations a happier rendering of a particular word would occasionally occur and then the concordance was again in use. This process was most needful in the case of synonyms as praise, bless, exalt, extol, fear, terror etc. Greater familiarity with Corean will doubtless discover improvements in this province, but the sense of the published

version will not in any case be seriously affected. Owing to its extensive borrowing from Chinese the Corean language has more synonyms than our English, not merely synonyms which approach each other in signification but such as are indistinguishable as *hanal* and *tiun*, heaven, *saram* and *in*, man. These can be at any time interchanged but except to avoid vulgarity of style I have always leaned to the use of the native instead of the borrowed word, as Saxon rather than Latin words form our English Bibles.

Translations through Chinese have made my work considerably lighter. It has also convinced me that from the Corean version a Corean scholar could translate an improved Chinese version. This improvement would be more than in shades of meaning. A few examples from Romans, my last translation, will suffice to show this. The 9th and 10th verses of Romans 5th end in the interrogation 乎. My Corean's translation was therefore . . . "How can we escape punishment?" . . . "How can we be saved?" This is exactly the reverse of the original. When I translated the passage affirmatively the Corean exclaimed that now the words were consistent with context. If the interrogative is retained a 不 should be inserted to read "How shall we not escape punishment?" &c. In 6, 9 are are the words 爲死所治, "whom death rules," also the opposite of the sense intended. In 7.20 the writing is not quite correct, standing 非我行所不好行之者 &c., it should read 行所不好者非我 &c.; and in verse 23 a "not is inserted inversing the meaning. Serious faults like these are however rare, and *all faults are confined to the use of the particles.* The Chinese version has saved me much trouble in connection with terms relating to time, money, weights &c.; and many of the technical terms in the translation. I have been indebted also the to Corean-French dictionary notwithstanding its faults of omission and commission. It has formed an excellent test for the accuracy of the translation. My chief help however has been derived from the Revised Translation, the close study of which has led me to the conclusion of one of its English critics, that though a "comparative failure as a translation, as a commentary it is invaluable."

It is now more than a year since the Gospel of Luke in Corean was first printed. My colleague, Mr. Macintyre, had translated it four or five times and I had the benefit of his work. Soon thereafter John followed. The original edition was 3000 copies of each. Of these most have been introduced into Corea by our Corean members, who then numbered four and are now more than double. Two of these are itinerating over the province of Pingan as agents of the British and Foreign Bible Society. Another member who

is with relations of his in the Capital has had a number of books sent him for distribution there. He is eager and frequently writes for the presence there of a preacher. A second edition of Luke is already printed and to be by request bound up with Acts which is also printed. Two thirds of the New Testament an now ready for the press. Besides the Scriptures there have been circulated in Corea several thousand of a small tract by Mr. Macintyre introductory to the New Testament, and thousands more of a "Catechism of Biblical Doctrine" and of "True Happiness," both of which are reprinted. From every one who has any share in the work of circulation I have the same tale of eagerness to read our books and regrets are frequent that the people did not long ago have the opportunity of learning "this religion." Long acquaintance with the people has led me to believe that mission work among them will resemble the work in Japan rather than that in China. They resemble the Japanese in possessing neither the intellectual force nor the conservative pride of the Chinese. When Corea and Japan learn of westerns they simply change their teacher. It is more difficult for the hitherto independent and teaching Chinaman to acknowledge his need of instruction at the hands of the western; yet the Chinaman's backbone is not quite as stiff as it was ten years ago and even he is learning to bow with more grace to his volunteering western instructor.

Missionary News.

Births, Marriages & Deaths.

BIRTHS.

At Ta-li-fu, on August 20th, the wife of Geo. W. Clarke, China Inland Mission, of a son.

At Tsinchau, Kansuh, on September 3rd, the wife of Mr. G. Parker, of China Inland Mission, of a daughter.

At Chefoo, on September 17th, the wife of Mr. A. G. Parrott, China Inland Mission, of a daughter.

At Chentu, on September 25th, the wife of Mr. J. H. Riley, China Inland Mission, of a son.

At Tai-yuen-foo, on October 15th, the wife of Rev. J. J. Atwood, A.B.C.F.M., Mission, of a son.

At Wuchang, on November 7th, the wife of Rev. H. Sowerby, American Episcopal Mission, of a daughter.

At Soochow, on November 12th, the wife of Rev. H.C. DuBose, American Presbyterian Mission South, of a son.

MARRIAGES.

In Bowling Green, Kentucky, U.S.A. October 9th. By Rev. J. L. Caldwell, Rev. Henry M. Woods, of the Synod of Virginia, and Miss Josie Underwood.

At Shanghai, December 18th, by the Rev. Archdeacon Moule, assisted by Rev. F. R. Smith, Rev. A. R. Fuller and Miss M. E. Smitheman, of the C.M.S. Shaohing.

At Shanghai, December 18th, by Rev. G.H. Appleton, Mr. Walter Emens, and Miss Elizabeth Farnham, of the American Presbyterian Mission.

At Shanghai, December 20th, by Rev. W. J. Boone, H. W. Boone, Esq., M.D., of the American Protestant Episcopal Mission, and Miss Annie E. Kirkby, of the Woman's Union Mission.

DEATHS.

At Ningpo, on November 15th, the wife of Rev. J. C. Hoare, C.M.S.

At Ta-li-fu, on October 2th, the wife of G. W. Clarke, China Inland Mission.

Arrivals.—At Shanghai, October 31st, Mr. and Mrs. Pearse and one child of the China Inland Mission, on their return; the Misses Black and Miss Muir to join the same Mission at Ganking.

At Shanghai, Oct. 31st, Mrs. G. John, L.M.S. Hankow, on her return.

At Shanghai, November 1st Rev. and Mrs. H. Blodgett, of the A.B.C.F.M. Mission, Peking, on their return; Rev. and Mrs. H. P. Beech to join the same Mission; Mrs Reuben Lowrie, Rev. S. Lowrie and Miss Lowrie to join the American Presbyterian Mission, Peking.

At Shanghai, on November 15th, James B. Neal Esq., M.D., and wife to join the American Presbyterian Mission, at Tăng-chow-foo.

At Shanghai, November 29th, Rev. C.R. Mills, D.D., of the American Presbyterian Mission, Tăng-chow-foo, on his return.

At Shanghai, Nov. 29th, John Henry Sturman, William Edward Burnett, China Inland Mission.

At Shanghai, on November 30th, Messrs. W. M. Upcroft, J. Walley and D. Murray to join the British and Foreign Bible Society.

At Shanghai, December 6th, Rev. and Mrs. Graves, of the American Protestant Episcopal Mission, for Wuchang, (on their return) Miss Ella Swinney, M.D., to join the American Seventh Day Baptist Mission at Shanghai.

At Shanghai, on December 13th, Rev. and Mrs. Valentine (returning)

Rev. and Mrs. Horsburgh and Miss Smitheman to join the C.M.S., Mission.

At Shanghai, December 28th, J. M. Mathewson, Esq., M.D., to join the American Presbyterian Mission, at Wei-hien, Shantung Province.

***

DEPARTURES.—Per s.s. "Stentor" November 7th, Mrs. Schofield and two children and Miss Lancaster of the China Inland Mission for England.

From Foochow, on December 5th, Rev. N. Sites and Julia E. Sparr, M.D., of the American Methodist Episcopal Mission, for U.S.A., via. India.

From Shanghai, on December 9th, per s.s. "Glaucus," Miss Jennie Anderson, of the American Presbyterian Mission, Chefoo, U.S.A.

From Shanghai, December 20th, per—P. &. O. s.s. *Kaiser-i-Hind.* Mrs. M. J. Farnham and Miss Kate Farnham, for Marseilles.

From Hongkong, for England by U.S.A. Rev. H. J. Masters, of the Wesleyan Mission, by the Pacific Mail s.s. *City of Tokio* on December 14th, 1883.

DROWNED.—On the evening of July 27th, 1883, Hunter Merle Corbett, son of Rev. Hunter Corbett, Chefoo, China, was standing on a large rock on the bank of Leatherwood River, Pa. U.S.A. The stream was higher than ever known before and covered with timber and trees; Mill-dams and bridges were swept away and general devastation prevailed. Without a moments warning, the rock on which Merle was standing gave way and he was thrown into the current. Two hours later his body was found, a long distance down the stream, lodged in a tree. Merle was in his 16th year. He hoped to return to China to engage in Missionary work as soon as he had finished the course of study at home.

***

CHEFOO.—The Missionaries of the American Presbyterian Mission have all returned from their Autumn tours. All report progress. Rev. H. Corbett received 250 to the Church; Rev. J. L. Nevius D.D., received 50. Rev. J. A. Leyenberger reports no accessions, but much interest among the people whom he visited. Miss Anderson found a pleasant welcome in the villages she visited. She is now *en route* to the United States upon the invitation of the Woman's Board of the North-west.

***

SHANGHAI.—It is thought that a new impulse will be given to work among women and children here by the arrival of two female physicians, one Dr. Reifsnyder connected with the Woman's Union Mission: the other Dr. Ella F. Swinney in connection with the Seventh Day Baptist Mission.

Some of the buildings of the American Methodist College are approaching completion. The High Schools are well attended.

Bishop Schereschewsky has finally felt obliged to hand in his resignation as there is little hope that he will ever be able to resume episcopal duties. His successor is not yet named.

***

CANTON.—The excitement consequent upon preparations for war had hindered missionary operations. Several Chapels have been destroyed There is a great deal of uneasiness among the natives.

Notices of Recent Publications.

A Pronouncing and Defining Dictionary of the Swatow Dialect arranged according to Syllables and Tones. By A. M. Fielde, of the American Baptist Mission, at Swatow, American Mission Press, Shanghai, 1883.

This work occupied the author in its preparation four years. It contains 617 pages and includes 5442 Chinese characters. In the Introduction are tables of exercises in the tones, nasals, and aspirates, and changes of tones in combination, together with a list of Radicals. Under each character to be defined are figures indicating the radical to which it belongs, the number of strokes of which it is composed and the page on which it is found in William's Dictionary. The latter is a new and valuable feature enabling a student to turn readily to the stores of that large work. The examples under each character are in romanized Chinese. Then follow definitions in English. The number of these examples, especially under more important words is unusually large and is characterized by such variety that the full scope of a character is easily apprehended. The work represents a vast amount of painstaking and toil, and will prove an invaluable help to those engaged in the study of the Swatow dialect.

For sale at Messrs. Bradley & Co. Swatow. Price, in sheets, $8,00.

The Middle Kingdom: By S. Wells Williams, LL.D., Professor of Chinese Language and Literature at Yale College; author of Tonic and Syllabic Dictionaries of the Chinese Language. Two volumes. New York, 1883.

We are happy to state that the revised edition of this standard work on China has made its appearance. It is greatly enlarged and improved in its external appearance as well as its contents. The Publishers have greatly improved the work in the largeness and clearness of the type as well as the number and character of the illustrations. It is now in two large 8vo. volumes with some sixteen hundred pages in the two Vols. The Publishers say, 'This new issue is practically a new book. The text of the old edition has been largely rewritten and a vast amount of new material collected by Dr. Williams during the later years of his residence in China, as well as the most recent information respecting all the departments of the Empire. Many new illustrations have been added and the best of the old engravings have been retained. An important feature of the new edition is a large map of the empire from the best modern authorities, more complete and accurate than any map of the country hitherto published."

The summary notices of Missionary labors is continued down to 1877. The history of recent events is given with greater or less full-

ness to 1880. The publishers are fortunate in having such an enlarged and improved edition to publish: and the Author is to be congratulated on having it published in such a handsome style. The price in New York is $9.00. We suppose it well soon be on sale in Shanghai and Hongkong. The work needs no recommendations. We only need bring it to the notice of our readers.

The China Review. Nos I & II. of Vol. XII. July-August and September-October, 1883.

THE pages of this last number of the year are more than full. We have only space to notice these two numbers of the new volume which are full of papers of the usual interest. The article by Mr. G. Jamieson on "The Tributary Nations of China" is of special interest at this particular juncture of affairs. The paper by R. on "Chinese Guilds and their Rules" will be of particular interest to those who are interested to know how it is that the Chinese guilds are conducted with such efficiency and success. It may be safely said that in no other country are guilds managed with such skill.